

BIBLE HANDBOOKS

*Designed as an aid to the understanding
of the*

HOLY SCRIPTURES

Containing

**THE BIBLE TEXT---The Authorized Version
NOTES ON THE TEXT
ANNOTATIONS --- MAPS**

By

JOHN BLOORE

GENESIS

T W E N T Y - F I V E C E N T S

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CHAPTER ONE

1 ^aIn the beginning ^bGod ^ccreated the ^dheaven and the earth.

2 And the earth was ^ewithout form and void; and darkness was upon the face of the ^fdeep. And the Spirit of God ^gmoved upon the face of the waters.

3 And God said, ^hLet there be light: and there was light. 4 And God saw the light, that it was good: and God divided the light from the darkness. 5 And God called the light ⁱDay, and the darkness he called Night. And the evening and the morning were the first ^jday.

6 ^kAnd God said, Let there be a firmament in the midst of the waters, and let it divide the waters from the waters. 7 And God ^lmade the firmament, and divided the waters which were under the firmament from the waters which were above the firmament: and it was so. 8 And God

^a This first verse is not a mere heading, nor a summary of creation-history, but the statement of God's first act by which the universe was caused to be.

It assumes the eternal existence of God. He being before all. It implies omnipotence, omniscience, and absolute freedom.

It denies atheism; polytheism; materialism, declaring matter created; pantheism, declaring God preexistent; and apart from all things; and fatalism, declaring God sovereign and free.

"In the beginning" is used absolutely, and asserts the first of all things, and that they had a beginning by creative act of God, not by emanation from an absolute substance. Cf. John 1:1-3; Col. 1:16, 17; Heb. 1:2; 11:3; Rev. 4:11; 14:7.

^b Elohim, plural of Eloah (singular, presenting God as the one supreme Object of worship), not simply the plural of quality or excellence, but of person, see Gen. 1:26; 3:22; yet there is unity of action, for the verb "created" is singular, and also unity in character of Being, for "image" in v. 26 is also singular, while the verb "make" is plural. Cf. ch. 14:18. For Eloah, see Deut. 32:15.

^c Used only three times in this chapter, vs. 1, 21, 27; it means "give being to something new." Elsewhere we read of God making (see v. 7).

^d heavens, and so throughout.

^e waste and empty; "was," had become, intimating an undefined lapse of time between vs. 1 and 2. This expression occurs only in Isa. 34:11; Jer. 4:23; these examples tend to show that this result was due to an overthrow.

^f Not simply roaring, raging waters, but the chaotic mass including the earth.

^g was brooding—the verbal form denotes a work in course of accomplishment, see Deut. 32:11, fluttereth; Jer. 23:9, shake.

^h This statement allows for the preexistence of light, it being now brought to penetrate into the locality spoken of.

ⁱ The naming thus points forward to the intelligent creature for whom this division and recurring movement will determine the order of life on the earth. Cf. vs. 14-18. It introduces us to the earth's daily revolution, hence the repeated expression: "There was evening and there was morning." The days are 24-hour days, not periods or ages. Cf. Ex. 20:8-11.

^j The Hebrew mode of reckoning—the evening starts the day, and the first half runs its course through the night; the next half commences with the morning and runs to the evening.

ANNOTATIONS

Chapters 1 and 2. CREATION—perfection, innocence, "the first man Adam" (1 Cor. 15:45, 47). Spiritually, the type of new creation, and the headship of the Second Man and Last Adam, Christ, of whom the first man was a figure (Rom. 5:14; 1 Cor. 15:45, 47). The work of the days illustrate the divine processes which belong to the workmanship of the new creation (Eph. 2:10).

Chapters 1:1 to 2:3. GOD'S WORK; EVIL OVERCOME, REST ESTABLISHED.

v. 1. Original Creation—perfect as are all God's works (Deut. 32:4).

v. 2. Ruin—the state into which the earth-system had fallen (Isa. 45:18, R.V.), not its created condition, but the result of some cataclysm, probably the result of divine judgment, as scriptures which define God's ways would illustrate: e.g., Is. 24:3-6; Jer. 4:28; Ps. 46:8; Hos. 4:3. This verse and the following days' work set forth, spiritually and typically, first, man created perfect, then ruined through the fall, and in type God's salvation-work effecting new creation. Note the Spirit's place in both creation and new creation.

Chaps. 1:3 to 2:3. REVIVAL, TRANSFORMATION, resulting in final rest and perfection. Note the seven parts, the number which speaks of completeness and perfection in Scripture. Here we may trace the steps of progress by which a ruined creature is brought into likeness to Christ.

vs. 3-5. Light. This is the great agent of chemical change. Spiritually, it suggests the work of the Spirit through God's Word. This being received by faith results in being "born of the Spirit," "born of the Word" (John 3:3, 5, 6, 8; James 1:18; 1 Pet. 1:23). Thus the believer is brought into the light, and begins to walk according to the light, distinguishing between what is of God who is light and the darkness in which man naturally is found, alienated from God and under the authority of darkness, Satan's power. Cf. Acts 26:18; Eph. 2:1-10; Col. 1:12, 13, 21.

vs. 6-8. The Expanse. In this those natural laws operate which are essential to every living thing. Spiritually, it suggests the truth of living "by the Spirit." If the first day teaches the lesson of conviction and repentance through the action of God's Word in conjunction with the Spirit, so that spiritually new birth results, for this day we may take Gal. 5:16-25 as giving the spiritual meaning. The physical characteristics of this day seem to beautifully typify the work and ministry of the Spirit of God in relation to new-creation life. It is the sphere or realm of blessing, into relation with which the believer is brought as possessing new life, for the sustaining of which the Spirit's work and ministry are absolutely essential, even as this day's work is in the physical aspect for natural life. It is the first step in the government over evil, a restricting by divine control within certain limits and for definite purposes. That which is above,

called the firmament "Heaven. And the evening and the morning were the second day.

9 And God said, Let the waters under the heaven be gathered together unto one place, and let the dry land appear: and it was so. 10 And God called the dry land Earth; and the gathering together of the waters called he Seas: and God saw that it was good. 11 And God said, Let the earth bring forth "grass, the "herb yielding seed, and the fruit tree yielding fruit "after his kind, whose seed is in itself, upon the earth: and it was so. 12 And the earth brought forth grass, and herb yielding seed after his kind, and the tree yielding fruit, whose seed was in itself, after his kind: and God saw that it was good. 13 And the evening and the morning were the third day.

14 And God said, Let there be "lights in the firmament of the heaven to divide the day from the night; and let them be for signs, and for seasons, and for days, and years: 15 and let them be for lights in the firmament of the heaven to give light upon the earth: and it was so. 16 And God made two "great lights; the greater light to rule the day, and the lesser light to rule the night: he made the stars also. 17 And God set them in the firmament of the heaven to give light upon the earth, 18 and to rule over the day and over the night, and to divide the light from the darkness: and God saw that it was good. 19 And the evening and the morning were the fourth day.

* expanse, and so throughout—that interval of space between the earth on one side, and the clouds and heavenly bodies on the other, effecting the separation here stated, and bringing in that adjustment of the atmosphere with its various operations so necessary to the plant, animal, and human orders of life soon to be introduced.

† A different word from "created," and meaning to fashion in fresh forms of order and beauty the matter already existing. Cf. vs. 16, 25, 26, 31; 2: 2, 3, 4, 18; 3: 1.

" Heavens—Cf. note †. In thus naming the expanse, there was in view the expansion of meaning that would afterward be given to this term, reaching from the open space above the earth to the heaven of heavens, the third of 2 Cor. 12:2. So the man is ever directed upward to what is above him in relation to God; as also the lower parts of the earth, sheol, pit, abyss, descent downward into darkness in contrast to light from the heavens, is the expression of what is in separation from God, contrary to Him who is light, and under judgment.

Three great divisions, simple and natural, within which may be arranged the various orders or species of plant life.

" Heb. 6:7.

Like produces like, species are fixed, it denies the theory that one develops from another. It is a complete refutation of Evolution: "after its kind" insures continuity; "whose seed," etc., declares perpetuity. See vs. 21, 24, 25.

† Lit., Light-bearers, or luminaries.

Throughout the statements are made as relative to the earth, and its needs, hence the stars are mentioned incidentally, for they are comparatively insignificant from this point of view. This in no way contradicts what astronomy unfolds as to the vastness of the heavens and the heavenly bodies. All is stated here from the viewpoint of the earth and man who is to inhabit it. The signs, seasons, and measurements of time all bear relation to him. The instrument of observation according to which things are here recorded is the eye of God's creating, not man's telescope.

ANNOTATIONS—continued

as set apart or sanctified, is to minister to the earth and make it fruitful, while what separates is the atmosphere which is so perfectly adapted to sustain life; any change in it would mean destruction. Out of the very condition which remains over from the ruined state of ver. 2 is brought that which as purified and used by the Spirit ministers blessing.

vs. 9-13. The Earth and its Fruit. The lesson suggested by this day is that of the "newness of life" as being made free from sin (Rom. 6: 4, 18), and no longer under bondage to evil (as the earth under the waters). It is a lesson in resurrection-truth, the learning of which brings in the "fruit of the Spirit," as suggested in the earth bearing fruit, to produce which it is dependent upon the influence of the expanse.

The earth is brought up from under its watery mantle. As under it, the condition suggests man under bondage to evil and the subject of judgment. On the second day we see the great step of bringing in that agency which controlled the evil condition, and supplied power for and ministry to the new life. Now on this third day we have the lesson of our position as brought up from under the bondage to evil into the atmosphere of power, which rules in the place of liberty thus possessed. As we apprehend "the power of His resurrection" we enter into our holy liberty in Christ Jesus, and this gives power over evil (Rom. 6: 4, 18; 7: 4; ch. 8; Col. 2: 13 to 3: 1).

Spiritual progress and development is suggested in the variety of fruit mentioned. We pass from the thought of the first shooting out of new life to the full thought of spiritual growth in the tree with its fruit and seed (Col. 2: 7; Isa. 61: 3; Jer. 17: 7, 8; Ps. 1; 92: 12-14).

vs. 14-19. The Light-Bearers. On this day God made (i. e., arranged or brought into relation to the earth) two great lights, also the stars. They are brought in for plainly stated purposes, and with evident relation to things in connection with the earth.

The sun is a figure of Christ (Mal. 4: 2; Luke 1: 78; Matt. 17: 2; Rev. 1: 16; 10: 1). It rules the day, and if we are Christ's, we are of the day (1 Thess. 5: 5), and thus under the direct rule of Christ (Col. 1: 13). The moon giving forth its borrowed light may well be a type of God's people who are to give forth "the light of the knowledge of the glory of God in the face of Jesus Christ" (2 Cor. 4: 6), and particularly, in view of the dispensational lesson of the day, of the Church. The stars evidently occupy a subordinate place, and may here suggest angelic ministry. Of them, as objects of interest in themselves, no account is given. They are often mentioned in clusters (Job 9: 9; 38: 31, 32; Isa. 13: 10). The reference in Job 38: 7 would seem to be to angelic beings, and also Isa. 14: 12-14. Heb. 1: 14 tells us the relation between angels and God's people. But see also Rev. 1: 16, 20; 8: 12; 12: 4; as suggesting other thoughts, Heb. 11: 12; Gen. 15: 5; 22: 17; Ex. 32: 13; Dan. 12: 3 with Matt. 22: 30.

20 And God said, Let the waters bring forth abundantly the moving creature that hath life, and fowl that may fly above the earth in the open firmament of heaven. 21 And God created great whales, and every living creature that moveth, which the waters brought forth abundantly, after their kind, and every winged fowl after his kind: and God saw that it was good. 22 And God blessed them, saying, Be fruitful, and multiply, and fill the waters in the seas, and let fowl multiply in the earth. 23 And the evening and the morning were the fifth day. 24 And God said, Let the earth bring forth the living creature after his kind, cattle, and creeping thing, and beast of the earth after his kind: and it was so. 25 And God made the beast of the earth after his kind, and cattle after their kind, and everything that creepeth upon the earth after his kind: and God saw that it was good. 26 And God said, Let us make man in our image, after our likeness: and let them

ANNOTATIONS—continued

vs. 20-23. The waters bring forth. This day divides into two parts: first, the creatures of the waters; second, the birds of heaven. On the sixth day we get the creatures of the earth. Thus we have God introducing life in the waters, in the expanse, and on the earth.

We may gather from this order of creature-life a spiritual lesson as to the development of practical aspects of the new-creation life. The lesson is evidently practical, for in all these three orders we are taught elsewhere to distinguish between clean and unclean (Lev. 11).

If these waters typify what still remains of our former evil condition, the life produced in them may suggest from the spiritual point of view those affections, desires, and feelings (of which, indeed, the soul is the seat, even naturally speaking) produced through the practical experience of tribulation, and exercise resulting from the remaining condition of evil, unrest and judgment, even a groaning creation with which we still find ourselves linked through being in a body of sin and death. Thus we learn to our joy and blessing how our gracious God makes all things work together for good (Rom. 8:28). Along these lines the first practical activities of new life in us are caused to develop, and we learn how to distinguish between the clean and the unclean (cf. Rom. 5:3-5; 6:11-13; 12:1, 2; 2 Cor. 6:14-7:1; 1 Thess. 5:22; Phil. 1:9-11).

Much the same lesson may be gathered from the fowls of heaven, but the relation is different. If the expanse where these fowls display themselves suggests the realm of the Spirit's power and ministry, nevertheless what is evil intrudes itself there—the raven flies in the expanse as well as the dove (Cf. ch. 8), the birds of prey as well as those of beautiful plumage and sweet song. Our activity in the things of the Spirit of God may be in a fleshly or a spiritual way, therefore we must learn to distinguish and exercise judgment in this sphere as well as in relation to the present condition of evil which surrounds us. Another suggestion comes from our Lord's teaching in Mark 4:4, 15. He uses the fowls of the air as a figure of Satanic influences, and this may lead us to think of Eph. 6:11, 12.

Dispensationally, we think of these waters, called seas (ver. 10), suggesting trouble, turmoil, unrest, as seen in the nations (Cf. Isa. 57:20; Dan. 7:2, 3; Rev. 13:1; Luke 21:25-28), reaching its climax in Daniel's 70th week and the great tribulation of that period (Cf. Dan. 9; Matt. 24; Rev. 12 and 13; 2 Thess. 2). Yet, as may be said, it is a time when these waters will bring forth abundantly (Rev. 7). The close relation between the waters and air on this fifth day cannot fail to suggest the close relation of heavenly forces to those conditions just mentioned (Cf. Rev. 12; Dan. 12:1; 2 Thess. 2:8-12).

vs. 24-31. The Living Creatures of the Earth and Man. The earth is now made to teem with life, to which the fruit of the earth is given as food. Government is established over all in man as God's representative. Spiritually, it is

^r Creature is nephesh (Heb.)—"creature" in vs. 21, 24; 2:19; "life," v. 30; "soul," 2:7 (and generally so rendered)—derived from a root signifying to breathe, its concrete meaning is that which breathes, and this requires a body, without which there could be no breathing; since breath denotes life, the word comes to denote life, and so a living body, an animal; with this is connected feeling, appetite, thought, and these qualities are associated with the use of this word nephesh; so it becomes the self, the person, as used of man as well as the animal. For a full discussion of this and kindred terms consult, "Man and the Future State," by F. W. Grant (Loizeaux Bros.).

^s sea monsters—the word is used of serpents. Ex. 7:9; Deut. 32:33; Ps. 91:13; Jer. 51:34; and of the crocodile, Ezek. 29:3; 32:2. The word is also applied to great rivers. Cf. Isa. 19:5; Jer. 51:36; Ezek. 32:2—it seems probable that any large monsters of the seas or rivers are included.

^t The smaller and multitudinous forms of creepers.

^u The form of expression makes the wing characteristic of the class, and includes more than what we call birds.

^v ground.

^w This form of expression, not previously used, intimates a work of higher nature, and that the new being is to be in a special association with the Godhead, for the plural forms used in this connection indicate the Trinity acting in unity ("Elohim," "Us," "make," "our"—all plural). This plainly indicates man's superiority to the other orders of creature life already introduced.

^x Note use of the two words, "make" here and "created" in v. 27 (see notes c and l). "Make" implies the use and adjustment to special purpose of existing things. Cf. ch. 2:7; "create" means something new and distinct brought into being. This was true of the animal creation (v. 27), and of man, but in a higher sense as indicated by counsel taken and action (2:7).

^y A collective noun—"men," or "mankind"—having no plural number, it denotes an individual of the kind, or the kind, the race itself. Etymologically, it is connected with the word meaning the red soil (ch. 2:7), and so marks man's earthly aspect. Cf. 1 Cor. 15:47-50.

^z "Image . . . likeness." Image denotes similarity in outward form, while material may be different. It speaks of what is relative, it indicates what he is representatively of and for God in this creation. It is relative to that which is without, amid which and to which the image is presented. Christ is this in the fullest

have dominion over the fish of the sea, and over the fowl of the air, and over the cattle, and over all the earth, and over every creeping thing that creepeth upon the earth. 27 So God created man in his own image, in the image of God created he him; male and female created he them.^{aa} 28 And God blessed them, and God said unto them, Be fruitful, and multiply, and replenish the earth, and subdue it: and have dominion over the fish of the sea, and over the fowl of the air, and over every living thing that moveth upon the earth. 29 And God said, Behold, I have given you every herb bearing seed, which is upon the face of all the earth, and every tree, in the which is the fruit of a tree yielding seed; to you it shall be for meat. 30 And to every beast of the earth, and to every fowl of the air, and to every thing that creepeth upon the earth, wherein there is life, I have given every green herb for meat: and it was so. 31 And God saw every thing that he had made, and, behold, it was very good. And the evening and the morning were the sixth day.

CHAPTER TWO

1 Thus the heavens and the earth were finished, and all the host of them. 2 And on the seventh day God ^bended his work which he had made; and he rested on the seventh day from all his work which he had made. 3 And God blessed the seventh day, and sanctified it: because that in it he had rested from all his work which God ^ccreated and made.

4 These are the generations of the heavens and of the earth when they were created, in the day that the ^dLord God made the earth and the heavens, 5 and every plant of the field before it was in the earth, and every herb of the field before it grew: for the Lord God had not caused it to rain upon the earth, and there was not a man to till the ground. 6 But there went up a mist from the earth, and watered the whole face of the ground. 7 And the Lord God ^eformed man of the dust of the ground, and breathed into his nostrils the ^fbreath of life; and man became a living soul.^{ff}

way for heavenly and earthly creations. Cf. Col. 1:15; Rom. 5:14. Likeness speaks of what man is in himself, that is as constituted of God, he is a spirit-endowed creature, having thus likeness to God who is spirit. It relates to that which is within, to some element of constitution, to resemblance in qualities. This term could not be used of Christ, since He is in Himself truly God.

From this chapter we learn that God is a Spirit, that He thinks, wills, speaks, acts; in these we find the elements of image and likeness which pertain to man.

These statements refute both Pantheism and Materialism, which from opposite poles deny proper creation and therefore creature responsibility, leaving no room for redemption.

^a "Adam was first formed" (1 Tim. 2:13), "then Eve," ch. 2:22, yet she being potentially in Adam both are here referred to. In this lie the thoughts of headship, relationship, subjection, community of life and interest, in all of which what is both image and likeness are to find expression in man as for God toward creation. This alone comes to its perfect and glorious manifestation in Christ and the Church.

^{aa} Matt. 19:4; Mk. 10:6.

^b finished. Cf. Heb. 4:4.

ANNOTATIONS—continued

still the thought of our practical activities but now as in relation to the resurrection-position and relationship which are ours as raised up with Christ (the earth above the waters; see third day). The rule for the believer is new creation in Christ Jesus (Gal. 6:15, 16). With this there is the truth of headship, that of Christ, typically seen in Adam and the place God gave him. To Christ our Head we are to grow up in all things (Eph. 4:15). Ultimately we are to be conformed to His image; the new race is to be like its glorious Head, and share in the full blessing established under His hand. Cf. Eph. 1; Col. 1; 1 Cor. 15; Heb. 1 and 2.

Ch. 2:1-3. The Rest of God. The sixth day completes God's work. It closes with the Head of all set in the place of Lordship over the new scene of blessing. We see in this a type of our blessed Lord to whom, as God's Man, all has been subjected, and who will bring all into subjection to Himself. To this God's rest is the sequence. The eternal rest results from the work of the "Second Man," and so He is called "The Father of Eternity" (Isa. 9:6). Of that final rest this first sabbath is the type. Notice that from this day is omitted the formula constantly repeated on the previous days: "Evening was and morning was." Is it not as though God would have us understand that in His thought this day should have no end? Note that on this day God is not occupied with work, or the work done, but with the day. He blesses it, and sanctifies it.

Chapter 2:4 to 25. MAN'S PLACE AND BLESSING as given by God in relationship with Himself and creation. Universal blessing under the headship and service of man is in view. Spiritually, it is the type of new creation blessings amid which Christ and His Church fill the chief place in rule and service. Cf. Eph. 1:9-11, 22, 23; 5:23-32.

vs. 4-7. God's Creative Work Summarized as showing its entire dependence upon Him, and in relation to which man is brought as filling the supreme relationship to the Creator by reason of the all-important action here recorded—"God breathed," etc.

^e Lit., "created to make"—the meaning is that God first created the material universe, and then made or fashioned the existing matter into the new forms and organisms as here described, also bringing entirely new orders of life—the living soul, and man.

^d Jehovah, and so wherever LORD is in capitals. This is its first occurrence. It signifies He who always was, is, and ever to come, as in Rev. 1:4. See Deut. 6:4.

^e Man is God's direct workmanship—the word means "to mould into a form" (see also v. 19). Though his bodily substance is of the same earthly elements as the beasts, he is distinguished above them by the act of God breathing life into him.

^f Note association of this word with God: Job 4:9; 32:8; 33:4; 34:14; 37:10; Ps. 18:15; Is. 30:33. All animals have body and soul, but life thus breathed is said of man alone.

^{ff} 1 Cor. 15:45, 47.

8 And the Lord God planted a garden eastward in Eden; and there he put the man whom he had formed. 9 And out of the ground made the Lord God to grow every tree that is pleasant to the sight, and good for food; the tree of life also in the midst of the garden,^g and the tree of knowledge of good and evil.^{gg} 10 And a river went out of Eden to water the garden; and from thence it was parted, and became into four heads. 11 The name of the first is ^pPison: that is it which compasseth the whole land of ^hHavilah, where there is gold; 12 and the gold of that land is good: there is ^jbdellium and the ^konyx stone. 13 And the name of the second river is ⁱGihon: the same is it that compasseth the whole land of ^methiopia. 14 And the name of the third river is ⁿHiddekel: that is it which goeth toward the east of ^oAssyria. And the fourth river is ^pEuphrates.

15 And the Lord God took the man and put him into the garden of Eden to dress it and to keep it. 16 And the Lord God commanded the man, saying, Of every tree of the garden thou mayest freely eat: 17 but of the tree of the knowledge of good and evil, thou shalt not eat of it: for in the day that thou eatest thereof ^qthou shalt surely die.

18 And the Lord God said, It is not good that the man should be alone; I will make him a help meet for him. 19 And out of the ground the Lord God formed every beast of the field, and every fowl of the air; and brought them unto Adam to see what he would call them: and whatsoever Adam called every living creature, that was the name thereof. 20 And Adam gave names to all cattle, and to the fowl of the air, and to every beast of the field; but for Adam there was not found a help meet for him.

21 And the Lord God caused a deep sleep to fall upon Adam, and he slept; and he took one of his ribs, and closed up the flesh instead thereof. 22 And the rib, which the Lord God had taken from man, ^rmade he a woman, and brought her unto the man. 23 And Adam said, ^sThis is now bone of my bones, and flesh of my flesh: she shall be called Woman, because she was taken out of man. 24 Therefore shall a man leave his father and his mother, and shall cleave unto his wife: and they shall be one flesh.^{ss} 25 And they were both naked, the man and his wife, and were not ashamed.

ANNOTATIONS—continued

Chap. 2: 8 to 17.—MAN'S SPECIAL ESTATE and place as given him by God.

vs. 8, 9. The location and planting of the garden.

vs. 10-14. The river and its parts.

vs. 15-17. The man's place, service, and privilege.

These three parts may suggest the Father's provision, the Spirit's ministry, and the Son's place as Man, to whom all is given. There is provision in fullest variety to satisfy every faculty and desire; the means of perpetual refreshment, the river; the means of sustaining life, the tree, type of Christ (Rev. 2: 7; 22: 2, 14, 19); and the prohibition, sign of the moral basis underlying all, obedience to One who can freely give and rightly withhold. That prohibition gave man his first moral lesson. We can hardly suppose God spoke about "good and evil," and did not give Adam some insight into the difference between them, while at the same time evil was not there for him to resist, he could only know it as the negative of good. Nor would God tell him of death did He not also tell him what it meant to die—separation from the good all around him. The study of the river-names and the other particulars given (vs. 10-14) will yield lessons as to the cross and its results, the suffering by which blessing and glory are assured.

Chap. 2: 18 to 25.—THE FULNESS OF THE man's place in headship and fellowship.

v. 18. God's interest in man manifested in counsel as to his consort.

vs. 19, 20. Man's relative place in the whole creation. He is head over all, suggesting the universal dominion of Christ (Ps. 8 with Heb. 2). Man is not of the beasts but above them all, so that the companion who is to share his every interest is not found among them.

In vs. 19, 20 we may find a picture of all creation, the Church excepted, being ranged under the headship of Christ. Note the three classes—the cattle, the fowl of heaven, and the beast of the field—Israel, of whom in the prophets the domestic animal is the type (e. g., Isa. 1: 3; Hos. 4: 16; Ps. 74: 1; 78: 52); then heavenly powers, of which the birds of the air are typical (1: 20); and finally, the Gentile nations of whom the beasts of the field are typical (e. g., Dan. 8: 4, 5; 7: 3). Then also the three-fold constitution of man is intimated (1 Thess. 5: 23), the dust of the body linking him with the earth, the spirit from God giving him spiritual place and relation, the soul linking him with the animal creation.

vs. 21-25. The bride herself. Eve is a type of the Church; Adam's deep sleep, of the death of Christ who gave Himself for the Church; as Eve was a subject of divine counsel, so also the Church; all this is familiar New Testament truth.

^g Rev. 2: 7.

^{gg} Delight.

^h Increase.

ⁱ Anguish (as travail-pain).

^j See Num. 11: 7, note,—the term itself means divided into pieces, broken up, separated.

^k Perhaps the beryl—word means "setting them equal," "justifying them."

^l The bringer forth.

^m Black.

ⁿ Sharp, perhaps, thorn of God. Jackson gives, "riddle of the (date) palm; riddle of lightness."

^o A step.

^p Fruitfulness.

^q Lit., "dying, thou shalt die."

^r Built.

^s Cf. Eph. 5: 25-32.

^{ss} Matt. 19: 5; Mic. 10: 7, 8; 1 Cor. 6: 16; Eph. 5: 31.

CHAPTER THREE

1 Now the serpent was more "subtle than any beast of the field which the Lord God had made. And he said unto the woman, "Yea, hath God said, Ye shall not eat of every tree of the garden? 2 And the woman said unto the serpent, We may eat of the fruit of the trees of the garden: 3 but of the fruit of the tree which is in the midst of the garden, God hath said, Ye shall not eat of it, "neither shall ye touch it, lest ye die. 4 And the serpent said unto the woman, Ye shall not surely die: 5 for God doth know that in the day ye eat thereof, then your eyes shall be opened, and ye shall be as gods, knowing good and evil. 6 And when the woman saw that the tree was good for "food, and that it was pleasant to the eyes, and a tree to be desired to make one "wise, she took of the fruit thereof, and did eat, and gave also unto her husband with her; and "he did eat. 7 "And the eyes of them both were opened, and they knew that they were naked; and they sewed fig leaves together, and made themselves aprons.

8 And they heard the voice of the Lord God walking in the garden in the cool of the day: and Adam and his wife hid themselves from the presence of the Lord God amongst the trees of the garden. 9 And the Lord God called unto Adam, and said unto him, Where art thou? 10 And he said, I heard thy voice in the garden, and I was afraid, because I was naked; and I hid myself. 11 And he said, Who told thee that thou wast naked? Hast thou eaten of the tree, whereof I commanded thee that thou shouldest not eat? 12 And the man said, The woman whom thou gavest to be with me, she gave me of the tree, and I did eat. 13 And the Lord God said unto the woman, What is this that thou hast done? And the woman said, The serpent beguiled me, and I did eat. 14 And the Lord God said unto the serpent, "Because thou hast done this, thou art cursed above all cattle, and above every beast of the field; upon thy belly shalt thou go, and dust shalt thou eat all the days of thy life: 15 and I will put enmity between thee and the woman, and between thy seed and her seed; it shall bruise thy head, and thou shalt bruise his heel. 16 Unto the woman he said, I will greatly multiply thy "sorrow and thy conception: in "sorrow thou

[†] Cf. Rev. 12: 9, 14 15; 20: 10; 1 Tim. 3: 6, 7; John 8: 44; 1 Pet. 5: 8, 9.

^u Crafty.

^v Note the serpent approaches with a question which hints at something strange or lacking in goodness on God's part. It is an indirect thrust at Him. This is followed by open denial of God's word (v. 4); then with a false hope—the having of more than God had allowed, a getting of what He had knowingly withheld (v. 5).

^w Addition to God's word.

^x Subtraction.

^y Lust of the flesh } World - principles: 1
^z Lust of the eyes } John 2: 15-17; 5: 19.
^a Pride of life } Cf. Eph. 2: 1-3; Rom. 12: 2.

^b Robbery.

^c Cf. 1 Tim. 2: 14; 2 Cor. 11: 3.

^d Sin results in shame, fear, separation, accusation against God, attempted evasion of responsibility (vs. 7-12).

ANNOTATIONS—continued

Chapters 3 to 50.—THE FALL, CONSEQUENT WORLD-DEVELOPMENT, AND THE COMMENCEMENT OF GOD'S WORK FOR THE ACCOMPLISHMENT OF SALVATION AND RECONCILIATION. Throughout, testimony is given to many contrasts which exist between God and His people, and the world at large; this affords a disclosure of His mind, plan, and the ultimate consummation He has in view. Along with this much instruction is given as to the character, place, and relations of God's people. Typical lessons abound, for from all the history God has been pleased to give He intends us to learn moral and spiritual lessons.

Chaps. 3: 1 to 11: 26.—MAN'S WORK AND WORLD; rebellion, evil prevailing, judgment executed as asserting the rights and sovereignty of God.

Ch. 3. — THE TEST and Fall. The perfect state for any creature of moral and spiritual capacities, such as man, is obedience. This was true of him in innocence, and as so endowed he was subject to test as none of the creatures below him could be. The one prohibition given to man is an evidence of his higher station in the creation, and indicated that in which he would find his highest blessing—obedience, the recognition of God's sovereignty.

^e The sentence applies literally to the serpent. But we know that an evil spirit (Satan) used it, and accordingly has derived his name from it (v. 1, note), as being the animal type most analogous to his own spiritual nature; so all here has its higher application to this evil spirit, the real tempter. Note then these features:

Under greatest curse.

Reduced to utter degradation.

Doomed to disappointment in all aims (eating dust).

Conflict issuing in complete defeat.

The book of Revelation shows the fulfilment.

^f Not literal, but moral offspring—those in whom his characteristics are manifested, and who share his doom. This may include those spiritual beings who have followed his leadership. Cf. Matt. 13: 4, 19, 32, 38, 39; John 8: 44; 1 John 3: 10, 12; Eph. 6: 11, 12; Rev. 12: 7, 8; Matt. 25: 41; Rev. 20: 10, 15.

^g Generally, those born from above, ch. 4 brings the two seeds into view; but we pass to the particular, the seed is individualized, as also the evil one—"It . . . thy head . . . his heel." Final and complete victory (head bruised) through suffering in humiliation (heel bruised). Cf. Phil. 2: 6-11; Heb. 2: 5-18; 1 John 3: 8; Eph. 1: 19-23; 4: 8-10; Rom. 8: 34-39 with 16: 20 and 1 Cor. 15: 20-28. This first promise and prophecy is so worded that its perfect fulfilment can only be in CHRIST.

^h From a root "to cut," or "hew," hence "to form" or "fashion," passing into the meaning of pain, distress, affliction. In the Hebrew different words, but related to the same root; the second word primarily refers to a thing fashioned, and particularly an earthen vessel. How suggestive of the pains, anxieties, griefs, trials of motherhood!

shalt bring forth children; and thy desire shall be to thy husband, and he shall rule over thee. 17 And unto Adam he said, ^kBecause thou hast hearkened unto the voice of thy wife, and hast eaten of the tree, of which I commanded thee, saying, Thou shalt not eat of it: cursed is the ground for thy sake; in sorrow shalt thou eat of it all the days of thy life; 18 thorns ^{kk}also and thistles shall it bring forth to thee; and thou shalt eat the herb of the field: 19 in the sweat of thy face shalt thou eat bread, till thou return unto the ground; for out of it wast thou taken: for dust thou art, and unto dust shalt thou return.

20 And Adam called his wife's name ^mEve; because she was the mother of all living. 21 Unto Adam also and to his wife did the Lord God ⁿmake coats of skins, and clothed them.

22 And the Lord God said, Behold, the man is become as one of us, to know good and evil; and now, lest he put forth his hand, and take also of the tree of life, and eat, and live for ever: 23 ^otherefore the Lord God sent him forth from the garden of Eden, to till the ground from whence he was taken. 24 So he drove out the man; and he placed at the east of the garden of Eden ^pcherubim, and a flaming sword which turned every way, to keep the way of the tree of life.

ⁱ She led in transgression, and is now to know subjection in a state of inferiority.

^j The clause serves, as the parallel structure shows, to fix the meaning of the first. Cf. 1 Cor. 14: 34.

^k Note these features:

Subjection to another, and that a creature, in disobedience to God's known word. Then:

Subjection of the creation to vanity, Rom. 8: 20-23. The ground cursed, but man is of it, and this identifies him as fallen with the curse; life-long sorrow; life-long struggle; final dissolution. These features show the working of death and its accomplishment — "dying thou shalt die" (2: 17).

^{kk} Heb. 6: 8.

^l Man's body formed from the ground—"earthy." 1 Cor. 15: 47-49; but for this return the spirit must be taken away, James 2: 26. There is continuity of existence, not extinction through death. Cf. Luke 16: 19-31; Matt. 22: 23-33; 1 Thess. 5: 23, with this passage, a summary of teaching as to man's being and destiny.

^m Life-giver. The expression of faith in God's word—faith cometh by hearing.

ⁿ Through what God does, not man, provision is made. What is of another is given to meet the need, so sin is covered and shame taken away. Here is substitution, which propitiates, and makes possible justification.

^o Having acquired this knowledge in the way he did, with its results, man must be kept from the perpetuation of his existence in such conditions. But in this we have God affirming His absolute right of disposition as to His creature, in this His sovereignty is asserted as well as in the command and its attached penalty. It is His right to require obedience and judge disobedience, and it is His right to dispose of the creature, it is not within man's province to do this for himself, it is not allowed to him. Cf. Prov. 16: 9; Jer. 10: 23.

^p See Appendix.

ANNOTATIONS—continued

vs. 1-7. The beginning of sin which is lawlessness (1 John 3: 4).

vs. 8-19. Consequent alienation, conflict, suffering, judgment, but God's promise of a Deliverer. This is like the light penetrating the darkness on the first day. In this promise God brings the first gospel-beam into the moral darkness which has fallen upon man by reason of his disobedience.

vs. 20, 21. Covering by means of death—substitutionary death—God's revealed way of meeting human need. Here a great principle comes to light which henceforth runs through all Scripture—death becomes the way into life, and the basic means of sustaining it.

vs. 22-24. Grace brings in restoration, but it does not set aside the necessity of world-trial which now ensues according to the announced judgment. In this the government of God is in exercise, as it ever is, no matter how much grace may be shown. The cherubim and sword abide, though grace brings in the precious blood by which every claim of divine righteousness and holiness is fully satisfied.

In the course of this chapter principles are disclosed which we find rule man's life after the fall, and control the world development which followed. The one prohibition which gave practical expression to God's sovereignty and government is made the issue by Satan. This has been a paramount issue in the world ever since, for men in their sinful pride, self-sufficiency, and rebellious spirit have in one way or another sought to set aside God's claim and avoid their own responsibility to Him. With the woman we see trifling with the Word of God; she adds to the prohibition and diminishes the force of the sentence. Satan openly denies the Word of God. He makes God a liar, and then assures the creature that by disobedience a higher station will be reached. These have been his tactics since, and they give character to the world-system of which he is prince and god. Action proves the acceptance of the lie of Satan, and the three principles which actuate man's life as alienated from God, and which characterize the world, come into evidence—lust of the flesh, of the eye, and the pride of life, "lawlessness" which finds its consummation in "the lawless one," Satan's man. Cf. Gen. 3: 6; 1 John 2: 16; 2 Thess. 2: 7-10. By contrast "our great God and Saviour Jesus Christ gave Himself for us, that He might redeem us from all lawlessness, and purify to Himself a peculiar people, zealous for good works" (Titus 2: 13, 14). Again in this beginning of things, we see man's self-efforts to meet the need sin has brought in, their insufficiency when it comes to meeting God, and the spirit of cowardice which marks man's state when that prospect is in view. Then there is the attempt to shift the blame, the avoidance of responsibility, the lack of repentance and confession. Out of all this comes human suffering, bondage to curse, conflict between good and evil, with powerlessness to overcome the growth of the latter. Finally, God is shown as the only One able to meet the need, which He does in grace while yet His govern-

CHAPTER FOUR

ANNOTATIONS—continued

1 And Adam knew Eve his wife; and she conceived, and bare ^aCain, and said, I have gotten a man from the Lord. 2 And she again bare his brother ^aAbel. And Abel was a keeper of sheep, but Cain was a tiller of the ground. 3 And in process of time it came to pass, that Cain brought of the fruit of the ground an offering unto the Lord. 4 And Abel, he also brought of the firstlings of his flock and of the fat thereof. And the Lord had respect unto Abel and to his offering: 5 but unto Cain and to his offering he had not respect.

And Cain was very wroth, and his countenance fell. 6 And the Lord said unto Cain, Why art thou wroth? and why is thy countenance fallen? 7 If thou doest well, shalt thou not be accepted? and if thou doest not well, sin lieth at the door: and unto thee shall be his desire, and thou shalt rule over him. 8 And Cain talked with Abel his brother: and it came to pass, when they were in the field, that Cain rose up against Abel his brother, and slew him.

9 And the Lord said unto Cain, Where is Abel thy brother? And he said, I know not: Am I my brother's keeper? 10 And he said, What hast thou done? the voice of thy brother's blood crieth unto me from the ground. 11 And now art thou cursed from the earth, which hath opened her mouth to receive thy brother's blood from thy hand. 12 When thou tillest the ground, it shall not henceforth yield unto thee her strength; a fugitive and a vagabond shalt thou be in the earth. 13 And Cain said unto the Lord, My punishment is greater than I can bear. 14 Behold, thou hast driven me out this day from the face of the earth; and from thy face shall I be hid; and I shall be a fugitive and a vagabond in the earth: and it shall come to pass, that every one that findeth me shall slay me. 15 And the Lord said unto him, Therefore whosoever slayeth Cain, vengeance shall be taken on him sevenfold. And the Lord set a mark upon Cain, lest any finding him should kill him.

16 And Cain went out from the presence of the Lord, and dwelt in the land of ^{ss}Nod, on the east of Eden. 17 ^tAnd Cain knew his wife; and she conceived, and bare ^aEnoch; and he builded a city, and called the name of the city, after the name of his son, Enoch. 18 And unto Enoch was born ^aIrada; and Irada begat ^aMehujael; and Mehujael begat ^aMethusael; and Methusael begat ^aLamech. 19 And Lamech took unto him ^atwo wives: the name of the one was ^aAdah, and the name of the other ^aZillah. 20 And Adah bare

ment must take its course. Henceforth, man's trial occasioned by sin characterizes his experience here in the world, through all of which however there is the out-working of Divine purposes.

Chs. 4 to 7.—THE ADAMIC WORLD. Man is tried, in his banishment, under conscience as having the knowledge of good and evil, and a testimony from God in promise, sacrifice, and announced judgment, His sovereignty and government being declared by the closed Garden and its armed guard. The flood-judgment closes this period with a complete world-overthrow made necessary by the appalling evil of the human race.

The first child is born after the fall, and so under its consequences and in the fallen state; thus the whole race bears this character. Cf. Rom. 5: 12-21; Ps. 51: 5; Job 14: 1-4.

Ch. 4: 1 to 5a.—APPROACH to God. Contrast-positions — acceptance and rejection. Here substitutionary sacrifice and the principle of faith are seen to be the way of acceptance with God; and the principle of "works," man's self-efforts at the cultivation of that which is under curse as a means of obtaining favor with God, stands rejected. Heb. 11: 4; 1 Pet. 1: 18-21; John 1: 29; Rom. 3: 21-26; 4: 1-8; Eph. 2: 8, 9; 1 Cor. 1: 29-31. Cain's offering is bloodless; Abel brings of the firstlings, i. e., firstborn, later specially claimed by Jehovah (Lev. 27: 26, 27; Deut. 15: 19), but seemingly understood by Abel; he offers the fat, hence life was taken, blood shed, both of which fill important relations in regard to sacrifices as later prescribed, and both specially claimed by God (fat: Lev. 3: 16, 17; 7: 25; 17: 6; blood: Lev. 3: 17; 7: 26, 27; Deut. 12: 23-25; Lev. 17).

Ch. 4: 5 to 24. — SEPARATED FROM GOD. The serpent's seed—self-will, enmity, violence (1 John 3: 12).

vs. 5b-8. Cain's resentment and anger toward God for rejection exhibits itself against the one in God's favor. Cf. John 15: 18, 19; 16: 33; Rom. 8: 36; Gal. 3: 29; 2 Tim. 3: 12; Rev. 1: 9. Note v. 7.

Cain's murder of Abel was a blow at God who had accepted Abel in his sacrifice.

vs. 9-15. God's interposition and judgment. He manifests Himself as not indifferent to the course of human affairs. He takes account and calls into judgment. 9, 10—God requires that

^a Properly, fabricator, or maker, from a root meaning, "fit together," "set up," "erect," "forge" as a smith. Eve's exclamation is based on ch. 3: 15, and she thinks this is the man, the seed, who is to do the work, hence this name.

^r "Breath," "vanity," in the sense of what is transitory. Cf. Job 7: 16, "breath;" Ps. 144: 4, "vanity."

^{rr} Heb. 11: 4.

^s Matt. 23: 35; Lk. 11: 51; 1 John 3: 12.

^{ss} Wandering, in contrast with Eden (delight) and where the Lord's presence was known and approached, cf. vs. 3, 14. Cain, rejected by God, wilfully rejects God's way, and goes into banishment, alienated from God who has shown mercy and goodness in preservation, perchance His goodness may yet lead to repentance.

^t Cain's line begins in the above circumstances and conditions, and shows the outworking of his own character.

^a dedicated.

^b wild ass.

^w blot ye out that Jah is God [Jah means "the eternal One," it is composed of the first and last letters with the central vowel of the name Jehovah].

^y they die who are of God, or, man who is of God.

^y Perhaps, strong to smite, or bring low (he took vengeance for personal injury, v. 23).

^y Polygamy—God's ordinance broken through, lawlessness.

^a ornament, or he adorned.

^b shadiness, or shadowing.

"Jabal: he was the father of such as dwell in tents, and of such as have cattle. 21 And his brother's name was "Jubal: he was the father of all such as handle the harp and organ. 22 And Zillah, she also bare "Tubal-cain, an instructor of every artificer in brass and iron: and the sister of Tubal-cain was "Naamah. 23 And Lamech said unto his wives, Adah and Zillah, Hear my voice; ye wives of Lamech, hearken unto my speech: for I have slain a man to my wounding, and a young man to my hurt. 24 If Cain shall be avenged sevenfold, truly Lamech seventy and sevenfold.

25 And Adam knew his wife again; and she bare a son, and called his name "Seth: For God, said she, hath appointed me another seed instead of Abel, whom Cain slew. 26 And to Seth, to him also there was born a son; and he called his name "Enos: then began men to call upon the name of the Lord.

CHAPTER FIVE

1 This is the book of the generations of "Adam. In the day that God created man, in the likeness of God made he him:¹ 2 male and female created he them; and blessed them, and called their name Adam, in the day when they were created. 3 And Adam lived a hundred and thirty years, and begat a son in his own likeness, after his image; and called his name "Seth: 4 and the days of Adam after he had begotten Seth were eight hundred years: and he begat sons and daughters: 5 and all the days that Adam lived were nine hundred and thirty years: and he died. 6 And Seth lived a hundred and five years, and begat "Enos: 7 and Seth lived after he begat Enos eight hundred and seven years, and begat sons and daughters: 8 and all the days of Seth were nine hundred and twelve years: and he died.

9 And Enos lived ninety years, and begat "Cainan: 10 and Enos lived after he begat Cainan eight hundred and fifteen years, and begat sons and daughters: 11 and all the days of Enos were nine hundred and five years: and he died. 12 And Cainan lived seventy years, and begat "Mahalaleel: 13 and Cainan lived after he begat Mahalaleel eight hundred and forty years, and begat sons and daughters: 14 and all the days of Cainan were nine hundred and ten years: and he died. 15 And Mahalaleel lived sixty and five years, and begat "Jared: 16 and Mahalaleel lived after he begat Jared eight hundred and thirty years, and begat sons and daughters: 17 and all the days of Mahalaleel were eight hundred ninety and five years: and he died. 18 And Jared lived a hundred sixty and two years, and he begat "Enoch: 19 and Jared lived after he begat Enoch eight hundred years, and begat sons and daughters: 20 and all the days of Jared were nine hundred sixty and two years: and he died.

21 This is the book of the generations of "Adam. In the day that God created man, in the likeness of God made he him:¹ 2 male and female created he them; and blessed them, and called their name Adam, in the day when they were created. 3 And Adam lived a hundred and thirty years, and begat a son in his own likeness, after his image; and called his name "Seth: 4 and the days of Adam after he had begotten Seth were eight hundred years: and he begat sons and daughters: 5 and all the days that Adam lived were nine hundred and thirty years: and he died. 6 And Seth lived a hundred and five years, and begat "Enos: 7 and Seth lived after he begat Enos eight hundred and seven years, and begat sons and daughters: 8 and all the days of Seth were nine hundred and twelve years: and he died.

9 And Enos lived ninety years, and begat "Cainan: 10 and Enos lived after he begat Cainan eight hundred and fifteen years, and begat sons and daughters: 11 and all the days of Enos were nine hundred and five years: and he died. 12 And Cainan lived seventy years, and begat "Mahalaleel: 13 and Cainan lived after he begat Mahalaleel eight hundred and forty years, and begat sons and daughters: 14 and all the days of Cainan were nine hundred and ten years: and he died. 15 And Mahalaleel lived sixty and five years, and begat "Jared: 16 and Mahalaleel lived after he begat Jared eight hundred and thirty years, and begat sons and daughters: 17 and all the days of Mahalaleel were eight hundred ninety and five years: and he died. 18 And Jared lived a hundred sixty and two years, and he begat "Enoch: 19 and Jared lived after he begat Enoch eight hundred years, and begat sons and daughters: 20 and all the days of Jared were nine hundred sixty and two years: and he died.

^c flowing, or, a stream.

^d joyful (?).

^e issue (product) of Cain (the "fabricator," v. 1). Note: these names appear to be formed from a root signifying "to flow," "run," "go forth," perhaps "blow," from which comes the word for the blast or trumpet-note of joy and release—how well this suits the spirit and boast of Cain's world! Its features are:

Agricultural.

Musical.

Mechanical.

Poetic—there is a fragment of song in vers.

23, 24.

Violent—homicide in self-defence.

ANNOTATIONS—continued

which is past (Eccl. 3:15); 11, 12—the punishment; 13, 14—the terror of banishment; 15—God's reservation (Rom. 12:19; Heb. 10:30, 31); the right to avenge is not man's at any time, except as it may be granted to him by God, and this was not put into his hand as an agent of government until Gen. 9:4-6. In defiance of God's claim, as evidenced in the sign given to Cain, Lamech of his line (v. 23) takes the law into his own hands.

vs. 16-24. Cain's line and its development in alienation from God, with justification of violence as voiced by Lamech. Throughout no mention is made of recognition of God. Cain's spirit is one of defiance, the use of providential preservation as a means of establishing himself in his state of alienation. Instead of God's goodness leading him to repentance he rather turns it into an occasion for self-will to work out its own plans. By city-building he would defeat, if possible, the sentence of vagabondage and wandering. Such are manifest features of man's day. Note these seven features of Cain's way—rejected, anger, murder, lying, curse, banishment, his city. A study of the names recorded will serve to emphasize features of man's development in Cain's way.

Ch. 4:25 to 5:32. — SEPARATED to God. God's seed on the earth.

vs. 25, 26. God's appointment—Seth, in whom we read the lesson of resurrection, of new beginning. In contrast to Cain's line, we here begin with acknowledgment of and dependence upon God. This is the line of light in contrast to that of darkness. The "call" involves worship of, testimony to, and extends to the idea of being called by the name of Him who is acknowledged. Cf. Acts 11:26.

ch. 5:1-32. Seth's line in connection with which God records the generations of Adam. The Cainite line is ignored, so that it becomes clear with whom God's testimony is found. Significantly, it would seem, God now records His original work in connection with man, He expresses what was true of man at the first; as if turning from Cain's apostate line He links this now with Seth's line—the line of faith,

^f pleasant.

^g appointed, in the sense of "replacing," "set in the place of."

^h frail, mortal man (as being sickly, or incurable). Does not this indicate a true sense of man's real state in his fallen state? It breathes humility, meekness, subjection, dependence, and hence the calling mentioned in this verse. With this the line of faith opens to us. What a contrast to the start of Cain's line!

ⁱ man, red earth.

^j 1 Cor. 11:7; Jas. 3:9.

^k See 4:25.

^l See 4:26.

^m their possession (?).

ⁿ praise of God.

^o descent, or a descender.

^p dedicated.

21 And Enoch lived sixty and five years, and begat Methuselah: 22 and Enoch walked with God after he begat Methuselah three hundred years, and begat sons and daughters: 23 and all the days of Enoch were three hundred sixty and five years: 24 and Enoch walked with God: and he was not,* for God took him.

25 And Methuselah lived a hundred eighty and seven years, and begat Lamech: 26 and Methuselah lived after he begat Lamech seven hundred eighty and two years, and begat sons and daughters: 27 and all the days of Methuselah were nine hundred sixty and nine years: and he died.

28 And Lamech lived a hundred eighty and two years, and begat a son: 29 and he called his name Noah, saying, This same shall comfort us concerning our work and toil of our hands, because of the ground which the Lord hath cursed. 30 And Lamech lived after he begat Noah five hundred ninety and five years, and begat sons and daughters: 31 and all the days of Lamech were seven hundred seventy and seven years: and he died.

32 And Noah was five hundred years old: and Noah begat Shem, Ham, and Japheth.

CHAPTER SIX

1 And it came to pass, when men began to multiply on the face of the earth, and daughters were born unto them, 2 that the sons of God saw the daughters of men that they were fair; and they took them wives of all which they chose. 3 And the Lord said, My Spirit shall not always strive with man, for that he also is flesh: yet his days shall be a hundred and twenty years.^w 4 There were giants in the earth in those days; and also after that, when the sons of God came in unto the daughters of men, and they bare children to them; the same became mighty men which were of old, men of renown. 5 And God saw that the wickedness of man was great in the earth, and that every imagination of the thoughts of his heart was only evil continually. 6 And it repented the Lord that he had made man on the earth, and it grieved him at his heart. 7 And the Lord said, I will destroy man whom I have created from the face of the earth; both man, and beast, and the creeping thing, and the fowls of the air; for it repenteth me that I have made them.

^p man of the dart, or weapon.

* Heb. 11:4, 5; Jude 14.

^q "strong to smite," or bring low.

^r rest.

^s name, or renown (from a root, "be high").

^t hot, perhaps black, as made so by heat.

^u Spreading, enlargement. [Note, ch. 10:21, Japheth is the elder]. See 9:24 as to Ham.

^v Word means to "keep down," "rule, judge, or strive with a man" by moral force.

^w Not a mere reference to man's corporeal being, but the state of corruption in which man is seen to be as a result of the fall; he is sensual, lives as sense-governed instead of spirit-governed. The teaching of Rom. 8 is the development of this thought.

^x 1 Pet. 3:20.

^y The sense of this verse appears to be that these giants were on the earth when what ver. 2 states took place; and there were such after

ANNOTATIONS—continued

suggesting new creation under Him of whom Adam was a figure, but all of which comes in by God's appointment consequent upon the accepted sacrifice and the death of Abel (cf. 2 Cor. 5:14-21). That which had been marred by the fall will be more than fully restored in the new creation of which the Second Man, the last Adam, is the Head (1 Cor. 15). Note that this record is not one of works done, as with Cain's family, but the years lived. There is no self-assertion of right, no seeking to avenge their brother's death, they observe the Lord's prohibition, for the present the cry of the blood-stained earth for vengeance is not to be answered. Hence, while the judgment of the guilty lingers, the saint must of necessity recognize his place to be that of separation from the world-system, and act as a pilgrim called with a heavenly calling. Here there is no city-building, but there is a testimony to God, a walk with Him, a recognition of God's judgment (v. 29), and the voice of prophetic comfort instead of self-assertion and defiant boast.

Here again a study of the names will serve to illustrate the principles of faith which in fact rule among God's people of whatever age.

ch. 6:1-7.—Departure from God—the unequal yoke. Manifest fulness of evil and the judgment announced, while in grace space is given for repentance and submission to God. 1 Pet. 3:19, 20; 2 Pet. 2:5; Heb. 11:7. Note these features: lawlessness, God's order defied (v. 2); abnormality (v. 4); corruption, the outward manifestation of the inward state (v. 5); violence is added in vs. 11, 13. Cf. Rom. 1:18-32; 2 Tim. 3:1-9; Luke 17:26-31; Matt. 24:37-42. See Appendix for "sons of God."

that as a result of the union described, "these were the heroes, who of old were men of renown" (New Trans.). "Giants" is nephilim, a word defined as meaning "fallers, apostates fallen from true religion; and falling on men with violence and rapine, and causing them to fall; such were also strong and robust in body, and leaders of others."—Wilson. Cf. Num. 13:33. See vers. 11, 12 of Gen. 6.

† GOD—Jehovah.

^y From a root meaning "to spoil by breaking in pieces," "make worthless," especially moral evil, depravity. Cf. Rom. 1:18-32; 2 Tim. 3:1-5.

^z Cf. Num. 23:19, "It grieved him," etc., is explanatory; the form of expression is anthropomorphic, for the sake of our understanding, that by what we know of these things we may have some realization of the effect upon God of the condition of man—with us these things are linked with sin in us, with God all that produces such effects is without. He, like the law He gave, is holy, just and good (Rom. 7:12).

^a The destruction is "from the face," etc., it is relative, not absolute. These disobedient men are now spirits in prison (1 Pet. 3:19, 20). With the disembodied death brings men are spoken of as "spirits" while in that state.

8 But Noah found grace in the eyes of the Lord. 9 These are the generations of Noah: Noah was a just man and perfect in his generations, and Noah walked with God. 10 And Noah begat three sons, Shem, Ham, and Japheth. 11 The earth also was ^bcorrupt before God; and the earth was filled with ^bviolence. 12 And God looked upon the earth, and, behold, it was corrupt; for all flesh had corrupted his way upon the earth. 13 And God said unto Noah, "The end of all flesh is come before me; for the earth is filled with violence through them; and, behold, I will ^{cc} destroy them with the earth. 14 Make thee an ark of ^dgopher wood; rooms shalt thou make in the ark, and shalt ^epitch it within and without with ^fpitch. 15 And this is the fashion which thou shalt make it of: The length of the ark shall be three hundred cubits, the breadth of it fifty cubits, and the height of it thirty cubits. 16 A ^gwindow shalt thou make to the ark, and in a cubit shalt thou finish it above; and the door of the ark shalt thou set in the side thereof; with lower, second, and third stories shalt thou make it. 17 And, behold, I, even I, do bring a ^hflood of waters upon the earth, to destroy all flesh, wherein is the breath of life, from under heaven; and every thing that is in the earth shall die. 18 But with thee will I establish my ⁱcovenant; and thou shalt come into the ark, thou, and thy sons, and thy wife, and thy sons' wives with thee. 19 And of every living thing of all flesh ^jtwo of every sort shalt thou bring into the ark, to keep them alive with thee; they shall be male and female. 20 Of fowls after their kind, and of cattle after their kind, of every creeping thing of the earth after his kind; two of every sort shall come unto thee, to keep them alive. 21 And take thou unto thee of all food that is eaten, and thou shalt gather it to thee; and it shall be for food for thee, and for them. 22 Thus did Noah; ^kaccording to all that God commanded him, so did he.

CHAPTER SEVEN

1 And the Lord said unto Noah, Come thou and all thy house into the ark; for thee have I seen righteous before me in this generation. 2 Of every ^lclean beast thou shalt take to thee by ^msevens, the male and his female: and of beasts that are not clean by two, the male and his female. 3 Of fowls also of the air by sevens, the male and the female; to keep seed alive upon the face of all the earth. 4 For yet ⁿseven days, and I will cause it to rain upon the earth forty days and forty nights; and every living substance that I have made will I destroy from off the face of the earth. 5 And Noah did according unto all that the Lord commanded him.

^b The wickedness of v. 5 leads to corruption (from a root, "to decay," "fall into ruins," morally this means loss of integrity and virtue, then craft and deceit rule) and so violence predominates—i. e., ruthless disregard of truth, right, justice, goodness (see ^g note). What a world! It had become a cesspool of lawlessness in which might was right.

^c Heb. 11:7.

^{cc} The words corrupt and destroy are the same in both Hebrew and Greek. What men had done in their breaking to pieces, etc., God now does to them in judgment by breaking them up in death—they had laid everything in ruins as to

ANNOTATIONS—continued

Ch. 6:8 to 7:24.—GRACE from God bringing Salvation through Judgment.

vs. 8-13. God's man—the man of faith to whom God is made known. We may think of Noah as a type of Christ, who alone was absolutely "perfect," etc., who fully and perfectly "walked with God," and who is Head of the family of faith which He carries with Himself through judgment into resurrection-place, liberty, and glory, "Behold I and the children whom God has given Me" (Heb. 2:13).

vs. 14-22. God's provision — figurative of Christ and His work.

Ch. 7:1-24. God's salvation-judgment, effecting separation from evil and its consequences on the one hand, purging away evil on the other. Cf. Gal. 1:1-5; Titus 2:14; 1 Pet. 1:18. Note absolute security, vs. 16, 23, 24; based upon the obedience of faith, 6:22; 7:16; then, too, the completeness of the judgment, vs. 18-23. Cf. 7 Pet. 3:1-9.

The Lord's references to the days of Noah in the Gospels, and Isa. 54:9 suggest the dispensational application to the end of the age, the Jewish age, when man's evil reaches its fulness (Dan. 2:28, 44, 45; 7:9-28; 8:17, 19, 23; 10:14; 11:35-12:13; Rev. 11:12, 13; Matt. 24:14, 15; Isa. 2:2; Jer. 23:20; 30:24; Mic. 4:1; cf. "indignation" in Dan. 8:19; 11:36; Isa. 10:5, 25; 30:27, 30, 31 with Mic. 5:5; cf. "consumption" in Isa. 10:22, 23; 28:22; see Rom. 9:27, 28, and "consummation," Dan. 9:27), the time of the great tribulation, and "Jacob's trouble," in the midst of which and the prevailing world-conditions there is a godly remnant of whom Noah and his family are a type—pre-

life on the earth, He lays them in ruins through the dissolution of being which judgment here involved. Here is the law of retribution—what a man sows he reaps (Gal. 6:7, 8).

^d probably fir, or cypress.

^e kaphar, "to cover," figuratively to expiate, and so the usual word for "atonement" in O. T.

^f kopher, "from above," and properly "a cover," figuratively, a redemption-price.

^g Lit., Light shalt thou make. The word here is different from ch. 8:6, and also 7:11; 8:2, which again are different (see notes). What seems to be meant is some form of continuous opening.

^h The word here used is limited to the waters of Noah (Isa. 54:9), and used elsewhere only in Ps. 29:10.

ⁱ first mention in Scripture, see ch. 9:9, ff.

^j that is, male and female (see 7:2).

^{jj} Matt. 24:38; Lk. 17:27.

^k first mention of such distinction, it is really the distinction God is making among men by this very judgment of the flood (v. 1). Cf. Lev. 11.

^l seven pairs of the clean, one pair of unclean.

^m time allowed to gather together all required.

6 And Noah was six hundred years old when the flood of waters was upon the earth. 7 And Noah went in, and his sons, and his wife, and his sons' wives with him, into the ark,^{mm} because of the waters of the flood. 8 Of clean beasts, and of beasts that are not clean, and of fowls, and of every thing that creepeth upon the earth, 9 there went in two and two unto Noah into the ark, the male and the female, as God had commanded Noah. 10 And it came to pass after seven days, that the waters of the flood were upon the earth.

11 In the sixth hundredth year of Noah's life, in the second month, the seventeenth day of the month, the same day were all the fountains of the great deep broken up, and the windows of heaven were opened. 12 And the rain was upon the earth forty days and forty nights. 13 In the selfsame day entered Noah, and Shem, and Ham, and Japheth, the sons of Noah, and Noah's wife, and the three wives of his sons with them, into the ark; 14 they, and every beast after his kind, and all the cattle after their kind, and every creeping thing that creepeth upon the earth after his kind, and every fowl after his kind, every bird of every sort. 15 And they went in unto Noah into the ark, two and two of all flesh, wherein is the breath of life. 16 And they that went in, went in male and female of all flesh, as God had commanded him; and the Lord shut him in.

17 And the flood was forty days upon the earth; and the waters increased, and bare up the ark, and it was lifted up above the earth. 18 And the waters prevailed, and were increased greatly upon the earth; and the ark went upon the face of the waters. 19 And the waters prevailed exceedingly upon the earth; and all the high hills, that were under the whole heaven, were covered. 20 Fifteen cubits upward did the waters prevail; and the mountains were covered. 21 And all flesh died that moved upon the earth, both of fowl, and of cattle, and of beast, and of every creeping thing that creepeth upon the earth, and every man: 22 all in whose nostrils was the breath of life, of all that was in the dry land, died. 23 And every living substance was destroyed which was upon the face of the ground, both man, and cattle, and the creeping things, and the fowl of the heaven; and they were destroyed from the earth; and Noah only remained alive, and they that were with him in the ark.^{rr} 22 And the waters prevailed upon the earth a hundred and fifty days.

^{mm} 1 Pet. 3:20.

ⁿ Lit., eye, and so a well like an eye in the ground, hence, "fountain," or opening through which water comes. See note ^p below.

^o abyss.

^p word means "to cleave," "rend," "divide asunder," "to lay open anything enclosed." Used in Num. 16:31; Zech. 14:4. What is here described may mean the breaking forth of hidden fountains within the earth, or a breaking down of the barriers, and so a letting in of the oceans on the land by a subsidence of the land. Cf. 2 Pet. 3:5-7.

^q The word here used means "lattice," "network," from a root meaning "to weave"—a word admirably fitting to the atmosphere which is a network of vapor—water-globules woven together.

^r Word here used emphasizes abundance, a great outpouring, in distinction from the general term used for rain, which occurs in v. 4.

^{rr} 2 Pet. 2:5.

ANNOTATIONS—continued

served and carried through the judgment to inhabit a purged earth under God's established order of promise and covenant, based upon the savor of rest, and pledged in the bow of glory (the Lamb slain, but in the midst of the throne encircled with bow, exercising holy and righteous judgment, yet bringing in universal blessing), so that Ararat—curse reversed—is reached, the liberty of the glory entered upon, with restoration and replenishing of the earth under divine government. These things are typically before us in chs. 8, 9; cf. 2 Thess. 1:6-10; 2:1-12; Matt. 24; Isa. 28:14-21; Isa. 11:4; Rev. 4:2, 3, 5; 5:5, 6; 11:15-19; 19:11-20; 6; Isa. 2:1-5; chs. 11, 12, 32; Acts 3:20, 21; 17:31; Rom. 11:25-36; 8:18-23.

Chaps. 8 to 11: 26. — THE NOACHIAN world. This is like a resurrection, like the bringing up of the earth out of the waters on the third day. It is trial under renewed relationships, with new elements introduced, and the principle of human government established. According to the promises given to Noah and his family, and the order set up through them, the world-system has continued and developed to this day. Though there has not been universal overthrow during this time, there have been repeated manifestations of God in judgment. Notable examples are: the Babel confusion and scattering; the overthrow of Sodom and Gomorrah; the judgment of Egypt and her gods; of the Amorite peoples; and the overthrow of various kingdoms and empires. Ezek. 21:27 gives the general principle. The beginning of the preparation for His coming by the special and selective action of God is found in the Abrahamic family, to which the next division of Genesis introduces us. This is of special significance in view of the world being inundated with idolatry, cf. Josh. 24:2, 14; with this information note the three forms of Satanic irruption in the world of men: (1) through the serpent and the resultant fall; (2) through the debasement of those called "sons of God," resulting in abnormal, perhaps a super-man development; (3) through idolatry and the demon influences back of its development (1 Cor. 10:20). The first is directly against God and His supreme place over the creature. The second is the effort to make gods of men according to the false promise of the serpent. The third is the establishment of religion and worship which is both opposed and contrary to the Divine institutions and their objective—Christ. A similarity may be traced between these three forms of Satanic activity and the three wilderness-temptations of our Lord; there are also three special forms of opposition to the gospel recorded in the Acts—Elymas, the apostate Jew (13:4-12), the circumstances connected with the possessed damsel (16:16-24), and the exorcists—Jews (19:13-20). Cf. Eph. 6:12; 2:1; Dan. 10:10-14, 20; 2 Cor. 11:13-15; 1 Tim. 4:1; 1 Cor. 10:20; 12:2; Rom. 1:18-32 shows the results of Satanic irruption.

CHAPTER EIGHT

1 And God remembered Noah, and every living thing, and all the cattle that were with him in the ark; and God made a wind to pass over the earth, and the waters assuaged. 2 The fountains also of the deep and the windows of heaven were stopped, and the rain from heaven was restrained. 3 And the waters returned from off the earth continually: and after the end of the hundred and fifty days the waters were abated. 4 And the ark rested in the seventh month, on the seventeenth day of the month, upon the mountains of Ararat. 5 And the waters decreased continually until the tenth month: in the tenth month, on the first day of the month, were the tops of the mountains seen.

6 And it came to pass at the end of forty days, that Noah opened the window of the ark which he had made: 7 and he sent forth a raven, which went forth to and fro, until the waters were dried up from off the earth. 8 Also he sent forth a dove from him, to see if the waters were abated from off the face of the ground. 9 But the dove found no rest for the sole of her foot, and she returned unto him into the ark; for the waters were on the face of the whole earth. Then he put forth his hand, and took her, and pulled her in unto him into the ark. 10 And he stayed yet other seven days; and again he sent forth the dove out of the ark. 11 And the dove came in to him in the evening, and, lo, in her mouth was an olive leaf plucked off: so Noah knew that the waters were abated from off the earth. 12 And he stayed yet other seven days, and sent forth the dove, which returned not again unto him any more.

13 And it came to pass in the six hundredth and first year, in the first month, the first day of the month, the waters were dried up from off the earth: and Noah removed the covering of the ark, and looked, and behold, the face of the ground was dry. 14 And in the second month, on the seven and twentieth day of the month, was the earth dried.

15 And God spake unto Noah, saying, 16 Go forth of the ark, thou, and thy wife, and thy sons, and thy sons' wives with thee. 17 Bring forth with thee every living thing that is with thee, of all flesh, both of fowl, and of cattle, and of every creeping thing that creepeth upon the earth; that they may breed abundantly in the earth, and be fruitful and multiply upon the earth. 18 And Noah went forth, and his sons, and his wife, and his sons' wives with him: 19 every beast, every creeping thing, and every fowl, and whatsoever creepeth upon the earth, after their kinds, went forth out of the ark. 20 And Noah builded an altar unto the Lord; and took of every clean beast, and of every clean fowl, and offered burnt offerings on the altar. 21 And the Lord smelled a sweet savour; and the Lord said in his heart, I will not again curse the ground any more for man's sake; for the imagination of man's heart is evil from his youth: neither will I again smite any more every thing living, as I have done. 22 While the earth remaineth, seed-time and harvest, and cold and heat, and summer and winter, and day and night shall not cease.

CHAPTER NINE

1 And God blessed Noah and his sons, and said unto them, Be fruitful, and multiply, and replenish the earth. 2 And the fear of you and the dread of you shall be upon every beast of the earth, and upon every fowl of the air,

upon all that moveth upon the earth, and upon all the fishes of the sea; into your hand are they delivered. 3 Every moving thing that liveth shall be meat for you; even as the green herb have I given you all things. 4 But flesh with the life thereof, which is the blood thereof, shall ye not eat. 5 And surely your blood of your lives will I require: at the hand of every beast will I require it, and at the hand of man; at the hand of every man's brother will I require the life of man. 6 Whoso shed-

^s subsided.

^t Cf. 6:16; 7:11.

^u The curse reversed—a land forming part of Armenia. Cf. 2 Kings 19:37; Isa. 37:38; Jer. 51:27.

^v means a small opening. Cf. 6:16; 7:11.

^w Heb. means 'freshly plucked from the tree,' not one picked up from the earth.

^x First mention of the altar.

^y Lit. odor of rest.

^z food.

ANNOTATIONS—continued

ch. 8:1-5. Through judgment to rest—raised up to newness of life—Ararat, "the curse reversed." Cf. Rom. 8:1, 2, 18-23.

vs. 6-14. Raven (unclean), and dove (clean)—the difference of what is of the flesh and of the Spirit. Cf. Rom. 8:3-13; Gal. 5:16-26.

vs. 15-19. Liberty. Partaking of the divine nature, the world's corruption is escaped, and we go forth to walk in sanctification. Cf. 2 Pet. 1:3, 4; 1 Pet. 1:13-2:3; 1 Thess. 4:7; Rom. 6.

v. 20. Worship. First mention of "altar," and "burnt-offerings;" both specially have their place and meaning realized in the new beginning of life and relationships in a purged creation as presented in this scene actually, typically, dispensationally.

vs. 21, 22. Acceptance with assured preservation and provision. The Christian is accepted in the Beloved (Eph. 1:6, 7; 5:2), preserved under the seal of the Holy Spirit (Eph. 1:13; 4:30), and provisioned with every spiritual blessing in Christ (Eph. 1:3; Col. 1:12-23).

Ch. 9:1 to 17. GOD'S blessing upon, order for, and covenant with the race through Noah. The foreshadow of millennial conditions—the earth restored and replenished after purging judgment; government as recognizing God's sovereignty over all; under new covenant blessing, and the bow, Christ in glory. Typically, lessons of our new-creation place—the washing of regeneration and renewing of the Holy Spirit; government through judging the deeds of the flesh; fruit and blessing in our new relations; Christ in glory the object of our contemplation and source of rest. Cf. 2 Cor. 5:14-21; Gal. 6:14-16; Titus 3:3-7; Col. 2:20-3:17.

vs. 1-3. God's blessing and provision.

vs. 4-6. God's government by which His sovereignty over life is asserted and maintained. Here God affirms in connection with human government what Cain denied as to responsibility concerning his brother.

deth man's blood, by man shall his blood be shed: for in the image of God made he man. 7 And you, be ye fruitful, and multiply; bring forth abundantly in the earth, and multiply therein. 8 And God spake unto Noah, and to his sons with him, saying, 9 And I, behold, I establish my covenant with you, and with your seed after you; 10 and with every living creature that is with you, of the fowl, of the cattle, and of every beast of the earth; with you, from all that go out of the ark, to every beast of the earth. 11 And I will establish my covenant with you; neither shall all flesh be cut off any more by the waters of a flood; neither shall there any more be a flood to destroy the earth. 12 And God said, This is the token of the covenant which I make between me and you, and every living creature that is with you, for perpetual generations: 13 I do set my bow in the cloud, and it shall be for a token of a covenant between me and the earth. 14 And it shall come to pass, when I bring a cloud over the earth, that the bow shall be seen in the cloud: 15 and I will remember my covenant, which is between me and you and every living creature of all flesh; and the waters shall no more become a flood to destroy all flesh. 16 And the bow shall be in the cloud; and I will look upon it, that I may remember the everlasting covenant between God and every living creature of all flesh that is upon the earth. 17 And God said unto Noah, This is the token of the covenant, which I have established between me and all flesh that is upon the earth.

18 And the sons of Noah, that went forth of the ark, were Shem, and Ham, and Japheth: and Ham is the father of Canaan. 19 These were the three sons of Noah; and of them was the whole earth overspread. 20 And Noah began to be a husbandman, and he planted a vineyard. 21 And he drank of the wine, and was drunken; and he was uncovered within his tent. 22 And Ham, the father of Canaan, saw the nakedness of his father, and told his two brethren without. 23 And Shem and Japheth took a garment, and laid it upon both their shoulders, and went backward, and covered the nakedness of their father; and their faces were backward, and they saw not their father's nakedness. 24 And Noah awoke from his wine, and knew what his younger son had done unto him. 25 And he said, Cursed be Canaan; a servant of servants shall he be unto his brethren. 26 And he said, Blessed be the Lord God of Shem; and Canaan shall be his servant. 27 God shall enlarge Japheth, and he shall dwell in the tents of Shem; and Canaan shall be his servant. 28 And Noah lived after the flood three hundred and fifty years. 29 And all the days of Noah were nine hundred and fifty years: and he died.

CHAPTER TEN

1 Now these are the generations of the sons of Noah;* Shem, Ham and Japheth: and unto them were sons born after the flood. 2 The sons of Japheth; Gomer, and Magog, and Madai, and Javan, and Tubal, and Meshech, and Tiras. 3 And the sons of Gomer; Ashkenaz, and Riphath, and Togarmah. 4 And the sons of Javan; Elishah, and Tarshish, Kittim, and

* Cf. Rev. 13:10.

* have set.

a soul.

b a trafficker.

* See Appendix for the meaning of names in this chapter.

ANNOTATIONS—continued

vs. 7-11. God's covenant made for all creation with its new head.

vs. 12-17. God's sign, set in the heavens, giving assurance of fulfilment, yet also a perpetual witness to and reminder of God's judgment of evil, on the one hand, and His acceptance and promises on the other. It is Christ, as the Son of Man, to whom all has been subjected according to God's counsel, who alone can accomplish all foreshadowed here. He it is who will take His place in universal Headship.

ch. 9:18-29. Failure, foreshadow of how government in man's hand must fail since he cannot govern himself. The closing word of prophecy indicates the way of comfort and blessing—it is to come through the line of Shem; it is the record of how God works for the fulfilment of this purpose that begins to unfold with the call of Abraham, thus, after 11:26, we pass from what has been general in character to what is special and particular.

As to Noah's prophecy, it would appear that he deals with Canaan because of the development which will take place, and the particular relation his posterity will bear to the descendants of Shem, as found in the nation of Israel. Ham exposes shame; his spirit is one that makes a mockery of failure and a sport of sin; it is this spirit of shamelessness and lawlessness which comes to full manifestation in the evil of the Amorite nations which sprang from Canaan, and made the land of Canaan the plague-spot of the world (Gen. 11:15-19; 15:16), necessitating the extermination of these nations.

Through the Shemite line, God reveals Himself, this reaching finality and perfection in Christ who is of this line (Heb. 1:1-3; Luke 3:23, 36).

Japheth, from whom sprang the greater Gentile nations, has his blessing as dwelling in Shem's tents. Thus through Abraham's seed, and as associated with it, all nations are blest.

Note man's threefold failure: (1) in the garden as set under obedience; (2) out of the garden, and under conscience, it is not in him to guide his steps aright; (3) in a purged earth, with government put into his hands, but he cannot even govern himself.

If Shem is the youngest, Ham "the younger" (v. 24), and Japheth "the elder" (10:21), cf. 1 Chron. 1, we then have the principle illustrated of the firstborn being set aside, as in other scriptural examples; first, that which is natural, then the spiritual; the first man displaced by the Second.

Ch. 10.—The distribution of nations indicating the course of world-development. Genesis, as characteristically giving the beginning of things, here affirms the Hamitic origin of empire-building, and this in relation to Babylon and Assyria. Spite of efforts to discredit this record, Assyriologists now concede the truth of it. Recent explorations have abundantly confirmed the Biblical statements. Valuable information will be found in recent archaeological works and "The New Biblical Guide," by Urquhart.

Dodanim. 5 By these were the isles of the Gentiles divided in their lands; every one after his tongue, after their families, in their nations.

6 And the sons of Ham; Cush, and Mizraim, and Phut, and Canaan. 7 And the sons of Cush; Seba, and Havilah, and Sabtah, and Havilah, and Sabtah, and Raamah, and Sabtechah; and the sons of Raamah; Sheba, and Dedan. 8 And Cush begat Nimrod: he began to be a mighty one in the earth. 9 He was a mighty hunter before the Lord: wherefore it is said, Even as Nimrod the mighty hunter before the Lord. 10 And the beginning of his kingdom was Babel, and Erech, and Accad, and Calneh, in the land of Shinar. 11 Out of that land went forth Asshur, and builded Nineveh, and the city Rehoboth, and Calah, 12 and Resen between Nineveh and Calah: the same is a great city. 13 And Mizraim begat Ludim, and Ananim, and Lehabim, and Naphtuhim, 14 and Pathrusim, and Casluhim, (out of whom came Philistim,) and Caphtorim.

15 And Canaan begat Sidon his firstborn, and Heth, 16 and the Jebusite, and the Amorite, and the Girgasite, 17 and the Hivite, and the Arkite, and the Sinite, 18 and the Arvadite, and the Zemarite, and the Hamathite: and afterward were the families of the Canaanites spread abroad. 19 And the border of the Canaanites was from Sidon, as thou comest to Gerar, unto Gaza; as thou goest unto Sodom, and Gomorrah, and Admah, and Zeboim, even unto Lasha. 20 These are the sons of Ham, after their families, after their tongues, in their countries, and in their nations.

21 Unto Shem also, the father of all the children of Eber, the brother of Japheth the elder, even to him were children born. 22 The children of Shem; Elam, and Asshur, and Arphaxad, and Lud, and Aram. 23 And the children of Aram; Uz, and Hul, and Gether, and Mash. 24 And Arphaxad begat Salah; and Salah begat Eber. 25 And unto Eber were born two sons: the name of one was Peleg; for in his days was the earth divided; and his brother's name was Joktan. 26 And Joktan begat Almodad, and Sheleph, and Hazarmaveth, and Jerah, 27 and Hadoram, and Uzal, and Diklah, 28 and Obal, and Abimael, and Sheba, 29 and Ophir, and Havilah, and Jobab: all these were the sons of Joktan. 30 And their dwelling was from Mesha, as thou goest unto Sephar, a mount of the east. 31 These are the sons of Shem, after their families, after their tongues, in their lands, after their nations. 32 These are the families of the sons of Noah, after their generations, in their nations; and by these were the nations divided in the earth after the flood.

CHAPTER ELEVEN

1 And the whole earth was of one language, and of one speech. 2 And it came to pass, as they journeyed from the east, that they found

^c coast-lands.

^d nations—see map showing the distribution of the nations.

^e We will rebel.

^f of animals. And then of men—"before" in the sense of defiance; he was a rebel, and his kingdom partook of his character.

^g or, "he went into Assyria."

^h The verb here used occurs elsewhere only in 1 Chron. 1:19; Job 38:25; Ps. 55:10. Its use in the Ps. seems to fix its reference here to the confusion of tongues and consequent scattering, recorded in ch. 11.

ⁱ Heb., lip.

^j the same words.

ANNOTATIONS—continued

Ch. 11:1-9.—God's judgment upon human pride and self-sufficiency. Here we have men in their counsel, all without God. It breathes defiance, self-aggrandizement, and union in selfish ends. It is the spirit of Nimrod, founder of kingdoms, and overlord among men. Imagined ability to secure for themselves whatever they may purpose, in a self-willed, God-defying spirit, is evident; no wonder that in this soil the seed of idolatry took root and spread among all nations. Their journey from the East, their's is a walk with the back to the light, and thus in their own shadow, they are full of their own devices and forgetful of God; their material is of their own making, not of God's providing.

vs. 10-26. The Shemite line, that of promise, with which the purpose of God is linked. Here we learn where God's interest lies. The careful recounting of names and years is significant, and confirms the word of Noah concerning the chief place of Shem in the mind of God.

Notice the difference in names of the Shemites, in ch. 10 and those recorded in ch. 11. This may bear relation to the division which took place in Peleg's days (10:25). From Peleg the genealogy is traced down to Abram in ch. 11, but from his brother in ch. 10. The former give us the line of faith maintained in the midst of the evil, and the latter that part of this family which associated itself with the Babel movement.

In this history of the Noachian world we learn of certain principles which underlie God's ways: He is concerned as to the progress of human affairs; He asserts His sovereignty in righteousness and holiness, manifested in judgment; He shows the basis of His acceptance and blessing of man and creation—the altar and sacrifice; He declares His covenant relationship with mankind, and sets forth its tokens in constant evidence everywhere, so that man is without excuse through the testimony thus borne to God's goodness; He establishes and requires the exercise of human government; He indicates His selective action in accomplishing the purposed blessing.

Chaps. 11:27 to 50:26. — GOD'S SPECIAL WORK in providing both place and blessing for man on the principle of faith (Gal. 3:8). Victory over evil and final rest is in view, as for example in Joseph. The history of the Abrahamic family is of universal significance. With Abram's call God begins a new dealing with man. The prominent feature is God's call into separation from the existing order of things in the world, to stand identified solely with God's promise, and to receive inheritance from Him according to His grace and faith. Cf. Acts 26:18; Rom. 4:13-16. Abram's call into this separation from country, kindred, and father's house, serves to show the character of the special place in relation to God which he and his seed occupy, and that in this connection he is made the depository of blessing to an earthly and a heavenly seed (Rom. 11:28; Gal. 3:29). Neither Seth, Noah, nor Shem had been thus called.

a plain in the land of Shinar; and they dwell there. 3 And they said one to another, Go to, let us make brick, and burn them thoroughly. And they had brick for stone, and slime had they for mortar. 4 And they said, Go to, let us build us a city, and a tower, whose top may reach unto heaven; and let us make us a name, lest we be scattered abroad upon the face of the whole earth. 5 And the Lord came down to see the city and the tower, which the children of men builded. 6 And the Lord said, Behold, the people is one, and they have all one language; and this they begin to do: and now nothing will be restrained from them, which they have imagined to do. 7 Go to, let us go down, and there confound their language, that they may not understand one another's speech. 8 So the Lord scattered them abroad from thence upon the face of all the earth: and they left off to build the city. 9 Therefore is the name of it called Babel; because the Lord did there confound the language of all the earth: and from thence did the Lord scatter them abroad upon the face of all the earth.

10 These are the generations of Shem: Shem was a hundred years old, and begat Arphaxad two years after the flood: 11 and Shem lived after he begat Arphaxad five hundred years, and begat sons and daughters. 12 And Arphaxad lived five and thirty years, and begat Salah: 13 and Arphaxad lived after he begat Salah four hundred and three years, and begat sons and daughters. 14 And Salah lived thirty years, and begat Eber: 15 and Salah lived after he begat Eber four hundred and three years, and begat sons and daughters. 16 And Eber lived four and thirty years, and begat Peleg: 17 and Eber lived after he begat Peleg four hundred and thirty years, and begat sons and daughters. 18 And Peleg lived thirty years, and begat Reu: 19 and Peleg lived after he begat Reu two hundred and nine years, and begat sons and daughters. 20 And Reu lived two and thirty years and begat Serug: 21 and Reu lived after he begat Serug two hundred and seven years, and begat sons and daughters. 22 And Serug lived thirty years, and begat Nahor: 23 and Serug lived after he begat Nahor two hundred years, and begat sons and daughters. 24 And Nahor lived nine and twenty years, and begat Terah: 25 and Nahor lived after he begat Terah a hundred and nineteen years, and begat sons and daughters. 26 And Terah lived seventy years, and begat Abram, Nahor, and Haran.

^k "burned with fire," not simply sun-dried.

^l bitumen, asphalt.

^m confusion (by mixing).

ⁿ a name.

^o I shall fail as the breast.

^p a missile (as sent forth).

^q beyond; the other side (as having crossed over).

^r a channel (as a cleft, dividing).

^s associate ye: feed ye.

^t intertwined, or vine-shoot.

^u snorter, snorting.

^v Thou mayest breathe; perhaps, delay.

^w Father is exalted.

^x same as ^u.

^y their mountain.

Speaking generally, the main object in view is to set forth in these biographies the moral and spiritual features of God's ways with the family of faith in various relations. These abide and are of application for all time (Rom. 15: 4).

From Abraham two main lines develop, the one nationalistic as found in Israel, the other individualistic, as found in those who are children of Abraham on the principle of faith and hence of spiritual relationship, all such forming that great family of which the apostle speaks and in which Jew and Gentile have their place in blessing (Rom. 4: 11, 12, 16; Gal. 3: 9, 29; Heb. 2: 16). The national line is by natural descent, but even in this relationship a special place of privilege and responsibility is given (Rom. 3: 1, 2; 9: 1-5). All of this, however, can only be effectually and fully realized on the ground of grace through faith, and that only by a remnant of the nation standing in such a relation, and therefore of the family of faith above mentioned. With this remnant the new covenant is made good at a time still future as the prophets bear witness.

Cf. Jer. 31: 31-40; 32: 37-44; 33: 6-22; Ezek. 16: 60-63; 36: 16-38; 37: 26-28; Isa. 59: 20, 21; 61: 8-11; Rom. 11: 25-29; Zech. 13: 6-9; Zeph. 3: 11-20; Isa. 54: 12, 13; 60: 21, 22; 10: 20-27. The remnant-feature of the nation's history is one of the elements in the apostle's argument in Rom. 9-11.

Commencing with Abraham's history, the entire Scriptures are practically occupied with the development of these two lines, in which as the plans of God unfold, special features are revealed and placed in relation to the whole, central to which is the Messianic hope—Christ. Of these special features there are two striking examples: (1) the law in relation to the nation, the introduction of which had special features affecting Israel as set among the nations and the whole world, having also a relation to the Gospel of grace. Cf. Rom. 3: 19; 5: 13; Gal. 3: 15-29; (2) the distinctive character and place of the New Testament Church which, however, is still part of the one great family of faith.

As already noted, four biographies compose this part of Genesis. A general statement of their teaching:

ABRAHAM. He is the outstanding figure in Scripture representative of faith. In his case God reveals the great principle of all His dealings throughout the succeeding dispensations, it is separation to Himself, while the world goes on in its own course to the end, though still the scene of His providential dealings. In the development of this principle, Israel is separated from the nations, the Church from both the nations and Israel, the remnant from apostate Israel, and saved Gentiles from the apostate mass of the nations. The details of Abraham's life serve to unfold what this separated place means in the way of blessing, exercise, revelation, and power, whether it be the earthly or heavenly part of his seed.

The four leading characters of this history divide it for us—Abraham (11: 27-21: 34); Isaac (22-26: 33); Jacob (26: 34-36: 43); Joseph (37-50).

ISAAC. In his character and behavior self-surrender is emphasized, and separation from surrounding influences. He is type of one who

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27 Now these are the generations of Terah; Terah begat Abram, Nahor, and Haran; and Haran begat Lot. 28 And Haran died before his father Terah in the land of his nativity, in ²Ur of the Chaldees. 29 And Abram and Nahor took them wives: the name of Abram's wife was ³Sarai; and the name of Nahor's wife, ⁴Milcah, the daughter of Haran, the father of Milcah, and the father of ⁵Iscah. 30 But Sarai was barren; she had no child. 31 And Terah took Abram his son, and ⁶Lot the son of Haran his son's son, and Sarai his daughter in law, his son Abram's wife; and they went forth with them from Ur of the Chaldees, to go into the land of ⁷Canaan; and they came unto ⁸Haran, and dwelt there. 32 And the days of Terah were two hundred and five years; and Terah died in Haran.

CHAPTER TWELVE

1 Now the Lord had said unto Abram, Get thee out of thy country, and from thy kindred, and from thy father's house, unto a land that I will shew ²thee: 2 and I will make of thee a great nation, and I will bless thee, and make thy name great; and thou shalt be a blessing: 3 and I will bless them that bless thee, and curse him that curseth thee: and ⁴in thee shall

² light.

³ as clod-breakers.

⁴ my princess.

⁵ a queen.

⁶ he will pour her out: he will anoint her: he will screen her.

⁷ a wrapping: veil.

⁸ a trafficker.

⁹ burnt-place, or their burning.

¹⁰ Acts 7: 2, 3; Heb. 11: 8.

¹¹ ch. 18: 18; Gal. 3: 8; Acts 3: 25.

is the victory which hath overcome the world, even our faith." Joseph's life is one of triumph, whether in suffering or exaltation. Its moral and spiritual lessons teach the development of the man of faith according to the image of Christ. It is the rule of what is heavenly over what is earthly, like the work of the fourth day.

These remarks indicate the general theme and relation of these four parts. The historical link is simply that of family succession; spiritually, we have a new beginning in God's ways. Abraham is called into separation from the course of the world to embrace by faith certain purposes of God, and be head of a family filling a special position in God's plans. What this means is exhibited in the course of his life as given to us by selection of the Holy Spirit. What this position means in the matter of relationships (Isaac), of experience under God's holy government (Jacob), and the end in view (Joseph), is developed for us in these successive biographies.

Chs. 11: 27 to 21: 34.—ABRAHAM.

Chs. 11: 27 to 12: 8.—GOD THE SOLE OBJECT and resource for Faith; His call and promises.

vs. 27-30. A barren union, an intimation in view of the promises that God's sufficiency and power must be relied upon for their accomplishment.

vs. 31, 32. Hindrances: the delays of nature to rendering full obedience, cf. Acts 7: 2, 3. Abram was called, but Terah leads; delay results, from which death delivers. The lesson suggested is that God's Word and call must be given first place, that full progress depends upon obedience, and that nature must be kept subservient to what is of God. Until this lesson is learned, hindrances arise to our entrance upon God's full blessing. For the Christian, the truth of being dead and risen with Christ apprehended and maintained brings deliverance and future progress.

ch. 12: 1-3. The call and promises of God. Note seven features, and their link with the history: (1) "Unto a land I will show thee"—12: 5-14: 24, in which we see Abram enters the land, and after recovery from Egypt, the Lord shows it to him, and tells him to walk through it; it is as thus established in his proper place that the victory and blessing of ch. 14 follows. (2) "I will make of thee a great nation"—ch. 15, in which God unfolds His purpose as to Abram's seed and the inheritance of the land. (3) "I will bless thee"—chs. 16, 17, in which God unfolds the way in which He will bless Abram. (4) "And make thy name great"—ch. 18 shows that he is great as being in the place of intimacy with God, characterized by promise, revelation, and intercession (see vs. 18, 19; 2 Chron. 20: 7; Isa. 41: 8); (5) "And thou shalt be a blessing"—ch. 19, Sodom judged (type of the world), Lot preserved; note it is Abraham who is remembered by Jehovah so that he is the channel of blessing. (6) "I will bless them,"

is in fellowship with God's counsel, and obedience to His will. As in Abraham we may, though dimly, see the figure of the Father, so in Isaac that of the Son is seen (Gal. 3: 16).

JACOB. This patriarch's history presents in varied detail what illustrates the ways of God in holiness and government in relation to the man of faith in the world. These are manifested in discipline, preservation, and provision according to the existing need and circumstances. Like the earth coming up out of the restless waters on the third day, or as on the fifth day when life is made manifest in the waters, so through Jacob's experience and discipline God establishes what is stable, bringing it up out of the scenes of strife, evil, and failure, waters of trouble in which He displays the power and blessing of life. Here, then, we get suggestions of the Holy Spirit's work, who, brooding over this checkered life, works through all the proposed result.

JOSEPH. This history furnishes a grand illustration of John's words: "For whosoever is begotten of God overcometh the world: and this

all families of the earth be blessed. 4 So Abram departed, as the Lord had spoken unto him; and Lot went with him: and Abram was seventy and five years old when he departed out of Haran. 5 And Abram took Sarai his wife, and Lot his brother's son, and all their substance that they had gathered, and the souls that they had gotten in Haran; and they went forth to go into the land of Canaan; and into the land of Canaan they came. 6 And Abram passed through the land unto the place of ^{hh}Sichem, unto the plain of ⁱMoreh. And the Canaanite was then in the land. 7 And the Lord appeared unto Abram, and said, Unto thy seed will I give this land: and there builded he an altar unto the Lord, who appeared unto him. 8 And he removed from thence unto a mountain on the east of ^jBeth-el, and pitched his tent, having Beth-el on the west, and ^kHai on the east: and there he builded an altar unto the Lord, and called upon the name of the Lord.

9 And Abram journeyed, going on still toward the south. 10 And there was a famine in the land: and Abram went down into ^lEgypt to sojourn there; for the famine was grievous in the land. 11 And it came to pass, when he was come near to enter into Egypt, that he said unto Sarai his wife, Behold now, I know that thou art a fair woman to look upon: 12 therefore it shall come to pass, when the Egyptians shall see thee, that they shall say, This is his wife: and they will kill me, but they will save thee alive. 13 Say, I pray thee, thou art my sister: that it may be well with me for thy sake; and my soul shall live because of thee. 14 And it came to pass, that, when Abram was come into Egypt, the Egyptians beheld the woman that she was very fair. 15 The princes also of ^mPharaoh saw her, and commended her before Pharaoh: and the woman was taken into Pharaoh's house. 16 And he entreated Abram well for her sake: and he had sheep, and oxen, and he asses, and menservants, and maidservants, and she asses, and camels. 17 And the Lord plagued Pharaoh and his house with great plagues because of Sarai, Abram's wife. 18 And Pharaoh called Abram, and said, What is this that thou hast done unto me? why didst thou not tell me that she was thy wife? 19 Why saidst thou, She is my sister? so I might have taken her to me to wife: now therefore behold thy wife, take her, and go thy way. 20 And Pharaoh commanded his men concerning him: and they sent him away, and his wife, and all that he had.

^{hh} shoulder (as a place for burden).

ⁱ teacher.

^j house of God. Cf. ch. 28: 19; 35: 1; 1 Kings 12: 29; 13: 1-5; 2 Kings 10: 29; 23: 4-20; Jer. 48: 13; Amos 3: 14; 5: 5, 6.

^k the heap (of ruins).

^l double straits.

^m his nakedness; others give, prince, or king.

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etc.—ch. 20, Abraham in the Philistines' land: both curse and blessing are shown. God brings a curse upon Abimelech and his people, and in response to Abraham's prayer He removes it,

they having first bestowed blessing on Abraham; (7) "And in thee," etc.—ch. 21, Isaac born; Hagar and Ishmael; Abimelech's covenant; here we may see the heavenly family, the earthly family, and the nations—all blessed.

vs. 4-6. The journey into the land—obedience rendered, bringing to the place of service (Sichem) and instruction (Moreh), double blessing reaped through obedience to God's revealed will.

vs. 7, 8. God with Abram in his place as a pilgrim-worshipper. The Lord now appears again to Abram, the first occurrence of this of which we hear since his call in Ur. God requires obedience to what He has given, before He can give more. Now for the first time we read of Abram's altar; none is mentioned at Haran. In full obedience comes power for worship, and he is marked as a pilgrim (the tent), he is not a city-dweller. He cannot settle down with the Canaanites (v. 6), who are to be judged in due course, meanwhile Heb. 11: 9, 10. Note these significant features: Mountain—the spiritual elevation to which the exercise of faith leads; Eastward, the place of the sunrise, it suggests God's glory; Bethel, the house of God, suggesting divine fellowship in the light of the glory; the Tent, pilgrim-spirit marks the man of faith in this place; on the West, which speaks of the world's seductive influences (the relaxing and pleasurable wind from the sea); Hai on the east—from the east come the hot, withering desert winds, the hostile, adverse influences of the world, and its opposition to God's glory. Here faith finds these things related, it rejoices in hope of God's glory, and boasts in tribulation, the secret of doing this is to account the world a judged thing. Viewed in the light of God's glory it is a heap of ruins. Thus faith overcomes.

Chs. 12: 9 to 13: 18. — THE DESCENT TO EGYPT, a departure from the place of blessing, resulting in deception and wrong associations. Deliverance, return, and renewed fellowship with God, but not without the test caused by conflicting interests, a consequence of the previous failure.

vs. 9, 10. Movement independent of God—no direction received or guidance sought. A famine overtaken means of testing, Cf. ch. 26: 1; 42: 5; Ruth 1: 1; 2 Sam. 21: 1; 24: 13; Ps. 105: 16; Amos 8: 11.

vs. 11-13. Refusal to own relationship, deception, and false testimony—sad consequences of independent action and self-seeking.

vs. 14-16. Reaping what is sown—an abiding principle of the Divine ways with man. The companionship and enjoyment of Sarai is lost. When fleshly wisdom and motives guide our conduct, though material resources may increase (which later brings their own sting), there is spiritual loss, and failure to enjoy our proper portion.

vs. 17-20. The Lord's interposition brings deliverance and separation.

CHAPTER THIRTEEN

1 And Abram went up out of Egypt, he, and his wife, and all that he had, and Lot with him, into the south. 2 And Abram was very rich in cattle, in silver, and in gold. 3 And he went on his journeys from the south even to Beth-el, unto the place where his tent had been at the beginning, between Beth-el and Hai; 4 unto the place of the altar, which he had made there at the first: and there Abram called on the name of the Lord.

5 And Lot also, which went with Abram, had flocks, and herds, and tents. 6 And the land was not able to bear them, that they might dwell together: for their substance was great, so that they could not dwell together. 7 And there was a strife between the herdmen of Abram's cattle and the herdmen of Lot's cattle: and the Canaanite and the Perizzite dwelt then in the land. 8 And Abram said unto Lot, Let there be no strife, I pray thee, between me and thee, and between my herdmen and thy herdmen; for we are brethren. 9 Is not the whole land before thee? separate thyself. I pray thee, from me: if thou wilt take the left hand, then I will go to the right; or if thou depart to the right hand, then I will go to the left. 10 And Lot lifted up his eyes, and beheld all the plain of Jordan, that it was well watered every where, before the Lord destroyed Sodom and Gomorrah, even as the garden of the Lord, like the land of Egypt, as thou comest unto Zoar. 11 Then Lot chose him all the plain of Jordan; and Lot journeyed east: and they separated themselves the one from the other. 12 Abram dwelt in the land of Canaan, and Lot dwelt in the cities of the plain, and pitched his tent toward Sodom. 13 But the men of Sodom were wicked and sinners before the Lord exceedingly. 14 And the Lord said unto Abram, after that Lot was separated from him, Lift up now thine eyes, and look from the place where thou art northward, and southward, and eastward, and westward: 15 for all the land which thou seest to thee will I give it, and to thy seed for ever. 16 And I will make thy seed as the dust of the earth: so that if a man can number the dust of the earth, then shall thy seed also be numbered. 17 Arise, walk through the land in the length of it and in the breadth of it; for I will give it unto thee. 18 Then Abram removed his tent, and came and dwelt in the plain of Mamre, which is in Hebron, and built there an altar unto the Lord.

CHAPTER FOURTEEN

1 And it came to pass in the days of *Amraphel king of Shinar, Arioch king of Ellasar, Chedorlaomer king of Elam, and Tidal king of nations; 2 that these made war with Bera king of Sodom, and with Birsha king of Gomorrah, Shinab king of Admah, and Shemeber king of Zebaim, and the king of Bela, which is Zoar. 3 All these were joined together in the vale of Siddim, which is the salt sea. 4 Twelve

years they served Chedorlaomer, and in the thirteenth year they rebelled. 5 And in the fourteenth year came Chedorlaomer, and the kings that were with him, and smote the Rephaim in Ashteroth Karnaim, and the Zuzim in Ham, and the Emim in Shaveh Kiriathaim, 6 and the Horites in their mount Seir, unto El-paran, which is by the wilderness. 7 And they returned, and came to En-mishpat, which is Kadesh, and smote all the country of the Amalekites, and also the Amorites, that dwelt in Hazezon-tamar. 8 And there went out the

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ch. 13: 1-4. Return to the place of the tent. Recovery brings us back to the place from which we departed. Our waywardness proves to be lost time. Cf. Num. 6:12. Now again Abram has his altar, and calls upon the name of the Lord—things not connected with him in Egypt. Worship and dependence mark him again.

vs. 5-13. Tested but overcoming. Abram will not strive nor choose for himself. Lot is the contrast; not having learned the same lesson as Abram, he chooses what most looks like Egypt, it had woven its web over his soul. For him material advantages were first, this leads into Sodom. Cf. Matt. 6:25-34; 1 Tim. 6:6-19; 1 John 2:15-17; 5:19; 2 Tim. 4:10.

vs. 14-18. The perfect result for faith according to the Divine measure. Abram endures and reaps the blessing. In contrast to Lot whose portion is limited to his own meagre choice, Abram is given to view the wide extent of his God-given portion, to know that his seed will be innumerable and his privilege is to walk through all the land. Note the names. The altar is connected with obedience to God's call (ch. 12); with recovery out of failure (13:4); and now with fellowship in separation to God, dependence upon God, and the knowledge of God's mind.

Chs. 14, 15.—FAITH THROUGH CONFLICT and victory brought to know the Divine resources, reward, and assurance.

ch. 14: 1-12. The worldly combat. This narrative once denounced as myth, and without "one traditional event as its foundation," has been proved accurate in its details of geography, the cities mentioned, the kings and their territory, the fact of Elamic overlordship in Babylonia. Elam being indeed one of the great empires of this period whose armies exerted control in Syria and Canaan and conducted their movements all the way from the Euphrates to the Mediterranean. These confirmations have come from the explorations and discoveries made in recent years in these regions, utterly routing the critics in their infidel attacks upon Scripture. But aside from such interesting studies there is the spiritual meaning of this conflict. It presents the struggle of conflicting forces in the world, concentrated in two confederacies, one Elamic, the other Sodomitic; the former identified with the idolatrous religion of the world, the seat and development of which is found in Babylonia; the latter identified with utter corruption through lust. Lot is caught in this

ⁿ villager; perhaps, rustic.
^o their descent; or, he will bring down.
^p fettered.
^q bondage.
^r bringing low.
^s Ch. 12:7; 17:8; 26:3; 28:13; Ps. 105:11; Jer. 30:3; Ezek. 28:25; Rom. 11:29.
^{ss} by the oaks of Mamre—causing fatness.
Hebron—communion.
* See Appendix for meaning of names in vers. 1-10.

king of Sodom, and the king of Gomorrah, and the king of Admah, and the king of Zeboiim, and the king of Bela, (the same is Zoar;) and they joined battle with them in the vale of Siddim; 9 with Chedorlaomer the king of Elam, and with Tidal king of nations, and Amraphel king of Shinar, and Arioch king of Ellasar; four kings with five. 10 And the vale of Siddim was full of slimepits; and the kings of Sodom and Gomorrah fled, and fell there; and they that remained fled to the mountain. 11 And they took all the goods of Sodom and Gomorrah, and all their victuals, and went their way. 12 And they took Lot, Abram's brother's son, who dwelt in Sodom, and his goods, and departed. 13 And there came one that had escaped, and told Abram the Hebrew; for he dwelt in the plain of Mamre the Amorite, brother of Eshcol, and brother of Aner; and these were confederate with Abram. 14 And when Abram heard that his brother was taken captive, he armed his trained servants, born in his own house, three hundred and eighteen, and pursued them unto Dan. 15 And he divided himself against them, he and his servants, by night, and smote them, and pursued them unto Hobah, which is on the left hand of Damascus. 16 And he brought back all the goods, and also brought again his brother Lot, and his goods, and the women also, and the people. 17 And the king of Sodom went out to meet him, after his return from the slaughter of Chedorlaomer and of the kings that were with him, at the valley of Shaveh, which is the king's dale. 18 And Melchizedek king of Salem brought forth bread and wine; and he was the priest of the most high God. 19 And he blessed him, and said, Blessed be Abram of the most high God, possessor of heaven and earth: 20 and blessed be the most high God, which hath delivered thine enemies into thy hand. And he gave him tithes of all. 21 And the king of Sodom said unto Abram, Give me the persons, and take the goods to thyself. 22 And Abram said to the king of Sodom, I have lifted up mine hand unto the Lord, the most high God, the possessor of heaven and earth, 23 that I will not take from a thread even to a shoelatchet, and that I will not take any thing that is thine, lest thou shouldest say, I have made Abram rich: 24 save only that which the young men have eaten, and the portion of the men which went with me, Aner, Eshcol, and Mamre; let them take their portion.

[†] Recent authorities identify this king with the celebrated Semitic king and author of the now famous code of laws which bears his name—Hammurabi (See Chronological tables). As king of Shinar, Amraphel appears as a successor of Nimrod.

^u —an Eberite. Cf. ch. 11:14; 41:12.

^v by the oaks of

^w a sayer.

^x a cluster.

^y judging; a judge.

^z hiding; affectionate.

^a sackcloth (weaver) is going about.

^b king of righteousness. Cf. Heb. 7; Ps. 110.

^c at peace; complete; perfect.

^d Heb., El Elyon. First occurrence, same in vs. 19, 20, 22. El is singular (Elohim, plural, ch. 1:1), God is one in nature and essence. This name signifies the omnipotence and absolute preeminence of God. For examples of its

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swirling torrent of world-struggle, and so will be every one who loves the world and its things, this leads to idolatrous captivity. By contrast Abram dwells in a secret place to which the surge of conflict does not reach, it is all around him but he remains unmolested. Cf. Ps. 91; Phil. 4:4-9; Ps. 37; Isa. 26:3-9.

vs. 13-16. The energy of faith. Cf. Jude 20-23; 1 Tim. 6:11, 12; Gal. 6:1, 2, 7-10; 2 Sam. 23:9-17; Judges 7; Heb. 11. Abram is the Hebrew, the pilgrim, seeker of a heavenly city.

vs. 17-20. The blessing of God. What a contrast! Sodom's king, ruler of a kingdom filled with corruption and violence soon to be swept with the fire of God's wrath; Melchizedek, king of righteousness, king of peace—type of Christ as King-Priest in the power and glory of endless life (Heb. 6:20—8:13). The portion enjoyed in communion—bread and wine—are the memorials of that work upon which rests the glory of the place and office typified in Melchizedek (Heb. 1:3; 2:9, 10, 17; 5:5-10; 10:9-25).

vs. 21-24. The victory of faith. The world and its prince spread their portion in vain before the one who knows, loves, and holds communion with the Son of God. Cf. 1 John 5:1-5, 18-21. Interpreting the bread and wine as the memorials of Christ's sacrificial work, as Melchizedek is a type of Christ in the place of glory, power, and blessing which He fills because of the accomplished sacrifice, we have suggested lessons of death and judgment which bear upon both the believer and the world, flesh, devil; while as learning those lessons we learn too of identification with the One who so suffered as now in God's glory, Heir of all, preeminent over all, who in due time will be manifested in glory with all His associate sons. It is the power of such things in the soul that enables the believer to reject all that this Sodomite world may offer. There is the sustenance of life (bread), and the joy and fruit of life (wine) through the sacrifice, and this abides as faith's portion in the hands of the great Priest of endless life.

use see Gen. 17:1; 21:33; Ex. 20:5; Deut. 4:31; 7:9, 21; 10:17; 32:4; Josh. 3:10; 22:22; 1 Sam. 2:3; Isa. 7:14 (Immanuel—Christ); 9:16 (Christ); Dan. 9:44. Elyon, the most high, also used for first time, and for usage see Num. 24:16; Deut. 32:8; 2 Sam. 22:14; Isa. 14:14; numerous passages in Psalms; Dan. 3:26; 4:17, 24, 25, 32, 34; 5:18, 21; with this title note statement, "possessor," etc. (vs. 19, 22), that is, as the word implies, Architect or Builder (Creator) with absolute right of possession (Cf. Deut. 32:8). See Dan. 4:25, 32, 34-37; Rev. 14:7; and cf. Matt. 11:25-27; 28:18; Eph. 1:10.

In v. 22 note Abram joins with these titles the name Jehovah (Lord)—an important addition cf. ch. 2:4.

^e a lamp swept away.

^f a cluster.

^g causing fatness.

CHAPTER FIFTEEN

1 After these things ^hthe word of the Lord came unto Abram in a vision, saying, Fear not, Abram: ⁱI am thy shield, thy exceeding great reward. 2 And Abram said, ^jLord God, what wilt thou give me, seeing I go childless, and the steward of my house is this ^kEliezer of Damascus? 3 And Abram said, Behold, to me thou hast given no seed: and, lo, one born in my house is mine heir. 4 And, behold, the word of the Lord came unto him, saying, This shall not be thine heir; but he that shall come forth out of thine own bowels shall be thine heir. 5 And he brought him forth abroad, and said, Look now toward heaven, and tell the stars, if thou be able to number them: and he said unto him, So shall thy seed ^lbe. 6 And he ^mbelieved in the Lord; and he counted it to him for righteousness. 7 And he said unto him, I am the Lord that ⁿbrought thee out of ^oUr of the Chaldees, to give thee this land to inherit it. 8 And he said, Lord God, whereby shall I know that I shall inherit it? 9 And he said unto him, Take me a heifer of three years old, and a she goat of three years old, and a ram of three years old, and a turtle dove, and a young pigeon. 10 And he took unto him all these, and divided them in the midst, and laid each piece one against another: but the birds divided he not. 11 And when the fowls came down upon the carcases, Abram drove them away. 12 And when the sun was going down, a ^pdeep sleep fell upon Abram; and, lo, a horror of great darkness fell upon him. 13 And he said unto Abram, Know of a surety that thy seed shall be a stranger in a land that is not theirs, and shall serve them; and they shall afflict them ^qfour hundred ^ryears; 14 and also that nation, whom they shall serve, will I ^sjudge: and afterward shall they come out with great substance. 15 And thou shalt go to thy fathers in peace; ^tthou shalt be buried in a good old age. 16 But in the fourth generation they shall come hither again: for the iniquity of the Amorites is not yet full. 17 And it came to pass, that, when the sun went down, and it was dark, behold a smoking furnace, and a burning lamp that passed between those pieces. 18 In that same day the Lord made a covenant with Abram, saying, Unto thy seed have I given this ^uland, from the river of ^vEgypt unto the

^h First occur. Implies action of a person, manifested by speech.

ⁱ "I" is emphatic in the original: I, Jehovah, thy Protector standing between you and all harm—"reward" in the sense of compensation, Abram had refused the riches of Sodom's king. Cf. Heb. 11: 24-26; Phil. 3: 7-14.

^j Adoni Jehovah—first occur. of Adoni, which means one who has authority, and as thus applied, the Supreme Lord, Sovereign-Lord, the One who disposes in all matters; see again v. 8. How suited the use of this title in view of what Abram asks and Jehovah pledges in the chapter. Cf. Acts 10: 36; Rev. 1: 5; 19: 11-16.

^k God of help.

^l See 14: 15.

^m Rom. 4: 18.

ⁿ Rom. 4: 3, 18-25; Gal. 3: 6, 16; Heb. 11: 12.

^o Acts 7: 1-7; Heb. 11: 8.

^p See ch. 11: 28, 31.

^q Gen. 2: 21.

^r See Chronological tables.

^s Acts 7: 6, 7.

^t Ex. chs. 12-14; Neh. 9: 6-12; Ps. 78: 11-14; Acts 7: 36.

^u Gen. 25: 7, 8.

^v Acts 7: 5.

^w double straits.

ANNOTATIONS—continued

Ch. 15.—FAITH in exercise as to the fulfilment of God's Word.

vs. 1. God, for faith, both protection and reward. The rejected world may scorn, oppose, persecute—"I am thy shield." This rejection entails present loss—"I am thy exceeding great reward (lit., 'wages')."

vs. 2, 3. God has declared Himself, faith lays hold of the revelation and gives expression to its exercise, it desires the manifestation of God in those characters of which He has spoken. In God is the sufficiency, from Him must come the provision.

vs. 4, 5. God's answer—the one Seed, Christ, cf. Gal. 3: 16; the multitudinous seed, cf. Rom. 4: 18; Gal. 3: 29; Heb. 2: 16.

v. 6. Faith's response, and God's reckoning. Cf. Rom. 4: 3, 5, 9, 10, 22-24; Gal. 3: 6; James 2: 23. It is important to understand the force of this passage in the light of its use in the New Test. Abram believed God, God reckoned his faith for (eis) righteousness. It is not "instead of," since man has no righteousness of his own; nor "as," since man cannot produce it in acts of that quality, and because of this "faith" is accounted a work of merit bringing about his acceptance with God; it is not declaring the value of faith, but the state in which the believer was (and is) reckoned or accounted to be (Rom. 4: 11); Abram, and those who like him believe, are accounted to be righteous—it means the state of the person in God's sight. The state before was "ungodly," but through faith, that of being "justified" (Rom. 4: 5 with 3: 21-26), it is thus God sees the believer. The one lacking righteousness is justified on the principle of faith, not works, it is not connected with works which deserve it, but God's grace to him who works not. Therefore, it is not faith considered as a work of merit, that would deny that the blessing is "not of works;" it is that faith (implicit trust in what God reveals) brings into righteousness as the condition before God, it is how the believer now stands, whereas before he stood as ungodly. As ungodly there was ungodliness in act; as now justified there is righteousness in act, and this too is "faith" (as seed and fruit are related), thus Enoch, for example, walked with God, had the testimony of pleasing Him, but without faith it is impossible so to do (Gen. 5: 22, 24; Heb. 11: 5, 6). Thus believing God issues in righteousness of act by which the believer stands justified before men; this is the link which James establishes between Gen. 15 and 22.

v. 7. God again declares Himself—the call and the realization of its blessing are inseparable with Him, to be brought out means surely to be brought in, the end is certain from the beginning. Cf. Phil. 1: 6; 1 Cor. 1: 8, 9; Jude 24, 25; 1 Pet. 5: 10, 11; Rom. 8: 28-31.

v. 8. Faith again lays hold of this revelation as shown by the expression of its exercise.

vs. 9-21. Assured possession of the promised inheritance through God known in sacrifice, resurrection, and judgment according to righteousness. We have seen the righteousness of faith

great river, the river "Euphrates: 19 the "Kenites, and the "Kenizites, and the "Kadmonites, 20 and the "Hittites, and the "Perizites, and the "Rephaim, 21 and the "Amorites, and the "Canaanites, and the "Girgashites, and the "Jebusites.

CHAPTER SIXTEEN

1 Now Sarai, Abram's wife, bare him no children; and she had a handmaid, an Egyptian, whose name was Hagar. 2 And Sarai said unto Abram, Behold now, the Lord hath restrained me from bearing: I pray thee, go in unto my maid; it may be that I may obtain children by her. And Abram hearkened to the voice of Sarai. 3 And Sarai, Abram's wife, took Hagar her maid the Egyptian, after Abram had dwelt ten years in the land of Canaan, and gave her to her husband Abram to be his wife. 4 And he went in unto Hagar, and she conceived: and when she saw that she had conceived, her mistress was despised in her eyes. 5 And Sarai said unto Abram, My wrong be upon thee: I have given my maid unto thy bosom; and when she saw that she had conceived, I was despised in her eyes: the Lord judge between me and thee. 6 But Abram said unto Sarai, Behold, thy maid is in thy hand; do to her as it pleaseth thee. And when Sarai dealt hardly with her, she fled from her face. 7 And the angel of the Lord found her by a fountain of water in the wilderness, by the fountain in the

relation to angelic form may strengthen this thought, pointing thus to the one Mediator between God and men, the Man Christ Jesus.

Angels occupied an important place in relation to the Law, see Gal. 3:19; Acts 7:53; Heb. 2:2; Ps. 68:17.

Angels are subject to Christ, 1 Pet. 3:22.

ANNOTATIONS—continued

(6), the heirship of faith (7), and now it is the experience of faith in fellowship with God by which His faithful ways are known.

The sacrifice—assured fulfilment of all pledged to Abram by God whose activity to this end is set forth in the smoking furnace, symbol of fiery trial; and the burning lamp, symbol of the light and guidance of God; both of these to be known amid the darkness, symbol of evil power, and the death-like sleep, man's impotency to accomplish, God alone sufficient for this, while it must be sufficiency shown in power according to resurrection. Doubtless Israel is in view, as it is that nation which will inherit the land here promised, the period of Egyptian oppression, the 400 years (v. 13) extending to that time (see chronological charts) and during which the Amorite iniquity comes to its full ripeness, and ultimate judgment. So too since the coming of the true Seed, there have been centuries of waiting until the mystery of iniquity reach its fulness, then the withering blast of God's judgment administered by Christ, after which entrance upon the redeemed possession in the kingdom-glory.

Note these seven features: (1) Sacrifice—the means by which God ever pledges Himself to accomplish His purpose; (2) the fowl—the opposing enemy whose aim is destruction; (3) Abram drove, etc.—faith's conflict with these evil forces; (4) the sleep and darkness—the lesson of man's impotency, of death to all that man is in himself; (5) furnace—the trial as under God's governmental ways, cf. Isa. 48:10; Deut. 4:20; Jer. 11:4; (6) lamp—God with His people and so their final victory, cf. Isa. 62:1-12; (7) covenant—complete possession.

Chs. 16, 17.—FAITH in exercise as to the way of accomplishment. Failure comes through self-effort, and lack of dependence upon God. When not only has this effort brought forth its unhappiness and strife, but any further hope in human resources is at an end, then God comes in to reaffirm the promises in connection with which He institutes that sign of the covenant which is a type of judgment upon flesh, it being set aside that God's way of blessing may be realized.

Ch. 16:1-4. Under provocation of circumstances, fleshly haste is yielded to and its way adopted. In this way the true relationship which God owns becomes despised. We may learn from this chapter how in man's experience law is opposed to grace, flesh to Spirit, fleshly confidence to faith. Thus we are not to begin in the Spirit and seek to be perfected in flesh. Cf. Gal. 3:3 and ch. 4. Hagar, the Egyptian, reminds of the fleshly failure in Egypt (ch. 12); also a figure of the law-covenant, suggesting

^u fruitfulness.

^v a smith; a fabricator.

^w gentile and patronymic of Kenaz—hunter, or hunting.

^x ancients.

^y patronymic of Heth—terror.

^z rustic; squatter (?).

^a the dead; giants; healers.

^b a sayer.

^c gentile of Canaan—a trafficker.

^d a stranger sojourning (?).

^e gentile of Jebus—he will be trodden down.

^f my princess.

^g ensnaring; or, fugitive.

^h ch. 3:12. It is not simply hearing, but obeying, and so what is not of God's order issues in strife and confusion.

ⁱ first occur. The word means one going or sent on some errand or service, hence "a messenger." It is used of men, e. g., ch. 32:3, 6; Num. 20:14; of prophets, 2 Chron. 36:15, 16; of heavenly spirit-beings, as Ps. 91:11; 103:20; 104:4; Cf. also Zech. 3:1-6; Mal. 2:7; 3:1. N. T. usage corresponds with O. T. Cf. Luke 7:24; 2 Cor. 12:17; we read of:

The angels of the Son of Man, Matt. 13:41; the Father's angels, Matt. 16:27; angels of God in heaven; angels of heaven; holy angels, Matt. 22:30; 24:36; 25:31. Mighty angels, 2 Thess. 1:7; elect, 1 Tim. 5:21; they worship, Heb. 1:6; they minister to the heirs of salvation, Heb. 1:14.

There are fallen angels: Matt. 25:41; 2 Pet. 2:4; Jude 6.

The expression here, "angel of Jehovah," of frequent occurrence in O. T., is identified with Jehovah Himself in the context of a number of passages, cf. v. 13; 22:11, 12; 31:11, 13; 48:15, 16; Ex. 3:2-15; 23:20-23 with 33:14, 15. This expression intimates a greater distance than when the approach of God is made without any mention of angelic form as a medium, and it may suggest what is mediatorial in character in the manifestations God is thus pleased to give of Himself; that the form of man is found in

way to ^jShur. 8 And he said, Hagar, Sarai's maid, whence camest thou? and whither wilt thou go? And she said, I flee from the face of my mistress Sarai. 9 And the angel of the Lord said unto her, Return to thy mistress, and submit thyself under her hands. 10 And the angel of the Lord said unto her, I will multiply thy seed exceedingly, that it shall not be numbered for multitude. 11 And the angel of the Lord said unto her, Behold, thou art with child, and shalt bear a son, and shalt call his name ^kIshmael; because the Lord hath heard thy affliction. 12 And he will be a wild man, his hand will be against every man, and every man's hand against him; and he shall dwell in the presence of all his brethren. 13 And she called the name of the Lord that spake unto her, ^lThou God seest me; for she said, Have I also here looked after him that seeth me? 14 Wherefore the well was called ^mBeer-lahai-roi; behold, it is between ⁿKadesh and ^oBered. 15 And Hagar bare Abram a son: and Abram called his son's name, which Hagar bare, Ishmael. 16 And Abram was fourscore and six years old, when Hagar bare Ishmael to Abram.

CHAPTER SEVENTEEN

1 And when Abram was ninety years old and nine, the Lord appeared to Abram, and said unto him, I am the ^pAlmighty God; walk before me, and be thou perfect. 2 And I will make my covenant between me and thee, and will multiply thee exceedingly. 3 And Abram fell on his face: and ^qGod talked with him, saying, 4 As for me, behold, my covenant is with thee, and thou shalt be a father of many nations. 5 Neither shall thy name any more be called ^rAbram, but thy name shall be ^sAbraham; for a father of many nations have I made ^tthee. 6 And I will make thee exceeding fruitful, and I will make nations of thee, and kings shall come out of thee. 7 And I will establish my covenant between me and thee and thy seed after thee in their generations, for an everlasting covenant, to be a ^uGod unto thee and to thy seed after thee. 8 And I will give unto thee, and to thy seed after thee, ^vthe land wherein thou art a stranger, all the land of Canaan, for an everlasting possession; and I will be their ^wGod. 9 And God said unto Abraham, Thou shalt keep my covenant therefore, thou, and thy seed after thee in their generations. 10 This is my covenant, which ye shall keep, between me and you and thy seed after thee; Every man child among you shall be ^xcircumcised. 11 And ye shall circumcise the flesh of your foreskin; and it shall be a token of the covenant betwixt me and you. 12 And he that is eight days old shall be circumcised among you, every man child in your generations, he that is born in the house, or bought with money of any stranger, which is not of thy seed. 13 He that is born in thy house, and he that is bought with thy money, must needs be circumcised: and my covenant shall be in your flesh for an everlasting covenant. 14 And the uncircumcised man child whose flesh of his foreskin is not circumcised, that soul shall be cut off from his people; he hath broken my covenant. 15 And God said unto Abraham, As for ^ySarai thy wife, thou shalt not call her name Sarai, but ^zSarah shall her name be. 16 And I will bless her, and give thee a son also of her; yea, I will bless her, and she shall ^{aa}be a mother of nations; kings of people shall be of her. 17 Then Abraham fell upon his face, and laughed, and said in his heart, Shall a child be born unto him that is a hundred years old?

^j beheld: rampart (as point of observation).
^k God will hear.
^l "Thou art the God (El) who reveals Himself, for she said, Also here have I seen after He has revealed Himself" (New Trans.).
^m well of the living (one) seeing me.
ⁿ consecrated (set apart for purpose).
^o hail.
^p El Shaddai, first occur. God who is strong, irresistible, able both to kill and make alive, so almighty, particularly to supply every need. Cf. Isa. 13: 6; Joel 1: 15; Rom. 1: 8.
^q Elohim.
^r father is exalted.
^s father of a great multitude.
^{ss} Rom. 4: 17.
^t Acts 7: 5.
^{tt} Acts 7: 8; Rom. 4: 11.
^u my princess.
^{uu} she has become princess.
^v become nations.

ANNOTATIONS—continued

the relation of it to man in the flesh, by which his sinfulness, and its weakness to accomplish blessing, instead bringing curse, is demonstrated. Cf. Rom. 3: 19, 20; 5: 20; 10: 1-4; Gal. 3: 3-5, 10-12, 19-24. Hagar and her seed answer to Israel according to the flesh.

vs. 5 to 16. FLESHLY pride leads to conflict and humiliation.

vs. 5-8. Insubjection—Sarai unwilling to take blame puts it on Abram; Hagar, whose contempt was unjustifiable, flees rather than submit.

v. 9. Submission required—precedency of grace over law, of true relationship over false because of the flesh.

vs. 10-12. The seed and its character—like begets like.

vs. 13, 14. Seen of God, yet allowed to live.

vs. 15, 16. Reaping—the presence and effect of what the flesh produced to be experience until the true seed comes (ch. 21: 9, 10). Christ formed in us gives power to overcome (Gal. 4: 19). Ishmael born 16 years after Abram's call, 11 years after his entry of Canaan; in another 14 years Isaac is born.

Ch. 17:1-8. Man having wrought and failed, and now past hope, God reveals Himself as the Almighty. Though man is helpless in death, God is the God of resurrection. Cf. Rom. 4: 16-25; 2 Cor. 1: 9; Eph. 2: 1-10. Here it is not what God is to Abram, but what He is in Himself, in the light of this Abram is to walk. Throughout it is what God will do. In token of this Abram becomes Abraham; and later Sarai becomes Sarah, for by her and not another shall the seed come (15, 16). Sovereign and infinite power, abounding grace, everlasting inheritance. Cf. Eph. 1.

vs. 9-14. Circumcision. Over against God as almighty is the token or sign that man is nothing, that the lesson of cutting off belongs to him. Cf. Col. 2: 11; 2 Cor. 4: 10; the presence of the God of resurrection and the lesson of death as to ourselves go together, it is thus the way of fruitfulness is realized.

vs. 15-22. Sarah's son—Isaac—the true seed, type of Christ, the depository of all blessing. Cf. Col. 2: 9-19. Verse 20 gives us Israel's blessing by contrast.

and shall Sarah, that is ninety years old, bear? 18 And Abraham said unto God, O that Ishmael might live before thee! 19 And God said, Sarah thy wife shall bear thee a son indeed; and thou shalt call his name ^wIsaac; and I will establish my covenant with him for an everlasting covenant, ^zand with his seed after him. 20 And as for Ishmael, I have heard thee: Behold, I have blessed him, and will make him fruitful, and will multiply him exceedingly; twelve princes shall he beget, and I will make him a great nation. 21 But my covenant will I establish with Isaac, which Sarah shall bear unto thee at this set time in the next year. 22 And he left off talking with him, and God went up from Abraham. 23 And Abraham took Ishmael his son, and all that were born in his house, and all that were bought with his money, every male among the men of Abraham's house; and circumcised the flesh of their foreskin in the selfsame day, as God had said unto him. 24 And Abraham was ninety years old and nine, when he was circumcised in the flesh of his foreskin. 25 And Ishmael his son was thirteen years old, when he was circumcised in the flesh of his foreskin. 26 In the selfsame day was Abraham circumcised, and Ishmael his son. 27 And all the men of his house, born in the house, and bought with money of the stranger, were circumcised with him.

CHAPTER EIGHTEEN

1 And the Lord appeared unto him ^yin the plains of Mamre; and he sat in the tent door in the heat of the day; 2 and he lifted up his eyes and looked, and, lo, three men stood by him; and when he saw them, he ran to meet them from the tent door, and bowed himself toward the ground. 3 and said, My Lord, if now I have found favour in thy sight, pass not away, I pray thee, from thy servant: 4 let a little water, I pray you, be fetched, and wash your feet, and rest yourselves under the tree: 5 and I will fetch a morsel of bread, and comfort ye your hearts; after that ye shall pass on: for therefore are ye come to your servant. And they said, So do, as thou hast said. 6 And Abraham hastened into the tent unto Sarah, and said, Make ready quickly ^zthree measures of fine meal, knead it, and make cakes upon the hearth. 7 And Abraham ran unto the herd, and fetched a calf tender and good, and gave it unto a young man; and he hasted to dress it. 8 And he took butter, and milk, and the calf which he had dressed, and set it before them; and he stood by them under the tree, and they did eat.

9 And they said unto him, Where is Sarah thy wife? And he said, Behold, in the tent. 10 And he said, I will certainly return unto thee according to the time of life; and, lo, Sarah thy wife shall have a ^ason. And Sarah heard in the tent door, which was behind him. 11 Now Abraham and Sarah were old, well stricken in age; and it ceased to be with Sarah after the manner of women. 12 Therefore Sarah laughed within herself, saying, After I am waxed old shall I have pleasure, my ^alord being old also? 13 And the Lord said unto Abraham, Wherefore did Sarah laugh, saying, Shall I of a surety bear a child, which am old? 14 Is any thing too ^bhard for the Lord? At the time appointed I will return unto thee, according to the time of life, and Sarah shall have a son. 15 Then Sarah denied, saying, I laughed not; for she was afraid. And he said, ^bNay; but thou didst laugh.

16 And the men rose up from thence, and looked toward Sodom: and Abraham went with

them to bring them on the way. 17 And the Lord said, Shall I hide from Abraham that thing which I do; 18 seeing that Abraham shall surely become a great and mighty nation, and ^call the nations of the earth shall be blessed in him? 19 For I know him, that he will command his children and his household after him, and they shall keep the way of the Lord, to do justice and judgment; that the Lord may bring upon Abraham that which he hath spoken of him. 20 And the Lord said, Because the cry of ^dSodom and Gomorrah is great, and because their sin is very grievous, 21 I will go down now, and see whether they have done altogether according to the cry of it, which is come unto me; and if not, I will know.

22 And the men turned their faces from thence, and went toward Sodom: but Abraham stood yet before the Lord. 23 And Abraham drew near, and said, Wilt thou also destroy the righteous with the wicked? 24 Peradventure there be fifty righteous within the city: wilt thou also destroy and not spare the place for the fifty righteous that are therein? 25 That be far from thee to do after this manner, to slay the righteous with the wicked; and that the righteous should be as the wicked, that be far from thee: shall not the Judge of all the

^w he shall laugh.

^x for his, etc.

^y by the oaks.

^z three seahs—about three pecks (note three men).

^a Rom. 9: 9.

^{aa} 1 Pet. 3: 6.

^b wonderful. Note the word here used is a title of Christ in Isa. 9: 6 and Isaac whose birth is the subject here is a type of Christ; the word also appears in Judges 13: 19 rendered "secret"—an interesting connection. We have omnipotence here. Cf. Matt. 19: 26; Mk. 10: 27.

^{bb} And here omniscience, for Sarah did not laugh audibly, but within herself; hence she denied, but here was One who sees within and knows the thought of the heart. Cf. Mk. 2: 6-8; John 2: 24, 25.

^c ch. 12: 3.

^d Sodom—fettered. Gomorrah—bondage. Cf. Deut. 32: 32; Isa. 1: 10; Jer. 23: 14; Ezek. 16: 46; Matt. 11: 23; Rev. 11: 8.

ANNOTATIONS—continued

vs. 23-27. The obedience of faith by which it is evident that God is believed both as to the revelation given of Himself and the purposes He has disclosed.

Ch. 18. FAITH in the place of power with God, enjoying fellowship, receiving revelations, engaged in intercession. (Note absence of the features in ch. 19, it shows the moral difference between the tent door and the gate of Sodom).

vs. 1-5. God known—faith's intelligence.
vs. 6-8. Christ the substance—faith's feast. Christ, the perfect man (6), the servant and sacrifice (7). In presenting these faith sees (8).

vs. 9-15. God's sufficiency—faith's fruitfulness through God's quickening power.

vs. 16-21. God's ways with which faith becomes acquainted. Cf. 2 Pet. 3.

vs. 22, 23. Faith's intercession. Cf. James 5: 16. This chapter affords a striking and beautiful picture of liberty through grace in communion with God. It is what grows out of the lessons of ch. 17.

earth do right? 26 And the Lord said, If I find in Sodom fifty righteous within the city, then I will spare all the place for their sakes. 27 And Abraham answered and said, Behold now, I have taken upon me to speak unto the Lord, which am but dust and ashes: 28 Peradventure there shall lack five of the fifty righteous: wilt thou destroy all the city for lack of five? And he said, If I find there forty and five, I will not destroy it. 29 And he spake unto him yet again, and said, Peradventure there shall be forty found there. And he said, I will not do it for forty's sake. 30 And he said, Oh, let not the Lord be angry, and I will speak: Peradventure there shall thirty be found there. And he said, I will not do it, if I find thirty there. 31 And he said, Behold now, I have taken upon me to speak unto the Lord: Peradventure there shall be twenty found there. And he said, I will not destroy it for twenty's sake. 32 And he said, Oh let not the Lord be angry, and I will speak yet but this once: Peradventure ten shall be found there. And he said, I will not destroy it for ten's sake. 33 And the Lord went his way, as soon as he had left communing with Abraham: and Abraham returned unto his place.

CHAPTER NINETEEN

1 And there came two angels to Sodom at even; and Lot sat in the gate of Sodom: and Lot seeing them rose up to meet them; and he bowed himself with his face toward the ground; 2 and he said, Behold now, my lords, turn in, I pray you, into your servant's house, and tarry all night, and wash your feet, and ye shall rise up early, and go on your ways. And they said, Nay; but we will abide in the street all night. 3 And he pressed upon them greatly; and they turned in unto him, and entered into his house; and he made them a feast, and did bake unleavened bread, and they did eat. 4 But before they lay down, the men of the city, the men of Sodom, compassed the house round, both old and young, all the people from every quarter: 5 and they called unto Lot, and said unto him, Where are the men which came in to thee this night? bring them out unto us, that we may know them. 6 And Lot went out at the door unto them, and shut the door after him. 7 and said, I pray you, brethren, do not so wickedly. 8 Behold now, I have two daughters which have not known man; let me, I pray you, bring them out unto you, and do ye to them as is good in your eyes: only unto these men do nothing; for therefore came they under the shadow of my roof. 9 And they said, Stand back. And they said, This one fellow came in to sojourn, and he will needs be a judge: now will we deal worse with thee than with them. And they pressed sore upon the man, even Lot, and came near to break the door. 10 But the men put forth their hand, and pulled Lot into the house to them, and shut to the door. 11 And they smote the men that were at the door of the house with blindness, both small and great: so that they wearied themselves to find the door. 12 And the men said unto Lot, Hast thou here any besides? son in law, and thy sons, and thy daughters, and whatsoever thou hast in the city, bring out of this place: 13 for we will destroy this place, because the cry of them is waxen great before the face of the Lord; and the Lord hath sent us to destroy it. 14 And Lot went out, and spake unto his sons in law, which married his daughters, and said, Up, get you out of this place; for the Lord will destroy this city. But he seemed as one that mocked unto his sons in law.

15 And when the morning arose, then the angels hastened Lot, saying, Arise, take thy wife, and thy two daughters, which are here; lest thou be consumed in the iniquity of the city. 16 And while he lingered, the men laid hold upon his hand, and upon the hand of his wife, and upon the hand of his two daughters; the Lord being merciful unto him: and they brought him forth, and set him without the city. 17 And it came to pass, when they had brought them forth abroad, that he said, Escape for thy life; look not behind thee, neither stay thou in all the plain; escape to the mountain, lest thou be consumed. 18 And Lot said unto them, Oh, not so, my Lord: 19 behold now, thy servant hath found grace in thy sight, and thou hast magnified thy mercy, which thou hast shewed unto me in saving my life; and I cannot escape to the mountain, lest some evil take me, and I die: 20 behold now, this city is near to flee unto, and it is a little one: O, let me escape thither, (is it not a little one?) and my soul shall live. 21 And he said unto him, See, I have accepted thee concerning this thing also, that I will not overthrow this city, for the which thou hast spoken. 22 Haste thee, escape thither; for I cannot do any thing till thou be come thither. Therefore the name of the city was called Zoar.

23 The sun was risen upon the earth when Lot entered into Zoar. 24 Then the Lord rained upon Sodom and upon Gomorrah brimstone and fire from the Lord out of heaven, 25 and he overthrew those cities, and all the plain, and all the inhabitants of the cities, and that which grew upon the ground. 26 But his wife looked back from behind him, and she became a pillar of salt. 27 And Abraham gat up early in the morning to the place where he stood before the Lord: 28 and he looked toward Sodom and Gomorrah, and toward all the land of the plain, and beheld, and, lo, the smoke of the country went up as the smoke of a furnace. 29 And it

ANNOTATIONS—continued

Ch. 19. The contrast to faith and its course seen in Sodom and Lot. This history shows the character of the world, corrupt through lust, and the sad results of self-choice and compromise. In contrast to the previous chapter, there is distance (angels) instead of intimacy of fellowship (men); there readiness and willingness to stay, here hospitality refused at first, and only under great pressure do the angels enter Lot's house; instead of peace and rest, there is lust and strife; evil must be provisionally restrained—none to trouble in Abraham's place; Lot has no power in testimony, he does not command his household; lingering and unbelief—sad results of evil associations; Lot intercedes, but for his own interests only, with Abraham the need of others occupied him. Here there is ignorance, no feast, no service in communion, no power; instead vexation, strife, fear, debasement, and a shameful end.

This judgment is likened to the days of judgment when the Son of Man comes, Luke 17:29. Cf. Jude 7; 2 Pet. 2:6-9; Rev. 11:8; 2 Thess. 1:7, 8; Isa. 1:9, 10; 13:19; Jer. 23:14; 49:17, 18; 50:40; Zeph. 2:9.

^e ch. 11:31.

^f bringing low.

^{ff} Lk. 17:29; cf. Rev. 14:10.

^g Lk. 17:32.

came to pass, when God destroyed the cities of the plain, that God remembered Abraham, and sent Lot out of the midst of the overthrow, when he overthrew the cities in the which Lot dwelt.

30 And Lot went up out of Zoar, and dwelt in the mountain, and his two daughters with him; for he feared to dwell in Zoar: and he dwelt in a cave, he and his two daughters. 31 And the firstborn said unto the younger, Our father is old, and there is not a man in the earth to come in unto us after the manner of all the earth: 32 come, let us make our father drink wine, and we will lie with him, that we may preserve seed of our father. 33 And they made their father drink wine that night: and the firstborn went in, and lay with her father; and he perceived not when she lay down, nor when she arose. 34 And it came to pass on the morrow, that the firstborn said unto the younger, Behold, I lay yesternight with my father: let us make him drink wine this night also; and go thou in, and lie with him, that we may preserve seed of our father. 35 And they made their father drink wine that night also; and the younger arose, and lay with him; and he perceived not when she lay down, nor when she arose. 36 Thus were both the daughters of Lot with child by their father. 37 And the firstborn bare a son, and called his name ^hMoab: the same is the father of the Moabites unto this day. 38 And the younger, she also bare a son, and called his name ^hBen-ammi: the same is the father of the children of ⁱAmmon unto this day.

CHAPTER TWENTY

1 And Abraham journeyed from thence toward the south country, and dwelt between ^jKadesh and ^kShur, and sojourned in ^jGerar. 2 And Abraham said of Sarah his wife, She is my sister: and ^mAbimelech king of Gerar sent, and took Sarah. 3 But God came to Abimelech in a dream by night, and said to him, Behold, thou art but a dead man, for the woman which thou hast taken; for she is a man's wife. 4 But Abimelech had not come near her: and he said, Lord, wilt thou slay also a righteous nation? 5 Said he not unto me, She is my sister? and she, even she herself said, He is my brother: in the integrity of my heart and innocency of my hands have I done this. 6 And God said unto him in a dream, Yea, I know that thou didst this in the integrity of thy heart; for I also withheld thee from sinning against me: therefore suffered I thee not to touch her.

7 Now therefore restore the man's wife; for he is a ⁿprophet, and he shall pray for thee, and thou shalt live: and if thou restore her not, know thou that thou shalt surely die, thou, and all that are thine. 8 Therefore Abimelech rose early in the morning, and called all his servants, and told all these things in their ears; and the men were sore afraid. 9 Then Abimelech called Abraham, and said unto him, What hast thou done unto us? and what have I offended thee, that thou hast brought on me and on my kingdom a great sin? thou hast done deeds unto me that ought not to be done. 10 And Abimelech said unto Abraham, What sawest thou, that thou hast done this thing? 11 And Abraham said, Because I thought, Surely the fear of God is not in this place; and they will slay me for my wife's sake. 12 And yet indeed she is my sister; she is the daughter of my father, but not the daughter of my mother; and she became my wife. 13 And it came to pass, when God caused me to wander from my father's house, that I

said unto her, This is thy kindness which thou shalt shew unto me; at every place whither we shall come, say of me, He is my brother. 14 And Abimelech took sheep, and oxen, and menservants, and womenservants, and gave them unto Abraham, and restored him Sarah his wife. 15 And Abimelech said, Behold, my land is before thee: dwell where it pleaseth thee. 16 And unto Sarah he said, Behold, I have given thy brother a thousand pieces of silver: behold, ^ohe is to thee a ^pcovering of the eyes unto all that are with thee, ^qand with all; thus she was reproved. 17 So Abraham prayed unto God: and God healed Abimelech, and his wife, and his maidservants; and they bare children.

^{yy} 2 Pct. 2: 6, 7.

^h from father.

^{hh} son of my people.

ⁱ tribal, i. e., inbred.

^j consecrated (set apart for purpose).

^k beheld: rampart (as point of observation).

^l a sojourning; ruminating.

^m my father is king.

ⁿ First occur. God's spokesman to others; we have seen him already speaking to God for others, and so again here (v. 17).

^o it is for thee, etc.

^p "covering," etc., is a figurative expression for recompense.

^q or, and all this to set thee right.

ANNOTATIONS—continued

Chs. 20, 21.—These two chapters are linked together by reason of the relation with Abimelech before and after the birth of Isaac; thus there are three parts: ch. 20; ch. 21: 1-21; 21: 22-34.

Ch. 20. This gives us a picture of the failure and unworthiness of man even when so greatly blessed and standing on so high a plane as we see Abraham in ch. 18. It serves to show that God's fulfilment of His promises cannot, does not, find its basis in any merit or measure of perfectness in the creature; what He does is accomplished in His own sovereignty and grace. Note the similarity with the southward journey of ch. 12. There is first a descent, then deceit, for in following our own way instead of God's, that which we have brought with us from the land of our nativity (v. 13) rises up to defile our lives, it is the working of the flesh. With this there is the fear of man—cowardice instead of the boldness of faith (vs. 10, 11), and this is natural to us when out of God's path. Through lapse of faith, and so fear, David too found grief and shame in the Philistines' land (1 Sam. 27: 29). But God's mercy is greater than our miserable failure through fleshly leadings. Through the world itself into whose power we thus slip, God brings reproof, and by His providential correction humbles, brings to confession, and restores, turning our folly into gain, and then the one who caused shame is made a means of deliverance to others. Is it possible that through this departure of Abraham, the great enemy of God's purpose as to the seed, sought opportunity by using Abimelech to seize Sarah in an effort to prevent fulfilment of the promise? In any case it shows how only through God's work is evil overcome, and His purpose accomplished spite of what man shows himself to be under most favorable circumstances.

18 For the Lord had fast closed up all the wombs of the house of Abimelech, because of Sarah, Abraham's wife.

CHAPTER TWENTY-ONE

1 And the Lord visited Sarah as he had said, and the Lord did unto Sarah as he had spoken. 2 For Sarah conceived, and bare Abraham a son in his old age, at the set time of which God had spoken to him. 3 And Abraham called the name of his son that was born unto him, whom Sarah bare to him, Isaac. 4 And Abraham circumcised his son Isaac being eight days old, as God had commanded him. 5 And Abraham was a hundred years old, when his son Isaac was born unto him. 6 And Sarah said, God hath made me to laugh; all that hear will laugh with me. 7 And she said, Who would have said unto Abraham, that Sarah should have given children suck? for I have borne him a son in his old age. 8 And the child grew,

and was weaned; and Abraham made a great feast the same day that Isaac was weaned. 9 And Sarah saw the son of Hagar the Egyptian, which she had borne unto Abraham, mocking. 10 Wherefore she said unto Abraham, Cast out this bondwoman and her son: for the son of this bondwoman shall not be heir with my son, even with Isaac. 11 And the thing was very grievous in Abraham's sight because of his son. 12 And God said unto Abraham, Let it not be grievous in thy sight because of the lad, and because of thy bondwoman; in all that Sarah hath said unto thee, hearken unto her voice; for in Isaac shall thy seed be called. 13 And also of the son of the bondwoman will I make a nation, because he is thy seed. 14 And Abraham rose up early in the morning, and took bread, and a bottle of water, and gave it unto Hagar, putting it on her shoulder, and the child, and sent her away: and she departed, and wandered in the wilderness of Beer-sheba. 15 And the water was spent in the bottle, and she cast the child under one of the shrubs. 16 And she went, and sat her down over against him a good way off, as it were a bowshot: for she said, Let me not see the death of the child. And she sat over against him, and lifted up her voice, and wept. 17 And God heard the voice of the lad; and the angel of God called to Hagar out of heaven, and said unto her, What aileth thee, Hagar? fear not; for God hath heard the voice of the lad where he is. 18 Arise, lift up the lad, and hold him in thine hand; for I will make him a great nation. 19 And God opened her eyes, and she saw a well of water; and she went, and filled the bottle with water, and gave the lad drink. 20 And God was with the lad; and he grew, and dwelt in the wilderness, and became an archer. 21 And he dwelt in the wilderness of Paran: and his mother took him a wife out of the land of Egypt. 22 And it came to pass at that time, that Abimelech and Phicol the chief captain of his host spake unto Abraham, saying, God is with thee in all that thou doest: 23 now therefore swear unto me here by God, that thou wilt not deal falsely with me, nor with my son, nor with my son's son; but according to the kindness that I have done unto thee, thou shalt do unto me, and to the land wherein thou hast sojourned. 24 And Abraham said, I will swear. 25 And Abraham reproved Abimelech because of a well of water, which Abimelech's servants had violently taken away. 26 And Abimelech said, I wot not who hath done this thing: neither didst thou tell me, neither yet heard I of it, but today. 27 And

Abraham took sheep and oxen, and gave them unto Abimelech; and both of them made a covenant. 28 And Abraham set seven ewe lambs of the flock by themselves. 29 And Abimelech said unto Abraham, What mean these seven ewe lambs which thou hast set by themselves? 30 And he said, These seven ewe lambs

r Cf. Rom. 4: 17-21.

s Heb. 11: 11.

st he shall laugh.

t Acts 7: 8.

u Gal. 4: 21-31; cf. Heb. 12: 18-24; Rom. 6: 14.

v Cf. Rom. 9: 7-9; Heb. 11: 18; Gal. 3: 16, 26-29.

w well of the oath.

x their beautifying.

y The Ishmaelites, therefore, descended on mother's side from the Egyptians.

yy ch. 20: 2; 26: 26.

z mouth of all, i. e., commanding.

a know.

ANNOTATIONS—continued

Ch. 21: 1-7. God's word fulfilled at the appointed time. This is typical of the bringing in of Christ, and full blessing realized through Him. When all natural resource is ended, and as to man death reigns, then God sent forth His Son. Cf. 2 Tim. 1: 10; Titus 3: 4-7; 1 Pet. 1: 20; Heb. 9: 26; Gal. 4: 4; 1 John 3: 5, 8; 4: 9, 10; Luke 2: 21-32; Col. 2: 9-11. Circumcision brings death before us, the judgment of all that flesh is in its totality; and the eighth day signifies a new beginning—dead with Christ and now risen with Christ (Col. 3). With this true and full spiritual joy is found through God's quickening power and life in the renewing of the Holy Spirit. It is the joy of sonship. Cf. Col. 3: 16, 17; Gal. 4: 6, 7; Rom. 8: 14-17; 5: 1-11.

vs. 8-21. God establishing the son of promise in his rightful place. Cf. Gal. 3: 19-31. Law and grace cannot dwell together, God did not intend that they should. Galatians fully presents the doctrine of which this history is an allegory. The circumstances recorded in vs. 12-21 foreshadow the history of Israel, the nation of the law. Though without standing or acceptance before God on the basis of the law, cf. Rom. 9: 31-10: 5, yet God gives promise (v. 13) based upon relation to Abraham, that is, it will be by faith that the blessing will be realized; this will be finally in a remnant saved and blessed according to the new covenant. But before that there is the time of wandering to which death seems the only issue (14-16). It will be in their extremity that God will manifest Himself for salvation, and open their blind eyes to the well of salvation, and Israel will then know what Paran means—"their beautifying," then too will the world (Egypt) be allied with them in blessing (v. 21) Cf. Isa. 6: 9-13; ch. 12; 60: 1-5; 1: 9, 25-2: 5.

vs. 22-34. God manifestly with His people, once despised and under reproach and because of failure humiliated (ch. 20), but now recognized as in power; able now to reprove, whereas before the world could reprove when the fear of man ruled, but now through them the fear of

shalt thou take of my hand, that they may be a witness unto me, that I have digged this well. 31 Wherefore he called that place Beer-sheba; because there they swore both of them. 32 Thus they made a covenant at Beer-sheba; then Abimelech rose up, and Phicol the chief captain of his host, and they returned into the land of the Philistines. 33 And (Abraham) planted a grove in Beer-sheba, and called there on the name of the Lord, the 'everlasting God. 34 And Abraham sojourned in the Philistines' land many days.

CHAPTER TWENTY-TWO

1 And it came to pass after these things, that God did tempt Abraham, and said unto him, Abraham: and he said, Behold, here I am. 2 And he said, Take now thy son, ^bthine only, Isaac, whom thou lovest, and get thee into the land of Moriah; and offer him there for a burnt offering upon one of the mountains which I will tell thee of. 3 And Abraham rose up early in the morning, and saddled his ass, and took two of his young men with him, and Isaac his son, and clave the wood for the burnt offering, and rose up, and went unto the place of which God had told him. 4 Then on the third day Abraham lifted up his eyes, and saw the place afar off. 5 And Abraham said unto his young men, Abide ye here with the ass; and I and the lad will go yonder and worship, and come again to you. 6 And Abraham took the wood of the burnt offering, and laid it upon Isaac his son; and he took the fire in his hand, and a knife; and they went both of them together. 7 And Isaac spake unto Abraham his father, and said, My father: and he said, Here am I, my son. And he said, Behold the fire and the wood: but where is the lamb for a burnt offering? 8 And Abraham said, My son, God will provide himself a lamb for a burnt offering: so they went both of them together. 9 And they came to the place which God had told him of; and Abraham built an altar there, and laid the wood in order, and bound Isaac his son,

ANNOTATIONS—continued

God is known—He is Jehovah, the everlasting God. Here is the foreshadow of Millennial conditions in which the seed of faith—heavenly and earthly—shall participate, and the nations be blessed in the supremacy of that seed.

These are pictures which set forth the fullness and the scope of blessing which both centre in and revolve around the true Seed of promise—Christ.

This closes the history in which Abraham is the chief figure, and we now pass into that in which Isaac becomes the centre of interest.

Chaps. 22: 33.—ISAAC. The character and behavior belonging to sonship. Typically, Christ, His obedience to the Father's will, and His being received back from the dead to take His place in the full blessing of the inheritance. The transaction foreshadows the Father's gift of the Son. For those who believe there is also the lesson of Isaac as a type of the Spirit of sonship, the character to mark those who are given the blessing of "adoption" according to the grace in Christ.

The order of events is significant: typically we may consider them as setting forth, first, the sacrifice of Christ (ch. 22); secondly, Sarah's death, that of Israel as the nation of whom after the flesh Christ came (Rom. 9: 5) passing into its national death-state after the sacrificial work of Christ, yet with the forecast of resurrection as suggested in the place of burial (ch. 23); thirdly, the mission of the Spirit in the call, separation, and union of the Church and Christ (the servant, Rebekah, Isaac—ch. 24); fourthly, the preeminence of Christ over all (ch. 25: 1-18); fifthly, the fullness of Divine resources available to the Man of God's appointment (ch. 25: 19-26: 33).

Ch. 22. THE SACRIFICE.

vs. 1, 2. The command. "Tempt" means to prove, it is doing so in respect to Abraham's confidence in God's word and power. This confidence is beautifully expressed, vs. 3, 5, 8, 14. Ver. 12 declares what the test proved. There are three features in v. 2—the person, cf. Rom. 8: 3, 32; 5: 10; Eph. 1: 6, 7; John 3: 16; Heb. 11: 17-19; the place, Moriah, cf. 2 Chron. 3: 1; 1 Chron. 21: 18-22: 5, thus the sacrifice becomes linked with the manifested glory of God in both righteous judgment and established peace, and this as it shall be known in kingdom-glory under the Prince of Peace of whom Solomon is the type; the burnt-offering, the character of the sacrifice—all goes up to God, all sweet savor, all in perfect obedience to God's will, cf. Eph. 5: 2; Heb. 10: 9, 10; John 10: 17, 18; Rom. 5: 19; Phil. 2: 8; Lev. 1.

vs. 3-10. Delivered unto death. God not only commands, He appoints the place, and He provides the lamb, cf. 1 Pet. 1: 20; John 1: 29, 34; Luke 24: 25-27; Acts 2: 23, 24. This sacrificial obedience is called "worship"—the rendering up to God that which glorifies Him, John 17: 4. In this the will of God and the obedience of the Son run together. The Father gave the Son,

^b word for any large tree, or collection of trees, a wood, a grove.

^c Cf. Deut. 33: 27; Is. 90: 2; Isa. 40: 28; 57: 15; Jer. 10: 10; Rom. 1: 20; 16: 26; 1 Tim. 1: 17.

^d prove, or test. Heb. 11: 17; 1 Pet. 1: 7; Jas. 2: 21.

^e Rom. 8: 32; John 3: 16.

^f my teacher is Jah, or, chosen, provided by Jah. [Jah is expressive of eternal existence.]

^g Cf. 2 Chron. 3: 1; 1 Chron. 21: 18-24. Calvary in this neighborhood, perhaps "one of the hills."

^h Three, number of divine manifestation, and of resurrection. Cf. Ex. 5: 3; 15: 22; Num. 10: 33; Josh. 1: 11; 2: 16, 22; Neh. 2: 11.

ⁱ Heb. 11: 19.

^j Cf. Matt. 26: 39—Mk. 12: 6 with Matt. 3: 17 (Lit., "This is My son, the Beloved"), and v. 2 of our ch. Ex. 12: 3; Num. 28: 3-10.

^k Cf. Isa. 53: 7; John 1: 29; 1 Pet. 1: 19; Rev. 5: 6; Matt. 12: 40; Mk. 8: 31; Luke 24: 36; John 2: 19; Acts 10: 40; 1 Cor. 15: 4.

* There are both persons and things which though most useful and necessary in their place and service must be left behind, or set aside for the time being, when we are to be engaged in what especially relates to God, His claims, and our response to Him. We come back to them again in due course. Cf. 1 Cor. 7: 3-5; 6: 12.

and ^llaid him on the altar upon the wood, 10 And Abraham stretched forth his hand, and took the knife to slay his son. 11 And the ^mAngel of the Lord called unto him out of heaven, and said, Abraham, Abraham: and he said, Here am I. 12 And he said, Lay not thine hand upon the lad, neither do thou any thing unto him: for now I know that thou fearest God, seeing thou hast not withheld thy son, thine only, from me. 13 And Abraham lifted up his eyes, and looked, and behold behind him a ⁿram ^ocaught in a ^pthicket by his ^qhorns: and Abraham went and took the ram, and offered him up for a burnt offering ^rin the stead of his son. 14 And Abraham called the name of that place ^sJehovah-jireh: as it is said to this day, In the mount of the Lord it shall be seen. 15 And the Angel of the Lord called unto Abraham out of heaven the second time, 16 and said, ^tBy myself have I sworn, saith the Lord, for because thou hast done this thing, and hast not withheld thy son, thine only, 17 that in blessing I will bless thee, and in multiplying I will multiply ^uthy seed as the stars of the heaven, and as the sand which is upon the sea ^vshore, and thy seed shall possess the gate of his enemies; 18 and ^win thy seed shall all the nations of the earth be blessed; because thou hast obeyed my voice. 19 So Abraham returned unto his young men, and they rose up and went together to ^xBeer-sheba; and Abraham dwelt at Beer-sheba. 20 And it came to pass after these things, that it was told Abraham, saying, Behold, ^yMilcah, she hath also borne children unto thy brother ^zNahor: 21 ^aHuz his firstborn, and ^bBuz his brother, and ^cKemuel the father of ^dAram, 22 and ^eChesed, and ^fHazo, and ^gPildash, and ^hJidlaph, and ⁱBethuel. 23 And Bethuel begat ^jRebekah: these eight Milcah did bear to Nahor, Abraham's brother. 24 And his ^kconcubine, whose name was ^lReumah, she bare also ^mTebah, and ⁿGaham, and ^oThahash, and ^pMaachah.

His, whether heavenly (stars) or earthly (sand); and He is to be absolutely supreme, preeminent in and over all. His enemies made the footstool of His feet (Heb. 10:13), their gate (symbol of authority, power, the place of judgment, of disposition of things and persons) He shall possess—He must reign until the last enemy is subjugated. With Him in this is associated the seed of faith, the many sons He leads to glory. Abraham's seed, whose heirship is the world (Rom. 4:13; Heb. 1:2; 2:5-16; 12:28; Rev. 21:7; Eph. 1:11, 14, 18; Acts 26:18).

- ^{tt} Heb. 11:12.
^u Cf. Rom. 15:8-13 (read "nations" for "Gentiles"); Gal. 3:6-9; Luke 1:55; 24:46, 47; but not only what is now in grace, also what shall be in power, as Acts 3:19-21, 25; Isa. 2:2-4.
^v well of the oath. Cf. Ps. 110; 89:3, 35; 118:22-26; Isa. 55:3 with Ps. 89:23, and Acts 13:24; 2 Tim. 2:8; Heb. 5:8-10; 6:20; 7:24-28.
^w a queen, or counsel.
^x snorter, snorting.
^y counsellor.
^z contempt.
^a avenge ye God.
^b exalted.
^c as harrower (i. e., one who breaks up).
^d his vision seen of him.
^e he threshed the separated.
^f he will weep (drop), or he weepeth.
^g point ye out God: wasting of God; or, separated of God.
^h tying, perhaps fascinating.
ⁱ secondary wife, having a reputable standing according to Eastern custom.
^j raised up.
^k a slaughter.
^l the valley was hot: the devastator waxed hot, perhaps, valley of flame.
^m badger (or more probably "seal skin").
ⁿ pressure (lit., she has pressed), or oppression.

^l The wood is laid on Isaac (v. 6), and he is now laid on it—he is identified with that which the fire will consume, and with the altar too which sanctifies the gift. Our God is a consuming fire, and as the fire consumes the wood, so He in judgment deals with all not according to His holy nature. God spared not His own Son, for He was made sin for us (Cf. 2 Cor. 5:21; Rom. 8:3; 1 Pet. 2:24; Tit. 2:14). Isaac's obedience is typical of the obedience of Christ, as in Rom. 5:19. God gave the Son, and the Son gave Himself—"both of them together," vs. 6, 8.

- ^m Cf. ch. 16:7, note.
ⁿ See Lev. 6:6; Num. 5:8 with Ex. 29:33, specially for the trespass offering; and for consecration of the priests, Ex. 29, Lev. 8. See also, ram's skins of tabernacle, Ex. 26:14.
^o John 12:27; Luke 24:26, 27; Gal. 3:13; 4:4, 5; Phil. 2:5-8; Heb. 2:9-11.
^p interwoven branches, that is, underbrush, or small trees. They interwove (pleko) thorns as a crown—sign of the curse, and this He bore (Matt. 27:29; John 19:2).
^q symbolize strength, Ps. 92:10; 1 Sam. 2:1; of kingly glory, Ps. 132:17. By the strength of His obedience, even unto death, He was caught, for He had received commandment from the Father (John 10:17, 18; 14:31).
^r This emphasizes the fullness of Abraham's intention to obey the divine command; it marks the reality of the transaction even though Isaac is spared. Cf. Heb. 11:17-19.
^s Jehovah will see, or provide.
^t Heb. 6:13-20; Lk. 1:73.
^u Christ in view, Cf. Gal. 3:16—see Gen. 13:15; 15:18; 24:7. All things and all power are

ANNOTATIONS—continued

and the Son gave Himself—"They went both of them together" (vs. 6, 8). The submission of Isaac, the absence of remonstrance or resistance, beautifully suggests the perfect obedience and full surrender of Christ to the will of God. It is not submission in humiliation to the pressure and power of evil, though true in its place, but absolute abandonment in love to the will of God and His love and for His glory—such was the spirit and mind of Christ.

vs. 11-14. Given back—God's answer in resurrection. For Isaac who is spared there is the substitutionary ram, but God spared not His own Son—it takes both Isaac and the ram to set forth the truth concerning Him.

vs. 15-19. Universal blessing. Christ raised up and given glory, He made the centre and depository of all blessing in relation to things heavenly and earthly.

vs. 20-24. Nahor's family. This fragment of genealogy stands as an introduction to Abraham's action in ch. 24, while its being found here and not there suggests a spiritual link with the preceding events and the promise of extending blessing. It introduces us to Rebekah, the future bride of the son who is heir of all. But before she is brought out, Sarah must die. Rebekah is brought into Sarah's tent (24:67).

CHAPTER TWENTY-THREE

1 And Sarah was a hundred and seven and twenty years old: these were the years of the life of Sarah. 2 And Sarah died in ^oKirjath-arba; the same is ^pHebron in the land of ^qCanaan: and ^rAbraham came to mourn for ^sSarah, and to weep for her. 3 And Abraham stood up from before his dead and spake unto the sons of ^tHeth, saying, 4 I am a stranger and a ^usojourner with you: give me a possession of a buryingplace with you, that I may bury my dead out of my sight. 5 And the children of Heth answered Abraham, saying unto him, 6 Hear us, my lord: thou art ^va mighty prince among us: in the choice of our sepulchres bury thy dead; none of us shall withhold from thee his sepulchre, but that thou mayest bury thy dead. 7 And Abraham stood up, and bowed himself to the people of the land, even to the children of Heth. 8 And he communed with them, saying, If it be your mind that I should bury my dead out of my sight, hear me and entreat for me to ^wEphron the son of ^xZohar, 9 that he may give me the cave of ^yMachpelah, which he hath, which is in the end of his field; for as much ^zmoney as it is worth he shall give it me for a possession of a buryingplace amongst you. 10 And Ephron dwelt among the children of Heth: and Ephron the ^{aa}Hittite answered Abraham in the audience of the children of Heth, even of all that went in at the gate of his city, saying, 11 Nay, my lord, hear me: the field give I thee, and the cave that is therein, I give it thee; in the presence of the sons of my people give I it thee: bury thy dead. 12 And Abraham bowed down himself before the people of the land. 13 And he spake unto Ephron in the audience of the people of the land, saying, But if thou wilt, I pray thee, hear me: I will give thee ^{ab}money for the field; take it of me, and I will bury my dead there. 14 And Ephron answered Abraham, saying unto him, 15 My lord, hearken unto me: the land is worth four hundred ^{ac}shekels of ^{ad}silver; what is that betwixt me and thee? 16 And Abraham hearkened unto Ephron; and Abraham weighed to Ephron the silver, which he had named in the audience of the sons of Heth, four hundred shekels of silver, current with the ^{ae}merchant. 17 And the field of Ephron, which was in Machpelah, which was before Mamre, the field, and the cave which was therein, and all the trees that were in the field, that were in all the borders round about, were made sure 18 unto Abraham for a possession in the presence of the children of Heth, before all that went in at the gate of his city. 19 And after this, Abraham buried Sarah his wife in the cave of the field of Machpelah before Mamre: the same is Hebron in the land of Canaan. 20 And the field, and the cave that is therein, were made sure unto Abraham for a possession of a buryingplace by the sons of ^{af}Heth.

^o city of four.^p communion.^q a trafficker.^r father of a great multitude.^s she has become princess.^t terror.^u Heb. 11: 9.^v a prince of God.^w he of dust.^x whitening, or whiteness.^y doubling (i. e., a returning).^z Lit., silver, so v. 13, see note v. 15.^y patronymic of Heth.^z First occur., originally a weight, not a coin. Abraham "weighed" (v. 16). Vers. 9, 13 indicate that silver was the current medium of commerce.

400 — 4 (the creature number) x 10 x 10 (the number of full responsibility, Godward and manward, intensified); this is the full price—it points to Christ's work, by which the possession has been purchased and will be perfectly redeemed by victory through death in power, of resurrection, thus the 'doubling' of which Machpelah speaks will be realized. Cf. 1 Cor. 15; Rom. 8.

^a Silver is the symbol of redemption. Ex. 30: 11-16, note, and so suggests the work of Christ—redemption by blood involving redemption by power in its season.^{aa} Acts 7: 16.^b This ch. gives the first record of mourning for the dead, of burial of property in land, of its purchase, of the medium for trade—silver—of established weight standards, "current with the merchant."

ANNOTATIONS—continued

Ch. 23.—Sarah's death and place of burial. As Isaac is certainly a type of Christ (Gal. 3: 16), so here Sarah may be considered as a type of Israel of whom after the flesh Christ came (Rom. 9: 5). The national death-state of that nation comes in after the accomplished sacrifice of Christ. The book of Acts gives historically the setting aside of that nation, though not without the forecast of revival and final blessing, and in Sarah's case this may be gathered from the typical significance of her burial-place. This passing of Israel as seen typically in Sarah's death, makes way for the Church and the dispensation of the Spirit. The type of this is in ch. 24.

The lesson of this ch. 23 may be considered from another viewpoint, that of Sarah typifying grace in contrast to law (Hagar), and so we learn what death means in connection with grace. The burial-place is purchased from the sons of Heth ("terror") with silver, the symbol of atonement (Ex. 30: 11-16; 38: 25-27), it is thus that for us fear of death and its right of possession have been taken away (Heb. 2: 14, 15; 2 Tim. 1: 10; 1 John 3: 5, 8; 4: 9, 14-18). And though we be of dust (Ephron), and may return to it according to the righteous requirement of God (Zohar), yet for us we bury in Machpelah ("doubling"), there will be a return, a turning back of the gate to enter "the resurrection unto life;" this is in view of Mamre, Hebron—the fulness of blessing in communion with God.

Again there is a lesson to draw from the price, and place purchased: 400 shekels—10 x 10 x 4—the number of full responsibility intensified and that in relation to creation as a whole (4). What this means is found in perfection in Christ's atoning sacrifice; the place is the field and all therein—type of the whole creation which is Christ's purchased possession; He has acquired the right to deliver creation from the bondage of corruption and bring it into the liberty of the glory connected with those who through grace are His joint-heirs.

CHAPTER TWENTY-FOUR

1 And Abraham was old, well stricken in age: and the Lord had blessed Abraham in all things. 2 And Abraham said unto his eldest servant of his house, that ruled over all that he had, Put, I pray thee, thy hand under my thigh: 3 and I will make thee swear by the Lord, the God of heaven, and the God of the earth, that thou shalt not take a wife unto my son of the daughters of the Canaanites, among whom I dwell: 4 but thou shalt go unto my country, and to my kindred, and take a wife unto my son Isaac. 5 And the servant said unto him, Peradventure the woman will not be willing to follow me unto this land: must I needs bring thy son again unto the land from whence thou camest? 6 And Abraham said unto him, Beware thou that thou bring not my son thither again. 7 The Lord God of heaven, which took me from my father's house, and from the land of my kindred, and which spake unto me, and that sware unto me, saying, Unto thy seed will I give this land; he shall send his angel before thee, and thou shalt take a wife unto my son from thence. 8 And if the woman will not be willing to follow thee, then thou shalt be clear from this my oath: only bring not my son thither again. 9 And the servant put his hand under the thigh of Abraham his master, and sware to him concerning that matter. 10 And the servant took ten camels of the camels of his master, and departed; for all the goods of his master were in his hand: and he arose, and went to Mesopotamia, unto the city of Nahor. 11 And he made his camels to kneel down without the city by a well of water at the time of the evening, the time that women go out to draw water. 12 And he said, O Lord God of my master Abraham, I pray thee, send me good speed this day, and shew kindness unto my master Abraham. 13 Behold, I stand by the well of water; and the daughters of the men of the city come out to draw water: 14 and let it come to pass, that the damsel to whom I shall say, Let down thy pitcher, I pray thee, that I may drink; and she shall say, Drink, and I will give thy camels drink also: let the same be she that thou hast appointed for thy servant Isaac; and thereby shall I know that thou hast shewed kindness unto my master. 15 And it came to pass, before he had done speaking, that, behold, Rebekah came out, who was born to Bethuel, son of Milcah, the wife of Nahor, Abraham's brother, with her pitcher upon her shoulder. 16 And the damsel was very fair to look upon, a virgin, neither had any man known her: and she went down to the well, and filled her pitcher, and came up. 17 And the servant ran to meet her, and said, Let me, I pray thee, drink a little water of thy pitcher. 18 And she said, Drink, my lord: and she hastened, and let down her pitcher upon her hand, and gave him drink. 19 And when she had done giving him drink, she said, I will draw for thy camels also, until they have done drinking. 20 And she hastened, and emptied her pitcher into the trough, and ran again unto the well to draw, and drew for all his camels. 21 And the man wondering at her held his peace, to wit whether the Lord had made his journey prosperous or not. 22 And it came to pass, as the camels had done drinking, that the man took a golden ring of half a shekel weight, and two bracelets for her hands of ten shekels weight of gold; 23 and said, Whose daughter art thou? tell me, I pray thee: is there room in thy father's house for us to lodge in? 24 And she said unto him, I am the daughter of Bethuel the son of Milcah, which she bare unto Nahor. 25 She said moreover

unto him, We have both straw and provender enough, and room to lodge in. 26 And the man bowed down his head, and worshipped the Lord. 27 And he said, Blessed be the Lord God of my master Abraham, who hath not left destitute my master of his mercy and his truth: I being in the way, the Lord led me to the house of my master's brethren. 28 And the damsel ran, and told her mother's house these things. 29 And Rebekah had a brother, and his name was Laban: and Laban ran out unto the man, unto the well. 30 And it came to pass, when he saw the ring, and bracelets upon his sister's hands, and when he heard the words of Rebekah his sister, saying, Thus spake the man unto me, that he came unto the man; and, behold, he stood by the camels at the well. 31 And he said, Come in, thou blessed of the Lord; wherefore standest thou without? for I have prepared the house, and room for the camels. 32 And the man came into the house: and he ungirded his camels, and gave straw and provender for the camels, and water to wash his feet, and the men's feet that were with him. 33 And there was set meat before him to eat: but he said, I

^e 2 Cor. 6: 14-18; Cf. Num. 23: 9; Ex. 19: 3-7; John 17: 14-17; Rom. 12: 1, 2.

^d Heb. 2: 14; Gal. 3: 26-29.

^e Acts 7: 2-5; Heb. 11: 8, 9.

^f John 16: 14; 1 Cor. 2: 10; 1 Pet. 1: 12; Rom. 5: 5; 8: 23; 15: 13; 1 Cor. 12: 11.

^g i. e., "Aram" (exalted) of the two rivers—Tigris and Euphrates—did not include southern part called Shinar (11: 2). It is called Padan-aram (25: 20; 28: 2), their ransom is high.

^h Cf. 11: 31.

ⁱ How much the well of water signifies—place of refreshment, rest, communion, mutual service, revelation (God's choice found, and so His will known). It is the means of guidance to the purposed end, it opens the way to the realization of the Father's desires for the Son. All this we have in God's Word, as used by God's Spirit of whom the servant here is a type, as Rebekah is of the Church—called, prepared, cared for, and brought to Christ (Isaac). Cf. ch. 26: 18 ff; 29: 12; Ex. 2: 15; 15: 27; Num. 21: 16, 17; Isa. 12: 3; John 4: 14; Rev. 21: 6 (fountain—well in Gk.).

^j Cf. Eph. 1: 4.

^k Cf. Eph. 2: 7.

^l For name meanings see ch. 22: 22, 23.

^m Lit., nose-ring—a general custom in the East to wear such a jewelled ornament, particularly among young women. See v. 47.

ⁿ See v. 53.

^o white.

ANNOTATIONS—continued

Ch. 24.—Rebekah, the chosen bride of the son of promise—the Church called out to and united with Christ in whom all the promises of God are yea and Amen (2 Cor. 1: 20). Thus applying the chapter, the servant is a type of the Holy Spirit—note his place, v. 1; his commission, v. 4; his furnishing, v. 10; the well in relation to his mission, vs. 11-14; his witness to the father's wealth, the son's heirship, and the father's counsel, vs. 34-38; his call, drawing the bride out from old relations, and her enrichment, the firstfruits of her new relationship,

will not eat, until I have told mine errand. And he said, Speak on. 34 And he said, I am Abraham's servant. 35 And the Lord hath blessed my master greatly, and he is become great: and he hath given him flocks, and herds, and silver, and gold, and menservants, and maid-servants, and camels, and asses, 36 and Sarah my master's wife bare a son to my master when she was old: and unto him hath he given all that he hath. 37 And my master made me swear, saying, Thou shalt not take a wife to my son of the daughters of the Canaanites, in whose land I dwell: 38 but thou shalt go unto my father's house, and to my kindred, and take a wife unto my son. 39 And I said unto my master, Peradventure the woman will not follow me. 40 And he said unto me, The Lord, before whom I walk, will send his angel with thee, and prosper thy way; and thou shalt take a wife for my son of my kindred, and of my father's house: 41 then shalt thou be clear from my oath, when thou comest to my kindred; and if they give not thee one, thou shalt be clear from my oath. 42 And I came this day unto the well, and said, O Lord God of my master Abraham, if now thou do prosper my way which I go: 43 behold, I stand by the well of water; and it shall come to pass, that when the virgin cometh forth to draw, and I say to her, Give me, I pray thee, a little water of thy pitcher to drink; 44 and she say to me, Both drink thou and I will also draw for thy camels: let the same be the woman whom the Lord hath appointed out for my master's son. 45 And before I had done speaking in mine heart, behold, Rebekah came forth with her pitcher on her shoulder; and she went down unto the well, and drew; and I said unto her, Let me drink, I pray thee. 46 And she made haste, and let down her pitcher from her shoulder, and said, Drink, and I will give thy camels drink also: so I drank, and she made the camels drink also. 47 And I asked her, and said, Whose daughter art thou? And she said, The daughter of Bethuel, Nahor's son, whom Milcah bare unto him: and I put the ring upon her ^vface, and the bracelets upon her hands. 48 And I bowed down my head, and worshipped the Lord, and blessed the Lord God of my master Abraham, which had led me in the right way to take my master's brother's daughter unto his son. 49 And now, if ye will deal kindly and truly with my master, tell me: and if not, tell me; that I may turn to the right hand, or to the left. 50 Then Laban and Bethuel answered and said, The thing proceedeth from the Lord: we cannot speak unto thee bad or good. 51 Behold, Rebekah is before thee; take her, and go, and let her be thy master's son's wife, as the Lord hath spoken. 52 And it came to pass, that, when Abraham's servant heard their words, he worshipped the Lord, bowing himself to the earth. 53 And the servant brought forth ^vjewels of silver, and jewels of gold, and ^vraiment, and gave them to Rebekah: he gave also to her brother and to her mother precious things. 54 And they did eat and drink, he and the men that were with him, and tarried all night: and they rose up in the morning, and he said, Send me away unto my master. 55 And her brother and her mother said, Let the damsel abide with us a few days, at the least ten; after that she shall go. 56 And he said unto them, Hinder me not, seeing the Lord hath prospered my way; send me away that I may go to my master. 57 And they said, We will call the damsel, and inquire at her mouth. 58 And they called Rebekah, and said unto her, Wilt thou go with this man? And she said, ^vI will go. 59 And they sent away Rebekah their sister, and her ^vnurse, and Abraham's servant, and his men. 60 And they blessed Rebekah, and

said unto her, Thou art our sister; ^vbe thou for thousands of millions, and let thy seed possess the gate of those which hate them. 61 And Rebekah arose, and her damsels, and they rode upon the camels, and followed the man: and the servant took Rebekah, and went his way. 62 And Isaac came from the way of ^vthe well Lahai-roi; for he dwelt in the south country. 63 And Isaac went out to meditate in the field at the eventide: and he lifted up his eyes, and saw, and behold, the camels were coming. 64 And Rebekah lifted up her eyes, and when she saw Isaac, she lighted off the camel. 65 For she said unto the servant, What man is this that walketh in the field to meet us? And the servant said, It is my master: therefore ^vshe took a vail, and covered herself. 66 And the servant told Isaac all things that he had done. 67 And Isaac brought her into his mother Sarah's tent, and took Rebekah, and she became his wife and he loved her: and Isaac was comforted after his mother's death.

^p nose—this ornament worn sometimes by boring the nostril, or it hangs from the forehead over the nose.

^q the riches of grace found in redemption (silver), Eph. 1:7; and the riches of glory (gold), Eph. 3:16. See Ex. 25:3 for notes as to metals.

^r She gets garments suited to her new station, they distinguish her—we are made the righteousness of God in Christ, and we shall bear His image; for us too there is present practical application to what we put on as blessed in such a position of acceptance. Cf. Col. 3; 1 Pet. 2:9; it is thus we bear "the fruit of the light" (Eph. 5:9, New Trans.), having been brought out of the darkness; and in this connection too we may think of "the fruit of the Spirit"—that which He produces and with which He adorns us (as the servant does for Rebekah).

^s Cf. Phil. 1:20, 21; 3:7-21.

^t Deborah (Gen. 35:8)—a bee: her speaking.

^u Abundant fruitfulness, and overcoming power through separation to and union with Christ, as abiding in Him. Cf. John 15; Phil. 1:8-10.

^v Beer-lahai-roi—the well of him that liveth and seeth me.

^w sign of subjection. Cf. Eph. 5:22-24; 1 Cor. 11:1-16.

ANNOTATIONS—continued

vs. 49-53; her separation as espoused as a chaste virgin, and the journey under the care and leadership of the servant, vs. 54-61; finally the presentation, review, and union (suggesting the manifestation-seat of Christ and the following marriage of the Lamb), vs. 62-67. The kindred suggests, first, the Jewish relations in which were found those called out to Christ when the Spirit came, and from which they were drawn into separation to go forth from all of the old into the new relation with its riches of grace and glory, but this principle not only applies to the Jewish nucleus, but to Gentiles also as to their old relations, as taught in Eph. 2.

CHAPTER TWENTY-FIVE

1 Then again Abraham took a wife, and her name was ²Keturah. 2 And she bare him ³Zimran, and ⁴Jokshan, and ⁵Medan, and ⁶Midian, and ⁷Ishbak, and ⁸Shuah. 3 And Jokshan begat ⁹Sheba, and ¹⁰Dedan. And the sons of Dedan were ¹¹Asshurim, and ¹²Letushim, and ¹³Leummim. 4 And the sons of Midian; ¹⁴Ephah, and ¹⁵Epher, and ¹⁶Hanoch, and ¹⁷Abidah, and ¹⁸Eldaah. All these were the children of Keturah. 5 And Abraham gave all that he had unto Isaac. 6 But unto the sons of the concubines, which Abraham had, Abraham gave gifts, and sent them away from Isaac his son, while he yet lived, eastward, unto the east country. 7 And these are the days of the years of Abraham's life which he lived, a hundred threescore and fifteen years. 8 Then Abraham gave up the ghost, and died in a good old age, an old man, and full (of years); and was gathered to his people. 9 And his sons ¹⁰Isaac and ¹¹Ishmael buried him in the cave of ¹²Machpelah, in the field of Ephron the son of Zohar the Hittite, which is before Mamre; 10 the field which Abraham purchased of the sons of Heth; there was Abraham buried, and Sarah his wife. 11 And it came to pass after the death of Abraham, that God blessed his son Isaac; and Isaac dwelt by ¹³the well Lahai-roi. 12 Now these are the generations of Ishmael, Abraham's son, whom ¹⁴Hagar the Egyptian, Sarah's handmaid, bare unto Abraham: 13 and these are the names of the sons of Ishmael, by their names, according to their generations: the firstborn of Ishmael, ¹⁵Nebajoth; and ¹⁶Kedar, and ¹⁷Adbeel, and ¹⁸Mibsam, 14 and ¹⁹Mishma, and ²⁰Dumah, and ²¹Massa, 15 ²²Hadar, and ²³Tema, ²⁴Jetur, ²⁵Naphish, and ²⁶Kedemah: 16 these are the sons of Ishmael, and these are their names, by their ²⁷towns, and by their ²⁸castles; twelve princes according to their nations. 17 And these are the years of the life of Ishmael, a hundred and thirty and seven years: and he gave up the ghost and died, and was gathered unto his people. 18 And they dwelt from ¹⁹Havilah unto ²⁰Shur, that is before ²¹Egypt, as thou goest toward ²²Assyria: he ²³kkdied in the presence of all his brethren.

19 And these are the generations of Isaac, Abraham's son: Abraham begat Isaac: 20 and Isaac was forty years old when he took ¹Rebekah to wife, the daughter of Bethuel the Syrian of Padan-aram, the sister to Laban the Syrian. 21 And Isaac entreated the Lord for his wife, because she was barren: and the Lord was entreated of him, and Rebekah his wife conceived. 22 And the children ²mstruggled together within her; and she said, If it be so, why am I thus? And she went to inquire of the Lord. 23 And the Lord said unto her, Two nations are in thy womb, and two manner of people shall be separated from thy bowels; and the one people shall be stronger than the other people; and the ³nelder shall serve the younger.

- ⁱ peoples (as massed together).
^j darkness, or weariness.
^k dustiness.
^l dedicated.
^m father of knowledge (i. e., wise).
ⁿ God has known, or called.
^o he shall laugh.
^p God will hear.
^q For names (vs. 9, 10), see ch. 23.
^r ch. 24: 62.
^s ch. 16: 1.
^t prophetesses.
^u darkness.
^v chastened of God.
^w fragrant.
^x a hearing (i. e., a report—what is heard).
^y silence.
^z a prophecy: a burden (as something undertaken to carry through); enduring.
^a privy chamber.
^b southerner, or desert.
^c he will arrange: he will encircle.
^d refreshing.
^e eastward.
^f villages, or hamlets.
^g encampments.
^h anguish (as travail-pain).
ⁱ beheld: rampart (as point of observation).
^j double straits.
^k a step.
^{kk} Heb. fell, word used is not rendered "die" elsewhere; it is that he fell into the lot of his inheritance, cf. ch. 16: 12.
^l names, see ch. 22: 22, 23; 24: 10, 29.
^m Cf. Gal. 5: 7; Rom. 7: 22, 23.
ⁿ Rom. 9: 10-12.

ANNOTATIONS—continued

Chs. 25: 1-18.—Isaac established as the head and centre of blessing in the Abrahamic family, vs. 5, 6. The record of Keturah's family, and also of Ishmael seem introduced to emphasize Isaac's supreme place, while also the record shows the fulfilment of God's word as to both sons. Typically, we may see in it a picture of the blessing of all nations with Christ (Isaac) in preeminence. In this view Ishmael becomes a type of Israel, and Keturah's sons, of the Gentiles.

Chs. 25: 19 to 26: 33.—GOD with Isaac as He was with Abraham. As we learn from v. 20 Isaac was 40 years old at the end of ch. 24, he was 60 when Esau and Jacob were born (v. 26), and at the end of ch. 26 Isaac would be 100, Esau being 40 (v. 34). Isaac lived to be 180 (ch. 35: 28), so that at his death Esau and Jacob were 120. Abraham died when 175 (ch. 25: 7), Isaac would then be 75, Jacob 15 (cf. Heb. 11: 9). Sarah was 10 years younger than Abram (ch. 17: 17), being 90 when Isaac was born; she died 127 years old (ch. 23: 1), Abraham being 137, Isaac 37, so 3 years passed between Sarah's death and Isaac's marriage.

Chs. 25: 19-28. We have referred to Isaac's history as affording instruction as to the character of sonship. It is marked by obedience and self-surrender, and pleasure is found in the Father's will and choice. Now we learn that the lesson of human barrenness and helplessness is part of the instruction received, so that God alone is recognized as alone sufficient, the One from whom alone life-giving power comes. Another lesson follows: with life imparted from this

- ^x Incense.
^y their song: psalmody.
^z their snare, or fowler.
^a strife: discernment.
^b contention: strife.
^c he will leave (alone).
^d depression, or bowed down.
^e he who is coming.
^f their love: their moving: their proceeding.
^g plural of Asshur—a step.
^h sharpened ones: hammered ones.

24 And when her days to be delivered were fulfilled, behold, there were twins in her womb. 25 And the first came out red, all over like a hairy garment; and they called his name ^aEsau. 26 And after that came his brother out, and his hand took hold on Esau's ^bheel; and his name was called ^cJacob; and Isaac was three-score years old when she bare them. 27 And the boys grew; and Esau was a cunning hunter, a man of the field; and Jacob was a ^dplain man, ^edwelling in tents. 28 And Isaac loved Esau, because he did eat of his venison; but Rebekah loved Jacob. 29 And Jacob sod pottage; and Esau came from the field, and he was faint: 30 and Esau said to Jacob, Feed me, I pray thee, with that same red (pottage); for I am faint: therefore was his name called ^fEdom. 31 And Jacob said, ^gSell me this day thy birthright. 32 And Esau said, Behold, I am at the point to die: and what profit shall this birthright do to me? 33 And Jacob said, Swear to me this day; and he swore unto him; and he ^hsold his birthright unto Jacob. 34 Then Jacob gave Esau bread and pottage of lentiles; and he did eat and drink, and rose up, and went his way. Thus Esau despised his birthright.

CHAPTER TWENTY-SIX

1 And there was a famine in the land, besides the first famine that was in the days of Abraham. And Isaac went unto ^aAbimelech king of the ^bPhilistines unto ^cGerar. 2 And the Lord ^dappeared unto him, and said, Go not down into Egypt; dwell in the land which I shall tell thee of. 3 Sojourn in this land, and I will be with thee, and will bless thee; for unto thee, and unto thy seed, I will give all these countries, and I will perform the oath which I swear unto Abraham thy father; 4 and I will make thy seed to multiply as the stars of heaven, and will give unto thy seed all these countries; and in thy seed shall all the nations of the earth be blessed: 5 because that Abraham obeyed my voice, and kept my charge, my commandments, my statutes, and my laws. 6 And Isaac dwelt in Gerar. 7 And the men of the place asked him of his wife; and he said, She is my sister: for he feared to say, My wife; lest, [said he to himself], the men of the place should kill me for Rebekah—because she was fair to look upon. 8 And it came to pass, when he had been there a long time, that Abimelech king of the Philistines looked out at a window, and saw, and, behold, Isaac was sporting with Rebekah his wife. 9 And Abimelech called Isaac, and said, Behold, of a surety she is thy wife; and how saidst thou, She is my sister? And Isaac said unto him, Because I said, Lest I die for her. 10 And Abimelech said, What is this thou hast done unto us? one of the people might lightly have lain with thy wife, and thou shouldest have brought guiltiness upon us. 11 And Abimelech charged all the people, saying, He that toucheth this man or his wife shall surely be put to death. 12 Then Isaac sowed in that land and received in the same year a hundredfold; and the Lord blessed him. 13 And the man waxed great, and went forward, and grew until he became very great: 14 for he had possession of flocks, and possession of herds, and ^agreat store of servants; and the Philistines envied him. 15 For all the wells which his father's servants had digged in the days of Abraham his father, the Philistines had stopped them, and filled them with earth. 16 And Abimelech

^a he will take by the heel.
^b signifies a disposition to quiet home life.
^c rather "sitting," in contrast to the roving life of Esau.
^d Heb. 11:9.
^e red—see ^m (v. 20) and cf. Num. 20:14-22; Obadiah; Mal. 1:2,3.
^f Jacob, the bargainer—Cf. chs. 27:36; 28:20-22; 29:18; 30:31; 32:33; 33:19; 43:11,12.
^g Heb. 12:15-17.
^h my father is king. Cf. ch. 20:2; 21:22; ver. 26.
ⁱ rolling; migrating; wanderers.
^j dragging away; ruminating; sojourning.
^k a great number of.

ANNOTATIONS—continued

divine source, conflict arises. In a spirit of humbleness and consecration, Rebekah seeks the Lord in her exercise. The application of this to spiritual relations is found in the contrast of natures that differ. In this there is similarity to the contrast between principles that differ—law and grace, as seen in the allegory of Hagar and Sarah.

At birth difference in character is already evident. With Esau it is the animal disposition that is indicated, with Jacob ("a smooth man," ch. 27:11) his action foretells what will so definitely mark his ways. As the boys grow, their difference becomes more manifest (v. 27) in both disposition and habit. Esau becomes a cunning hunter, wild, bold, destructive—it is man uncontrolled except by his will and passions. Jacob is a "plain" man—a word which marks his disposition as peaceful and home-loving in contrast with Esau's rude temper; he is a man of the tent, of quiet social life. Contrary affections move Isaac and Rebekah, and these lead to conflicting actions later in the history. Isaac seems moved by what pleases the flesh, and this he used as the occasion for bestowing the blessing (ch. 27:2-4). Doubtless Jacob was more naturally pleasing to Rebekah, but both valued the birthright blessing, and this may show that the Lord's word influenced their hearts, though fleshly ways are followed.

vs. 29-34. The despised birthright. Esau judges the value of things according to the present moment and the gratification then of his own pleasure and fleshly desires (Heb. 12:16). Though Jacob values the birthright, doubtless knew the Lord's word, and had the acquisition of the blessing as his cherished object, what we see in him is the practice of evil to attain this worthy end. He does not walk in dependence upon God apart from fleshly reliance, he is not counting solely upon God's word, but adopts his own devices.

Ch. 26:1-5. Obedience, the first principle. As Abraham was tested by famine, so is Isaac. His father went down to Egypt, and perhaps v. 2 indicates that he had the same thing in mind. God interposes, and from his instruction and promises we may gather the lesson that obedience secures God's presence, blessing, and power (v. 3). Cf. 2 Tim. 1:5-8; Heb. 11:23-29.

vs. 6-16. A true testimony, the second principle, before the Lord can bless. Fleshly fear leads to deceit, thus false testimony is given, and blessing is withheld. When failure is exposed

^a hairy, rough, shaggy.
^b Hos. 12:3.

said unto Isaac, Go from us; for thou art much mightier than we. 17 And Isaac departed thence, and pitched his tent in the valley of Gerar, and dwelt there. 18 And Isaac digged again the wells of water, which they had digged in the days of Abraham his father; for the Philistines had stopped them after the death of Abraham: and he called their names after the names by which his father had called them. 19 And Isaac's servants digged in the valley, and found there a well of ^cspringing water. 20 And the herdmen of Gerar did strive with Isaac's herdmen, saying, The water is ours: and he called the name of the well ^dEsek; because they strove with him. 21 And they digged another well, and strove for that also; and he called the name of it ^eSitnah. 22 And he removed from thence, and digged another well; and for that they strove not: and he called the name of it ^fRehoboth; and he said, For now the Lord hath made room for us, and we shall be fruitful in the land.

23 And he went up from thence to ^gBeer-sheba. 24 And the Lord appeared unto him the same night, and said, I am the God of Abraham thy father: fear not, for I am with thee, and will bless thee, and multiply thy seed for my servant Abraham's sake. 25 And he builded an altar there, and called upon the name of the Lord, and pitched his tent there: and there Isaac's servants digged a well. 26 Then Abimelech went to him from Gerar, and ^hAhuzzath one of his friends, and ⁱPhichol the chief captain of his army. 27 And Isaac said unto them, Wherefore come ye to me, seeing ye hate me, and have sent me away from you? 28 And they said, We saw certainly that the Lord was with thee: and we said, Let there be now an oath betwixt us, even betwixt us and thee, and let us make a covenant with thee; 29 that thou wilt do us no hurt, as we have not touched thee, and as we have done thee away in peace: thou art now the blessed of the Lord. 30 And he made them a feast, and they did eat and drink. 31 And they rose up betimes in the morning, and swore one to another: and Isaac sent them away, and they departed from him in peace. 32 And it came to pass the same day, that Isaac's servants came, and told him concerning the well which they had digged, and said unto him, We have found water. 33 And he called it ^jShebah: therefore the name of the city is Beer-sheba unto this day.

34 And ^kEsau was forty years old when he took to wife ^lJudith the daughter of ^mBeer the ⁿHittite, and ^oBashemath the daughter of ^pElon the Hittite: 35 which were ^qa grief of mind unto Isaac and to Rebekah.

CHAPTER TWENTY-SEVEN

1 And it came to pass, that when Isaac was old, and his eyes were dim, so that he could not see, he called Esau his eldest son, and said unto him, My son: and he said unto him, Behold, here am I. 2 And he said, Behold now, I am old, I know not the day of my death: 3 now therefore take, I pray thee, thy weapons, thy quiver and thy bow, and go out to the field,

^b camp.

^c lit., living.

^d strife.

^e hostility: accusation.

^f broad places.

^g well of the oath, see v. 33.

^h possession.

ⁱ mouth of all, i. e., all-commanding.

^j the place of the oath.

^k His generations given, ch. 36.

^l Jewish; Jews' language.

^m my well.

ⁿ of Heth, terror—see 27: 46.

^o spice.

^p might.

^q Lit., bitterness of spirit.

ANNOTATIONS—continued

and the truth confessed, then Isaac sowed, etc.; but this brings enmity and opposition. When God blesses, the enemy's work is soon manifested.

vs. 17-22. Conflict for the wells. Our experiences are often concerned with truths once held, but the living flow of which in practice has ceased through the hindering activities of worldly, natural influences.

vs. 23-25. Realized in communion, worship, and rest.

vs. 26-33. The end in peace, and acknowledged supremacy: "When a man's ways please the Lord, He maketh even his enemies to be at peace with him" (Prov. 16: 7).

Chaps. 26:34 to 36:43.—JACOB. Throughout his history his over-reaching character is manifest, showing "what divine grace has to meet and master . . . in us all." From this history we may learn lessons of what we are in ourselves, and of how God deals with us in discipline, protecting care, and brings about the fulfilment of His purpose.

Chs. 26: 34 to 28: 9. JACOB in independence of God, and through self-effort and deceit supplants his brother; as a result he becomes a fugitive. Observe here the evil of not trusting God and waiting His time, from which results so much sorrow for mother and son—threatened murder, separation, exile, hard labor. Their hearts are rightly set upon the blessing, but the ways of the flesh are followed. The best of motives cannot sanctify evil actions, the best of intentions will not justify doing evil that good may come. Here, then, we learn of ways discordant with God and faith, and the sad consequences which result.

vs. 34, 35. Esau's profane alliances: these show his utter disregard of what becomes the family of his utter. Note Abraham's action as to Isaac. Grief results, and ch. 28: 8 indicates that Esau acted in independence of his parents. Such alliances would naturally come from his roving life, over which Isaac seems to have exercised no restraint, for he loved its fruits (25: 28; 27: 3, 4). There is a deadening influence through yielding to fleshly pleasure, for even the fear that Jacob might form some such alliance does not seem to stir Isaac; Rebekah takes the initiative (27: 46). It is to her credit, even though another motive leads to her action. The whole history teaches us the need of watchfulness, prayerfulness, and self-judgment.

Ch. 27:1-5. Under fleshly influences, which sadly becloud spiritual sight ("his eyes were dim"), Isaac is ready to bestow God's blessing upon the man already set aside by God's word before

and take me venison; 4 and make me savoury meat, such as I love, and bring it to me, that I may eat; that my soul may bless thee before I die. 5 And Rebekah heard when Isaac spake to Esau his son. And Esau went to the field to hunt for venison, and to bring it.

6 And Rebekah spake unto Jacob her son, saying, Behold, I heard thy father speak unto Esau thy brother, saying, 7 Bring me venison, and make me savoury meat, that I may eat, and bless thee before the Lord before my death. 8 Now therefore, my son, obey my voice according to that which I command thee. 9 Go now to the flock, and fetch me from thence two good kids of the goats; and I will make them savoury meat for thy father, such as he loveth: 10 and thou shalt bring it to thy father, that he may eat, and that he may bless thee before his death. 11 And Jacob said to Rebekah his mother, Behold, Esau my brother is a hairy man, and I am a smooth man: 12 my father peradventure will feel me, and I shall seem to him as a deceiver; and I shall bring a curse upon me, and not a blessing. 13 And his mother said unto him, Upon me be thy curse, my son; only obey my voice, and go fetch me them. 14 And he went, and fetched, and brought them to his mother: and his mother made savoury meat, such as his father loved. 15 And Rebekah took goodly raiment of her eldest son Esau, which were with her in the house, and put them upon Jacob her younger son: 16 and she put the skins of the kids of the goats upon his hands, and upon the smooth of his neck: 17 and she gave the savoury meat and the bread, which she had prepared, into the hand of her son Jacob. 18 And he came unto his father, and said, My father: and he said, Here am I; who art thou, my son? 19 And Jacob said unto his father, I am Esau thy first-born; I have done according as thou badest me: arise, I pray thee, sit and eat of my venison, that thy soul may bless me. 20 And Isaac said unto his son, How is it that thou hast found it so quickly, my son? And he said, Because the Lord thy God brought it to me. 21 And Isaac said unto Jacob, Come near, I pray thee, that I may feel thee, my son, whether thou be my very son Esau or not. 22 And Jacob went near unto Isaac his father; and he felt him, and said, The voice is Jacob's voice, but the hands are the hands of Esau. 23 And he discerned him not, because his hands were hairy, as his brother Esau's hands: so he blessed him. 24 And he said, Art thou my very son Esau? And he said, I am. 25 And he said, Bring it near to me, and I will eat of my son's venison, that my soul may bless thee. And he brought it near to him, and he did eat; and he brought him wine, and he drank. 26 And his father Isaac said unto him, Come near now, and kiss me, my son. 27 And he came near, and kissed him; and he smelled the smell of his raiment, and blessed him, and said, See, the smell of my son is as the smell of a field which the Lord hath blessed: 28 therefore God give thee of the dew of heaven, and the fatness of the earth, and plenty of corn and wine: 29 let people serve thee, and nations bow down to thee: be lord over thy brethren, and let thy mother's sons bow down to thee: cursed be every one that curseth thee, and blessed be he that blesseth thee.

^r one who mocks.

^s Heb. 11: 20.

^t Dew was a present necessity for Israel in their land, without it crops and fruit would greatly suffer. It is a symbol of God's blessing, and so comes before the fatness of the earth for this was dependent upon the dew. Cf. Hos. 14: 5; Deut. 33: 13; Mic. 5: 7; Deut. 32: 2; Ps.

133: 3; 110: 3; Job 29: 19; Isa. 18: 4. It refreshes, and invigorates. Note its connection with the manna, Ex. 16: 13; Num. 11: 9. It falls during the night—the time of rest, quietness, secret communion; cf. Ps. 16: 7; 63: 6.

^u peoples.

ANNOTATIONS—continued

birth and whose manner of life was already profane, by which we seem to see how the power of the Word already revealed is not ruling in Isaac's soul and so true discernment is lacking. No wonder when he is awakened to the realization of things, he "trembled with exceeding great trembling" (27: 33), but does not then seek to reverse the blessing, instead confirms it, in doing which we doubtless see his recognition of God's hand, spite of the circumstances, and bows to God's will in setting aside the elder. Surely in this we see that faith which is commanded in Heb. 11: 20.

vs. 6-25. The devious ways of fleshly expediency, leading to deception, hypocrisy, lying, against which arise hatred, murderous intent, and many other sad consequences which cast their shadow over many lives for many years. The way of the flesh is the way of death, of corruption (Rom. 8: 6, 13; Gal. 6: 8; 5: 19-21; 1 Pet. 2: 1-3; 2 Cor. 7: 1). Whatsoever is not of faith is sin; the character of faith is that it lays hold of God and believes (chs. 15, 22). Rebekah had done this in 25: 22, Isaac too (v. 21), but how different the action here. Jacob even associates the Lord with his action (27: 20). How insensible we may become to what suits Him who is the holy and the true God. The cleverness of the flesh is not the wisdom of the Spirit.

vs. 26-29. Jacob's blessing. The terms in which it is expressed relate to earthly prosperity and supremacy, and particularly indicate the portion belonging to that nation to which his name is attached, since from him it came into being. Cf., e. g., Ex. 19: 3; Num. 23, 24; Deut. 32: 9; 33: 28; Ps. 78: 5, 71; Isa. 2: 3, 5; 41: 8-14; 49: 5, 6; Hos. 12: 2, 12; Obad. 10, 17, 18; Mal. 1: 2; 3: 6; Rom. 11: 26.

Later Jacob gets another name — Israel, and "these two names—Jacob and Israel—are applied all through Scripture, in a perfect and beautiful way, to the nation which sprang from him, and of which he is the representative throughout. Only the effect of the Lord's discipline with him is hardly to be read rightly in their history hitherto: to read it aright, we must take in prophecy, which is, in its main features, clear enough. Their history has in the past been that of Jacob: it will be yet said "of Jacob and of Israel, what hath God wrought!" It is not unimportant to note here, that whereas Isaac's seed is compared to the stars of heaven (26: 4), Jacob's seed is compared to the 'dust of the earth' (28: 14), and Abraham's to both (22: 17)." Numerical Bible, Vol. 1: 80, 81.

"In general, Abraham is the root of all promise and the picture of the life of faith; Isaac, of the heavenly Man, who receives the Church; and Jacob of Israel, heir of the promises according to the flesh." Synopsis, Vol. 1: 54.

30 And it came to pass, as soon as Isaac had made an end of blessing Jacob, and Jacob was yet scarce gone out from the presence of Isaac his father, that Esau his brother came in from his hunting. 31 And he also had made savoury meat, and brought it unto his father, and said unto his father, Let my father arise, and eat of his son's venison, that thy soul may bless me. 32 And Isaac his father said unto him, Who art thou? And he said, I am thy son, thy firstborn, Esau. 33 And Isaac trembled very exceedingly, and said, Who? where is he that hath taken venison, and brought it me, and I have eaten of all before thou camest, and have blessed him? yea, and he shall be blessed. 34 And when Esau heard the words of his father, he cried with a great and exceeding bitter cry, and said unto his father, Bless me, even me also, O my father. 35 And he said, Thy brother came with subtlety, and hath taken away thy blessing. 36 And he said, Is not he rightly named Jacob? for he hath supplanted me these two times: he took away my birthright; and, behold, now he hath taken away my blessing. And he said, Hast thou not reserved a blessing for me? 37 And Isaac answered and said unto Esau, Behold, I have made him thy lord, and all his brethren have I given to him for servants; and with corn and wine have I sustained him: and what shall I do now unto thee, my son? 38 And Esau said unto his father, Hast thou but one blessing, my father? Bless me, even me also, O my father. And Esau lifted up his voice, and wept. 39 And Isaac his father answered and said unto him, Behold, thy dwelling shall be the fatness of the earth, and of the dew of heaven from above; 40 and by thy sword shalt thou live, and shalt serve thy brother: and it shall come to pass when thou shalt have the dominion, that thou shalt break his yoke from off thy neck.

41 And Esau hated Jacob because of the blessing wherewith his father blessed him: and Esau said in his heart, The days of mourning for my father are at hand; then will I slay my brother Jacob. 42 And these words of Esau her elder son were told to Rebekah: and she sent and called Jacob her younger son, and said unto him, Behold, thy brother Esau, as touching thee, doth comfort himself, purposing to kill thee. 43 Now therefore, my son, obey my voice; and arise, flee thou to Laban my brother to Haran; 44 and tarry with him a few days, until thy brother's fury turn away; 45 until thy brother's anger turn away from thee, and he forget that which thou hast done to him: then I will send, and fetch thee from thence: why should I be deprived also of you both in one day? 46 And Rebekah said to Isaac, I am weary of my life because of the daughters of Heth: if Jacob take a wife of the daughters of Heth, such as these of the daughters of the land, what good shall my life do me?

ANNOTATIONS—continued

vs. 30-33. The decision of faith.

vs. 34 to 40.—ESAU, his remorse, and his blessing.

vs. 34-36. The bitterness and loss of unbelief.

v. 37. Jacob's supremacy and abundance.

vs. 38-40. Esau's portion. As he had despised what was of God, and lived without, so God is not mentioned in his allotted portion—the measure of earthly blessing he would have would be obtained through strife by means of the sword, and there will be a time during which he shall break the yoke of his younger brother. Is that measure of dominion to be maintained? If so, how could God's word, given before their birth be fulfilled? Here prophecy comes in to make known the course of events and their issue.

"As to Jacob's part . . . we may certainly say, had he but left his matters in the Lord's hand, where they had been from the beginning, from before his birth, and not allowed his mother to take them into hers, he would have fared better. How often has many and many a Jacob since the days of Gen. 27 proved the same! The Lord had promised him the blessing without any condition. "The elder shall serve the younger." But he could not, in the patience of faith, wait the Lord's time and method to make good His own promise. Therefore the promise gets laden with reserves and difficulties and burdens. It shall surely be made good . . . but now, by reason of Jacob's own unbelief and policy, the elder shall give the younger some trouble: because the younger thinks well to deal with the promise in his own craft and skill, he shall be made to reach it after delay and sorrow and shame. According, Esau himself gets a promise from the Lord, through his father Isaac, on this occasion, a promise which the divine purpose and grace towards Jacob at the first, had never contemplated. . . . All this came to pass. David, who came of Jacob, sets garrisons in Edom, and the Edomites become his servants and bring gifts. Jehoram, who also comes of Jacob, afterwards loses the Edomites as his servants and tributaries; they revolt, and continue so to this day. 2 Sam. 8:14; 2 Chron. 21:8. Saviours by-and-by shall come to Zion and judge the mount of Esau. Obad. 21. The tabernacle of David which is now fallen shall be raised up, and Israel shall possess Edom and the residue of the Gentiles. Amos 9. This shall be made good in its season, for the elder shall serve the younger—the promise is yea and Amen. But now, and from the days of Jehoram the son of Jehoshaphat of the house of David of the lineage of Jacob, Esau or Edom has been in revolt; and the promise is thus delayed and complicated and burdened in ways such as the grace of God and the gift by grace had never designed, and such as Jacob had never passed through, had his faith been more simple." The Patriarchs, by Bellet, pp. 180, 181.

vs. 41, 42. Esau's plotting—consequences soon appear.

vs. 43-45. Fear, not faith, again—more of expediency with God left out.

^v Heb. 12:17.

^w Strictly, away, apart, far from; the opposite of a pastoral life, as the next ver. shows. His race dwelt in Edom, a wilderness, and preyed on others. Edom's history was a continual struggle against Israel. Cf. Num. 21: 14-22; 1 Sam. 14: 47; 2 Sam. 8: 14; 1 Kings 11: 14-17; 2 Kings 8: 20; 14: 7. After the return from Babylon under John Hyrcanus (125 B. C.) the Edomites were incorporated into the Jewish state, and from them came the line of princes to which the Herodian family belonged.

^x rove at large.

^y bereaved.

CHAPTER TWENTY-EIGHT

1 And Isaac called Jacob, and blessed him, and charged him, and said unto him, Thou shalt not take a wife of the daughters of Canaan. 2 Arise, go to Padan-aram; and take thee a wife from thence of the daughters of Laban thy mother's brother. 3 And God Almighty bless thee, and make thee fruitful, and multiply thee, that thou mayest be a multitude of people; 4 and give thee the blessing of Abraham, to thee, and to thy seed with thee; that thou mayest inherit the land wherein thou art a stranger, which God gave unto Abraham. 5 And Isaac sent away Jacob: and he went to Padan-aram unto Laban, son of Bethuel the Syrian, the brother of Rebekah, Jacob's and Esau's mother. 6 When Esau saw that Isaac had blessed Jacob, and sent him away to Padan-aram, to take him a wife from thence; and that as he blessed him he gave him a charge, saying, Thou shalt not take a wife of the daughters of Canaan; 7 and that Jacob obeyed his father and his mother, and was gone to Padan-aram; 8 and Esau seeing that the daughters of Canaan pleased not Isaac his father; 9 then went Esau unto Ishmael, and took unto the wives which he had Mahalath the daughter of Ishmael Abraham's son, the sister of Nebajoth, to be his wife.

10 And Jacob went out from Beer-sheba, and went toward Haran. 11 And he lighted upon a certain place, and tarried there all night, because the sun was set; and he took [one] of the stones of that place, and put it for his pillow, and lay down in that place to sleep. 12 And he dreamed, and behold a ladder set up on the earth, and the top of it reached to heaven: and behold the angels of God ascending and descending on it. 13 And, behold, the Lord stood above it, and said, I am the Lord God of Abraham thy father, and the God of Isaac: the land whereon thou liest, to thee will I give it, and to thy seed; 14 and thy seed shall be as the dust of the earth; and thou shalt spread abroad to the west, and to the east, and to the north, and to the south: and in thee and in thy seed shall all the families of the earth be blessed. 15 And, behold, I am with thee, and will keep thee in all [places] whither thou goest, and will bring thee again into this land; for I will not leave thee, until I have done that which I have spoken to thee of. 16 And Jacob awaked out of his sleep, and he said, Surely the Lord is in this place; and I knew it not. 17 And he was afraid, and said, How dreadful is this place! This is none other but the house of God, and this is the gate of heaven. 18 And Jacob rose up early in the morning, and took the stone that he had put

ANNOTATIONS—continued

v. 46—ch. 28: 5. The counsel and blessing of faith. Here Isaac shows recovery from the rule of fleshly motives and self-pleasing. What he now does is free from such influences and above the fear of man which still rules Rebekah, though she does not mention her immediate concern when speaking to Isaac so that it does not appear to enter into his consideration. That of which she speaks to him was right and proper, according to God's call and their relation to Him. To this Isaac at once responds in the language of faith and divine purpose. Here there is a spiritual elevation above ch. 27, and he speaks in agreement with the mind and will of God for the appointed and now fully acknowledged heir of the promises.

vs. 6-9. Esau's policy. His immediate revenge thwarted, and realizing the displeasure of Isaac at his Canaanitish marriages, he now appears to attempt to effect a measure of conciliation by a union with Ishmael, Abraham's son. Poor, foolish, blinded man, he had heard Isaac bless Jacob in Abraham's name (v. 4), might he not please his father and get a share of this blessing by this new alliance? How ignorant he was of Ishmael's true relation, his outside place. But when the wild man of the flesh seeks to make a fair show he turns to the man of law—in other words, he takes up the law in an effort to better his own position and attain favor.

This closes the first part of Jacob's history. It "divides evidently into three parts,—his early life in Canaan, his stay in Padan-Aram, and his life as again restored to Canaan; just as the history of the nation broadly divides into their first occupation of the land (or Old Testament history), their present dispersion, and their future and perpetual enjoyment of it when God brings back in the time certainly now not far off." Numerical Bible, Vol. 1, p. 81.

Chs. 28: 10 to 31: 55. — JACOB in exile, and his deliverance. Bethel stands at the commencement and the end of these years of exile (ch. 35)—a period of probably 21 years—14 years of service for Leah and Rachel, plus 6 for the cattle (31: 41), plus about a year spent in the return journey and the experiences at Shalem (ch. 34). This long period of discipline is his schooling in what becomes "the house of God" (Bethel), through it he comes to the end of himself and a due sense of the supremacy and sufficiency of God who appeared to him at the beginning and at the end. During these years we do not read of revelation from God, communion with God, worship of God, all of this waits until Bethel is reached at the end (Cf. Hosea 3: 4, 5); there is God's chastening, His government requiring that what has been sown shall be reaped, while also providential care and provision, even increase, are granted along with the trials, disappointments, and sorrows.

vs. 10-22. God reveals Himself as Jacob's sole resource and defender. In His sovereignty God has spoken His purpose as to Jacob, now in grace He reveals Himself as concerned about all his path and pledges Himself to fulfil what He has spoken (v. 15). This is the great truth in

^z ch. 24: 10, 15, 29; 35: 9.

^a ch. 17: 1.

^b Esau, the flesh; Ishmael, the law. Canaan, with its corruption through lust and idolatry, furnished Esau his first wives (26: 34; 27: 46). He now makes an attempt at reformation, and as man in the flesh always does, he turns to make use of the law in some form, thereby to improve his position.

^c making sick; sickness: appeasing.

^d prophetesses.

^e John 1: 51.

^f ch. 35: 11, 12.

^g chs. 18: 18; 22: 18; 26: 4.

^h Deut. 31: 6; Josh. 1: 5; Heb. 13: 5; Phil. 1: 6; 1 Pet. 4: 18 (New Trans.) with 5: 10; Rom. 8: 28-39.

for his pillow, and set it up for a 'pillar, and poured oil upon the top of it. 19 And he called the name of that place 'Beth-el; but the name of that city was "Luz at the first. 20 And Jacob vowed a vow, saying, "If God will be with me, and will keep me in this way that I go, and will give me bread to eat, and raiment to put on, 21 so that I come again to my father's house in peace; then shall the Lord be my God; 22 and this stone, which I have set for a pillar, shall be God's house; and of all that thou shalt give me I will surely give the 'tenth unto thee.

CHAPTER TWENTY-NINE

1 Then Jacob went on his journey, and came into the land of the people of the east. 2 And he looked, and behold a well in the field, and lo, three flocks of sheep lying by it; for out of that well they watered the flocks; and a great stone was upon the well's mouth. 3 And thither were all the flocks gathered: and they rolled the stone from the well's mouth, and watered the sheep, and put the stone again upon the well's mouth in his place. 4 And Jacob said unto them, My brethren, whence be ye? And they said, Of Haran are we. 5 And he said unto them, Know ye Laban the son of Nahor? And they said, We know him. 6 And he said unto them, Is he well? And they said, [He is] well: and, behold, 'Rachel his daughter cometh with the sheep. 7 And he said, Lo, it is yet high day, neither is it time that the cattle should be gathered together: water ye the sheep, and go and feed them. 8 And they said, We cannot, until all the flocks be gathered together, and they roll the stone from the well's mouth; then we water the sheep. 9 And while he yet spake with them, Rachel came with her father's sheep; for she kept them. 10 And it came to pass, when Jacob saw Rachel the daughter of Laban his mother's brother, and the sheep of Laban his mother's brother, that Jacob went near, and rolled the stone from the well's mouth, and watered the flock of Laban his mother's brother. 11 And Jacob kissed Rachel, and lifted up his voice, and wept. 12 And Jacob told Rachel that he was her father's brother, and that he was Rebekah's son: and she ran and told her father. 13 And it came to pass, when Laban heard the tidings of Jacob his sister's son, that he ran to meet him, and embraced him, and kissed him, and brought him to his house. And he told Laban all these things. 14 And Laban said to him, Surely thou art my bone and my flesh. And he abode with him the space of a month.

15 And Laban said unto Jacob, Because thou art my brother, shouldest thou therefore serve me for nought? tell me, what shall thy wages be? 16 And Laban had two daughters: the name of the elder was 'Leah, and the name of the younger was Rachel. 17 Leah was tender eyed; but Rachel was beautiful and well favoured. 18 And Jacob loved Rachel; and said, I will serve thee seven years for Rachel thy younger daughter. 19 And Laban said, It is better that I give her to thee, than that I should give her to another man: abide with me. 20 And Jacob served seven years for Rachel; and they seemed unto him but a few days, for the love he had to her. 21 And Jacob said unto Laban, Give me my wife, for my days are fulfilled, that I may go in unto her. 22 And Laban gathered together all the men of the place, and made a feast. 23 And it came to pass in the evening, that he took Leah his daughter, and brought her to him; and he went in unto her. 24 And Laban gave unto his daughter Leah 'Zilpah his maid for a handmaid. 25 And it

4 chs. 31: 13; 35: 14.

5 ch. 31: 13.

6 First occur. Jacob's act is called anointing (J). Anointing and oil are constantly linked together—the tabernacle, the priesthood, the king, the prophet—Ex. 28: 29, 40; Lev. 2; 8: 10, 11; 1 Sam. 9: 16; 16: 12, 13; Ps. 89: 20; 1 Kings 19: 16; when we come into the N. T. this is connected with the Lord Jesus who is both Priest, King, and Prophet, and the One of whom all parts of the Tabernacle are typical, see Acts 10: 48; Luke 4: 18, 24 with Isa. 61: 1; John 1: 32-34; Matt. 1: 1 with 3: 16, 17; Heb. 1: 9; 9: 14. By a comparison of these scriptures we learn that oil is a type of the Holy Spirit. Cf. Ex. 25: 6; Zech. 4: 6; Matt. 25: 4; 2 Cor. 1: 21, 22; Eph. 1: 13; Gal. 3: 2, 3; Rom. 5: 5; 1 Cor. 6: 19, 20; Ps. 23: 5; Isa. 61: 3 with 1 Thess. 1: 6.

61: 3 with 1 Thess. 1: 6.

61: 3 with 1 Thess. 1: 6.

m separation; others, departure; almond-tree.

n The following promise of Jacob is hardly in keeping with God's grace in His unconditional promise.

o Cf. ch. 14: 20.

p a ewe.

q weary.

r flippant mouth: to drop, trickle; others, loan.

ANNOTATIONS—continued

which God would have Jacob rest in peace, but to reach this he must pass through all that follows. Jacob's response to God's unconditional promises shows the necessity for the experiences through which he passes. This gracious revelation should have taught Jacob that nothing depended on his plans, schemes, actions—had not they only given him exile and a stone for a pillow? But Jacob shows fear instead of confidence, doubt instead of faith, and says "if," when God said "I am," "I will." God unconditionally promises, Jacob conditions his recognition of the Lord as his God. How far below the height in which God would have him with Himself, but to it he must and shall be lifted—such is God's purpose and grace.

From our Lord's reference to this scene in His words to Nathanael we gather its application to millennial glory when Jacob-Israel shall realize the fulness of all here promised, and that through the Son of Man, God's Son and Israel's King. That shall end Israel's long dispersion, it will be as in glory through grace, and so it is with all who have any part with Christ. Even in His case, though so different from Jacob or any of us, the suffering must precede the glory. "Evening was, and morning was" remains the order of accomplishment in the work which brings out of ruin into blessed order in God's favor.

Ch. 29: 1-30. Jacob reaches Laban's house, comes under service to him on a basis of his own choosing, and forms relationships in connection with which he commences to reap as he had sown. But we observe no turning to God, it is still in Jacob's own plan, as with Esau, so with God at Bethel, and now with Laban in Haran ("burnt-place," or "their burning"). Because God's word and revelation of Himself have not been apprehended, Jacob's enjoyment of the blessing is delayed through failure as to Esau (the flesh) which brings fear and flight. God not being turned to in the extremity, he then falls into Laban's

came to pass, that in the morning, behold, it was Leah; and he said to Laban, What is this thou hast done unto me? did not I serve with thee for Rachel? wherefore then hast thou beguiled me? 26 And Laban said, It must not be so done in our country, to give the younger before the firstborn. 27 Fulfil her week, and we will give thee this also for the service which thou shalt serve with me yet seven other years. 28 And Jacob did so, and fulfilled her week; and he gave him Rachel his daughter to wife also. 29 And Laban gave to Rachel his daughter Bilhah his handmaid to be her maid. 30 And he went in also unto Rachel, and he loved also Rachel more than Leah, and served with him yet seven other years.

31 And when the Lord saw that Leah was hated, he opened her womb; but Rachel was barren. 32 And Leah conceived, and bare a son; and she called his name "Reuben: for she said, Surely the Lord hath looked upon my affliction; now therefore my husband will love me. 33 And she conceived again, and bare a son; and said, Because the Lord hath heard that I was hated, he hath therefore given me this one also; and she called his name "Simeon. 34 And she conceived again, and bare a son; and said, Now this time will my husband be joined unto me, because I have borne him three sons: therefore was his name called "Levi. 35 And she conceived again, and bare a son; and she said, Now will I praise the Lord: therefore she called his name "Judah; and left bearing.

CHAPTER THIRTY

1 And when Rachel saw that she bare Jacob no children, Rachel envied her sister; and said unto Jacob, Give me children, or else I die. 2 And Jacob's anger was kindled against Rachel; and he said, Am I in God's stead, who hath withheld from thee the fruit of the womb? 3 And she said, Behold my maid Bilhah, go in unto her; and she shall bear upon my knees, that I may also have children by her. 4 And she gave him Bilhah her handmaid to wife: and Jacob went in unto her. 5 And Bilhah conceived, and bare Jacob a son. 6 And Rachel said, God hath judged me, and hath also heard my voice, and hath given me a son: therefore called she his name "Dan. 7 And Bilhah Rachel's maid conceived again, and bare Jacob a second son. 8 And Rachel said, With great wrestlings have I wrestled with my sister, and I have prevailed: and she called his name "Naphtali. 9 When Leah saw that she had left bearing, she took Zilpah her maid, and gave her Jacob to wife. 10 And Zilpah Leah's maid bare Jacob a son. 11 And Leah said, A troop cometh: and she called his name "Gad. 12 And Zilpah Leah's maid bare Jacob a second son. 13 And Leah said, Happy am I, for the

^s Jacob's first retribution for past deceitful practices.

^t in languishing: decrepitude; or timidity.

^u see ye, a son.

^v hearkening.

^w joined.

^x he shall be praised.

^y judging: a judge.

^z my wrestling.

^a a troop, victory, or fortune cometh.

tions) in which he eats the bitter fruit of his own ways through Laban's deception and exactions. It is thus he gets Leah ("weary") first—trial, tribulation, before Rachel ("ewe," seemingly with the underlying thought of strength for travel) with whom Joseph (type of Christ formed in us) is received, upon which Jacob seeks to return to the land (30: 25), after which Benjamin is received, for through sorrow power and glory are realized in the son of the right hand (35: 18, note).

Chs. 29: 31-30: 24. Fruitfulness—the sons born to Jacob in his exile. Thus in trial, sorrow, humiliation, the foundations of the nation God has in view are laid. It is thus God works to bring finally to the place of true worship and rest in Himself and the inheritance of His choice for His people with whom His purpose is concerned (Rom. 8: 28). A study of the names, both of the sons and their mothers, in the order recorded will yield lessons relating to those experiences which lead through the weariness of present trial (due so much to what we are in ourselves) to the end we have in Joseph, as already suggested.

Chs. 30: 25-31: 2. "He that doeth wrong shall receive for the wrong he hath done: and there is no respect of persons" (Col. 3: 25). Under God's discipline Jacob has been receiving the recompense of his evil and over-reaching ways through the years of servitude to Laban, but the time has now come for Laban to bear the results of deceit and unscrupulous dealings. It is thus God deals with His own for their correction and good, while also He will rebuke the oppressor, and give to the oppressed abundantly in His own way and time. The 14 years now end, and the 6 year period of service for the cattle begins, at the end of which Jacob commences his homeward journey. Cf. 31: 5, 9, 12, 16, 41, 42: 32: 1. God is faithful to His word and promise as given to Jacob at the first, cf. 35: 1, 3, 7.

As Isaac, so Joseph is the child of God's intervention, the fruit of His power where human barrenness and helplessness prevail, and so the gift of His grace through which new life and strength are known, and the outlook is to God's place and portion (22-26). It is so with believers when they come to know what Christ is to them through God's power and grace made good in Him. This picture is one that suggests how with Him we enter upon the increase and fulness of God for us. It is thus we realize our completeness. Rachel is in this spirit of faith as seen in the name given—Joseph, "adding;" she is not asking but expressing trust and confidence.

In what takes place with the flocks under God's working (31: 12, 13) we have suggested the moral lesson of how the object before the eyes moulds the creature. This is of spiritual importance. If in Jacob's case God had been his object, God as revealed to him at Bethel, instead of self and selfish gain through his own plans, how different would have been the moulding of his life and action. With the gift of Joseph and the increase which follows, he begins to enter upon the meaning of this for himself. The lesson has its importance for all

ANNOTATIONS—continued

servitude (type of worldly power and influence with its false profession and hypocritical ac-

daughters will call me blessed: and she called his name ^bAsher. 14 And Reuben went in the days of wheat harvest, and found ^cmandrakes in the field, and brought them unto his mother Leah. Then Rachel said to Leah, Give me, I pray thee, of thy son's mandrakes. 15 And she said unto her, Is it a small matter that thou hast taken my husband? and wouldest thou take away my son's mandrakes also? And Rachel said, Therefore he shall lie with thee tonight for thy son's mandrakes. 16 And Jacob came out of the field in the evening, and Leah went out to meet him, and said, Thou must come in unto me; for surely I have hired thee with my son's mandrakes. And he lay with her that night. 17 And God hearkened unto Leah, and she conceived, and bare Jacob the fifth son. 18 And Leah said, God hath given me my hire, because I have given my maiden to my husband: and she called his name ^dIssachar. 19 And Leah conceived again, and bare Jacob the sixth son. 20 And Leah said, God hath ended me with a good dowry; now will my husband dwell with me, because I have borne him six sons: and she called his name ^eZebulun. 21 And afterwards she bare a daughter, and called her name ^fDinah. 22 And God remembered Rachel, and God hearkened to her, and opened her womb. 23 And she conceived, and bare a son; and said, God hath taken away my reproach: 24 and she called his name ^gJoseph; and said, The Lord shall add to me another son.

25 And it came to pass, when Rachel had borne Joseph, that Jacob said unto Laban, Send me away, that I may go unto mine own place, and to my country. 26 Give me my wives and my children, for whom I have served thee, and let me go: for thou knowest my service which I have done thee. 27 And Laban said unto him, I pray thee, if I have found favour in thine eyes, [tarry: for] I have learned by experience that the Lord hath blessed me for thy sake. 28 And he said, Appoint me thy wages, and I will give it. 29 And he said unto him, Thou knowest how I have served thee, and how thy cattle was with me. 30 For it was little which thou hadst before I came, and it is increased unto a multitude; and the Lord hath blessed thee since my coming: and now, when shall I provide for mine own house also? 31 And he said, What shall I give thee? And Jacob said, Thou shalt not give me any thing: if thou wilt do this thing for me, I will again feed and keep thy flock. 32 I will pass through all thy flock today, removing from thence all the speckled and spotted cattle, and all the brown cattle among the sheep, and the spotted and speckled among the goats: and [such] shall be my hire. 33 So shall my righteousness answer for me in time to come, when it shall come for my hire before thy face: every one that is not speckled and spotted among the goats, and brown among the sheep, that shall be counted stolen with me. 34 And Laban said, Behold, I would it might be according to thy word. 35 And he removed that day the he goats that were ringstreaked and spotted, and all the she goats that were speckled and spotted, every one that had white in it, and all the brown among the sheep, and gave them into the hand of his sons. 36 And he set three days' journey betwixt himself and Jacob: and Jacob fed the rest of Laban's flocks. 37 And Jacob took him rods of green poplar, and of the hazel and chestnut tree; and pilled white streaks in them, and made the white appear which was in the rods. 38 And he set the rods which he had pilled before the flocks in the gutters in the watering troughs when the flocks came to drink, that they should conceive when they came to drink. 39 And the flocks conceived

before the rods, and brought forth cattle ringstreaked, speckled, and spotted. 40 And Jacob did separate the lambs, and set the faces of the flocks toward the ringstreaked, and all the brown in the flock of Laban; and he put his own flocks, by themselves, and put them not unto Laban's cattle. 41 And it came to pass, whenever the stronger cattle did conceive, that Jacob laid the rods before the eyes of the cattle in the gutters, that they might conceive among the rods. 42 But when the cattle were feeble, he put them not in: so the feebler were Laban's, and the stronger Jacob's. 43 And the man increased exceedingly, and had much cattle, and maidservants, and menservants, and camels, and asses.

CHAPTER THIRTY-ONE

1 And he heard the words of Laban's sons, saying, Jacob hath taken away all that was our father's; and of that which was our father's hath he gotten all this glory. 2 And Jacob beheld the countenance of Laban, and, behold, it was not toward him as before.

3 And the Lord said unto Jacob, Return unto the land of thy fathers, to thy kindred; and I will be with thee. 4 And Jacob sent and called Rachel and Leah to the field unto his flock. 5 and said unto them, I see your father's countenance, that it is not toward me as before; but the God of my father hath been with me. 6 And ye know that with all my power I have served your father. 7 And your father hath deceived me, and changed my wages ten times; but God suffered him not to hurt me. 8 If he said thus, The speckled shall be thy wages; then all the cattle bare speckled: and if he said thus, The ringstreaked shall be thy hire; then bare all the cattle ringstreaked. 9 Thus God

^b happy.

^c A plant not uncommon in Palestine, said to be a narcotic, having stupefying and even intoxicating properties. It has broad leaves and green apples which become pale yellow when ripe, these are said to produce dizziness; the Arabs believe they exhilarate and stimulate. It was the popular superstition that they had aphrodisiacal qualities.

^d he will be hired: there is reward: he will bring reward.

^e dwelling.

^f judgment.

^g he shall add; or, let him add.

ANNOTATIONS—continued

who are of faith, cf. Col. 3; Phil. 3; Heb. 12.

Ch. 31:3-55. God at the end as at the beginning. Only through Him is the recompense, care, and final deliverance realized. When there is the readiness to obey, then God shows Himself as the preserver and deliverer of His people (24). Cf. 35:1, 5. God works to bring us to both acknowledgment of Himself and response to His call, so that He may openly show Himself as on our side. Cf. 1 Pet. 3:12, 13. In the good way Jacob has now commenced to follow we find his deliverance from Laban, from Esau, and from the wrath of the Canaanites, even though along this way there is continued evidence of weakness, fear, and failure. But God's grace has turned the face in the right direction, and is teaching. Cf. Titus 2:11, 12; Heb. 12:6-11; 1 Pet. 5:6-11.

hath taken away the cattle of your father, and given them to me. 10 And it came to pass at the time that the cattle conceived, that I lifted up mine eyes, and saw in a dream, and, behold, the rams which leaped upon the cattle were ringstreaked, speckled, and grizzled. 11 And the angel of God spake unto me in a dream, Jacob! and I said, Here am I. 12 And he said, Lift up now thine eyes, and see, all the rams which leap upon the cattle are ringstreaked, speckled, and grizzled: for I have seen all that Laban doeth unto thee. 13 I am the God of Beth-el, where thou anointedst the pillar, where thou vowedst a vow unto me: now arise, get thee out from this land, and return unto the land of thy kindred. 14 And Rachel and Leah answered and said unto him, Is there yet any portion or inheritance for us in our father's house? 15 Are we not counted of him strangers? for he hath sold us, and hath quite devoured also our money. 16 For all the riches which God hath taken from our father, that is ours, and our children's: now then, whatsoever God hath said unto thee, do. 17 Then Jacob rose up, and set his sons and his wives upon camels; 18 and he carried away all his cattle, and all his goods which he had gotten, the cattle of his getting, which he had gotten in Padan-aram, for to go to Isaac his father in the land of Canaan. 19 And Laban went to shear his sheep: and Rachel had stolen the ^aimages that were her father's. 20 And Jacob stole away unawares to Laban the Syrian, in that he told him not that he fled. 21 So he fled with all that he had; and he rose up, and passed over ^bthe river, and set his face toward the mount Gilead. 22 And it was told Laban on the third day, that Jacob was fled. 23 And he took his brethren with him, and pursued after him seven days' journey; and they overtook him in the mount Gilead. 24 And God came to Laban the Syrian in a dream by night, and said unto him, Take heed that thou speak not to Jacob either good or bad. 25 Then Laban overtook Jacob. Now Jacob had pitched his tent in the mount: and Laban with his brethren pitched in the mount of Gilead. 26 And Laban said to Jacob, What hast thou done, that thou hast stolen away unawares to me, and carried away my daughters, as captives [taken] with the sword? 27 Wherefore didst thou flee away secretly, and steal away from me; and didst not tell me, that I might have sent thee away with mirth, and with songs, with tabret, and with harp? 28 And hast not suffered me to kiss my sons and my daughters? thou hast now done foolishly in so doing. 29 It is in the power of my hand to do you hurt: but the God of your father spake unto me yesternight, saying, Take thou heed that thou speak not to Jacob either good or bad. 30 And now, [though] thou wouldest needs be gone, because thou sore longest after thy father's house, [yet] wherefore hast thou stolen my gods? 31 And Jacob answered and said to Laban, Because I was afraid: for I said, Peradventure thou wouldest take by force thy daughters from me. 32 With whomsoever thou findest thy gods, let him not live: before our brethren discern thou what is thine with me, and take it to thee. For Jacob knew not that Rachel had stolen them. 33 And Laban went into Jacob's tent, and into Leah's tent, and into the two maidservants' tents; but he found them not. Then went he out of Leah's tent, and entered into Rachel's tent. 34 Now Rachel had taken the images, and put them in the camel's furniture, and sat upon them. And Laban searched all the tent, but found them not. 35 And she said to her father, Let it not dis-

please my lord that I cannot rise up before thee; for the custom of women is upon me. And he searched, but found not the images. 36 And Jacob was wroth, and chode with Laban: and Jacob answered and said to Laban, What is my trespass? what is my sin, that thou hast so hotly pursued after me? 37 Whereas thou hast searched all my stuff, what hast thou found of all thy household stuff? set it here before my brethren and thy brethren, that they may judge betwixt us both. 38 This twenty years have I been with thee; thy ewes and thy she goats have not cast their young, and the rams of thy flock have I not eaten. 39 That which was torn of beasts I brought not unto thee; I bare the loss of it; of my hand didst thou require it, whether stolen by day, or stolen by night. 40 Thus I was; in the day the drought consumed me, and the frost by night; and my sleep departed from mine eyes. 41 Thus have I been twenty years in thy house: I served thee fourteen years for thy two daughters, and six years for thy cattle; and thou hast changed my wages ten times. 42 Except the God of my father, the God of Abraham, and the fear of Isaac, had been with me, surely thou hadst sent me away now empty. God hath seen mine affliction and the labour of my hands, and rebuked thee yesternight. 43 And Laban answered and said unto Jacob, The daughters are my daughters, and the children are my children, and the cattle are my cattle, and all that thou seest is mine: and what can I do this day unto these my daughters, or unto their children which they have borne? 44 Now therefore come thou, let us make a covenant, I and thou; and let it be for a witness between me and thee. 45 And Jacob took a stone, and set it up for a pillar. 46 And Jacob said unto his brethren, Gather stones; and they took stones, and made a heap: and they did eat there upon the heap. 47 And Laban called it ^cJegar-sahadutha: but Jacob called it ^dGaleed. 48 And Laban said, This heap is a witness between me and thee this day. Therefore was the name of it called Galeed, 49 and ^eMizpah; for he said, The Lord watch between me and thee, when we are absent one from another. 50 If thou shalt afflict my daughters, or if thou shalt take wives beside my daughters, no man is with us; see, God is witness betwixt me and thee. 51 And Laban said to Jacob, Behold this heap, and behold the pillar which I have cast betwixt me and thee; 52 this heap be witness, and the pillar be witness, that I will not pass over this heap to thee, and that thou shalt not pass over this heap and this pillar unto me, for harm. 53 The God of Abraham, and the God of Nahor, the God of their father, judge betwixt us. And Jacob sware by the fear of his father Isaac. 54 Then Jacob offered sacrifice upon the mount, and called his brethren to eat bread: and they did eat bread, and tarried all night in the mount. 55 And early in the morning Laban rose up, and kissed his sons and his daughters, and blessed them: and Laban departed, and returned unto his place.

^a teraphim—occurs 15 times in O. T., always plural. The root does not appear in Biblical Hebrew. Laban calls them, "my gods" (v. 30). Classed with idols and kindred abominations. 1 Sam. 15:23 (idolatry), 2 Kings 23:24 (images). They were likely an inheritance from the earlier days of the family, cf. Josh. 24:2, Cf. ch. 35:2, 4.

^b i. e. The Euphrates—Mt. Gilead about 300 miles distant.

^c heap of witness. This is first specimen of Aramaic as distinguished from Hebrew.

^d a heap of witness.

^e watch-tower.

CHAPTER THIRTY-TWO

1 And Jacob went on his way, and the angels of God met him. 2 And when Jacob saw them, he said, This is God's host: and he called the name of that place ^hMahanaim. 3 And Jacob sent messengers before him to Esau his brother unto the land of Seir, the country of Edom. 4 And he commanded them, saying, Thus shall ye speak unto my lord Esau; Thy servant Jacob saith thus, I have sojourned with Laban, and stayed there until now: 5 and I have oxen, and asses, flocks, and menservants, and womenservants: and I have sent to tell my lord, that I may find grace in thy sight. 6 And the messengers returned to Jacob, saying, We came to thy brother Esau, and also he cometh to meet thee, and four hundred men with him. 7 Then Jacob was greatly afraid and distressed: and he divided the people that was with him, and the flocks, and herds, and the camels, into two bands; 8 and said, If Esau come to the one company, and smite it, then the other company which is left shall escape. 9 And Jacob said, O God of my father Abraham, and God of my father Isaac, the Lord which saidst unto me, "Return unto thy country, and to thy kindred, and I will deal well with thee: 10 I am not worthy of the least of all the mercies, and of all the truth, which thou hast shewed unto thy servant; for with my staff I passed over this Jordan; and now I am become two bands. 11 Deliver me, I pray thee, from the hand of my brother, from the hand of Esau: for I fear him, lest he will come and smite me, [and] the mother with the children. 12 And thou saidst, I will surely do thee good, and make thy seed as the sand of the sea, which cannot be numbered for multitude. 13 And he lodged there that same night; and took of that which came to his hand a present for Esau his brother; 14 two hundred she goats and twenty he goats, two hundred ewes and twenty rams, 15 thirty milch camels with their colts, forty kine and ten bulls, twenty she asses and ten foals. 16 And he delivered them into the hand of his servants, every drove by themselves; and said unto his servants, Pass over before me, and put a space betwixt drove and drove. 17 And he commanded the foremost, saying, When Esau my brother meeteth thee, and asketh thee, saying, Whose art thou? and whither goest thou? and whose are these before thee? 18 then thou shalt say, Thy servant Jacob's; it is a present sent unto my lord Esau: and, behold, also he is behind us. 19 And so commanded he the second, and the third, and all that followed the drives, saying, On this manner shall ye speak unto Esau, when ye find him. 20 And say ye moreover, Behold, thy servant Jacob is behind us. For he said, I will appease him with the present that goeth before me, and afterward I will see his face; peradventure he will accept me. 21 So went the present over before him; and himself lodged that night in the company. 22 And he rose up that night, and took his two wives, and his two womenservants, and his eleven sons, and passed over the ford ⁱJabbok. 23 And he took them, and sent them over the brook, and sent over that he had. 24 And Jacob was left alone; and there wrestled a man with him until the breaking of the day. 25 And when he saw that he prevailed not against him, he touched the hollow of his thigh; and the hollow of Jacob's thigh was ^jout of joint, as he wrestled with him. 26 And he said, Let me go, for the day breaketh. And he said, ^kI will not let thee go, except thou bless me. 27 And he said unto him, What is thy name? And he said, ^lJacob. 28 And he said, Thy name shall be called no

more Jacob, but ^mIsrael: for as a prince hast thou power with God and with men, and hast prevailed. 29 And Jacob asked him, and said, Tell me, I pray thee, thy name. And he said, Wherefore is it that thou dost ask after my name? And he blessed him there. 30 And Jacob called the name of the place ⁿPeniel: for I have seen God face to face, and my life is preserved. 31 And as he passed over ^oPeniel the sun rose upon him, and he halted upon his thigh. 32 Therefore the children of Israel eat not of the sinew which shrank, which is upon the hollow of the thigh, unto this day; because he touched the hollow of Jacob's thigh in the sinew that shrank.

- ^l double camp.
- ^m ch. 31: 3, 13.
- ⁿ he will empty out.
- ^o 2 Cor. 4: 7-18; 12: 9, 10.
- ^p helpless, but clinging—the way of blessing.
- ^q Cf. 2 Cor. 1: 8-10; Ezra 8: 21-23.
- ^r he will take by the heel.
- ^s He shall be prince of God, cf. ch. 35: 10.
- ^t Cf. Hos. 12: 2-5.
- ^u the face of God.
- ^u turn ye (to) God.

ANNOTATIONS—continued

Ch. 32. — JACOB, now returning to the land, is brought into a deeper and larger acquaintance with God, though still manifesting recourse to his own plans; but there is also a turning to and acknowledgement of God not hitherto manifest in his history. For deliverance from this mixture of motive and action, he must pass through the sad experiences which culminate in ch. 34.

vs. 1, 2. God's host, and his—for a moment Jacob's faith expresses itself as to the meaning of this manifestation. At Bethel God and His angels met him as a destitute fugitive and alone, but now God has given a host, and He would have him realize the identification of His host with him, that he may rest in and act upon His sufficiency in view of the fear concerning Esau which God knows is in his heart.

vs. 3-8. Jacob fails to lay hold of this resource as his cringing fear (4) and devisings plainly prove. He fears, plans, acts, then prays—the way of unbelief which when present leads to self-confidence.

vs. 9 to 12.—JACOB'S prayer. It is the first time we read of him thus engaged. It is a sign of progress, he is not altogether resting in his own devices. The features of this prayer are morally beautiful:

- v. 9. God acknowledged.
- v. 10. Confessed unworthiness, yet of great mercy shown.
- v. 11. God's help alone sought (he makes no mention of his own efforts, as though they might be of help to deliver).
- v. 12. God's word the ground of his appeal.

vs. 13-23. Anxious care instead of the peace of God. Instead of waiting upon God for His salvation, he proceeds to act in his own way for the solution of his difficulty.

vs. 24-32. Struggle by which God would make us weak in ourselves that we may find our true strength in reliance solely upon God. In this way real superiority to circumstances is known, in-

CHAPTER THIRTY-THREE

1 And Jacob lifted up his eyes, and looked, and behold, Esau came, and with him four hundred men. And he divided the children unto Leah, and unto Rachel, and unto the two handmaids. 2 And he put the handmaids and their children foremost, and Leah and her children after, and Rachel and Joseph hindmost. 3 And he passed over before them, and bowed himself to the ground seven times, until he came near to his brother. 4 And Esau ran to meet him, and embraced him, and fell on his neck, and kissed him: and they wept. 5 And he lifted up his eyes, and saw the women and the children, and said, Who are those with thee? And he said, The children which God hath graciously given thy servant. 6 Then the handmaidens came near, they and their children, and they bowed themselves. 7 And Leah also with her children came near, and bowed themselves: and after came Joseph near and Rachel, and they bowed themselves. 8 And he said, What meanest thou by all this drove which I met? And he said, To find grace in the sight of my lord. 9 And Esau said, I have enough, my brother; keep that thou hast unto thyself. 10 And Jacob said, Nay, I pray thee, if now I have found grace in thy sight, then receive my present at my hand: for therefore I have seen thy face, as though I had seen the face of God, and thou wast pleased with me. 11 Take, I pray thee, my blessing that is brought to thee; because God hath dealt graciously with me, and because I have enough. And he urged him, and he took it. 12 And he said, Let us take our journey, and let us go, and I will go before thee. 13 And he said unto him, My lord knoweth that the children are tender, and the flocks and herds with young are with me; and if men should overdrive them one day, all the flock will die. 14 Let my lord, I pray thee, pass over before his servant; and I will lead on softly, according as the cattle that goeth before me and the children be able to endure, until I come unto my lord unto Seir. 15 And Esau said, Let me now leave with thee some of the folk that are with me. And he said, What needeth it? let me find grace in the sight of my lord. 16 So Esau returned that day on his way unto Seir.

17 And Jacob journeyed to Succoth, and built him a house, and made booths for his cattle: therefore the name of the place is called Succoth. 18 And Jacob came to Shalem, a city of Shechem, which is in the land of Canaan, when he came from Padan-aram; and pitched his tent before the city. 19 And he bought a parcel of a field, where he had spread his tent, at the hand of the children of Hamor, Shechem's father, for a hundred pieces of money. 20 And he erected there an altar, and called it El-Elohe-Israel.

CHAPTER THIRTY-FOUR

1 And Dinah the daughter of Leah, which she bare unto Jacob, went out to see the daughters of the land. 2 And when Shechem the son of Hamor the Hivite, prince of the country, saw her, he took her, and lay with her, and defiled her. 3 And his soul clave unto Dinah the daughter of Jacob, and he loved the damsel, and spake kindly unto the damsel. 4 And Shechem spake unto his father Hamor, saying, Get me this damsel to wife. 5 And Jacob heard that he had defiled Dinah his daughter: now his sons were with his cattle in the field; and Jacob held his peace until they were come. 6 And

Hamor the father of Shechem went out unto Jacob to commune with him. 7 And the sons of Jacob came out of the field when they heard it: and the men were grieved, and they were very wroth, because he had wrought folly in Israel in lying with Jacob's daughter; which thing ought not to be done. 8 And Hamor communed with them, saying, The soul of my son Shechem longeth for your daughter: I pray you give her him to wife. 9 And make ye marriages with us: give your daughters unto us, and take our daughters unto you. 10 And ye shall dwell with us: and the land shall be before you; dwell and trade ye therein, and get you possessions therein. 11 And Shechem said unto her father and unto her brethren, Let me find grace in your eyes, and what ye shall say unto me I will give. 12 Ask me never so much dowry and gift, and I will give according as ye shall say unto me: but give me the damsel to wife. 13 And the sons of Jacob answered Shechem and Hamor his father deceitfully, and

v booths.

w at peace: complete: safe: perfect.

x shoulder (lit., early rising): diligence.

y an ass.

z the Mighty One, the God of Israel.

a ch. 30: 21.

b ch. 33: 18, 19.

c showers of life: livers.

ANNOTATIONS—continued

stead of being under their power in a servile fear. The lesson is that through clinging in realized helplessness we overcome and find blessing (28). This is what it means to be a prince. The practical reality of this change of name is reached by Jacob in ch. 35, where God again speaks of it (v. 10).

Chs. 33, 34. The darkest hour before the dawn. The struggle at Peniel is like a prophecy of what follows. Through the scenes of the morally dark night of these chapters at the end of which Jacob cries out in despair (v. 30) so that there is no longer strength left to seek by self-effort the way out, then it is that God comes to him, as upon that lonely night at Peniel, and now Jacob clings to Him in realized helplessness and the lesson of that place is entered into and the sunrise of victory, rest and peace breaks upon the trouble-beaten, deeply humbled, weakened man. Cf. vs. 30, 31 with 35: 1, 5 (life preserved, spite of 34: 30). Blessed triumph of God's gracious ways in discipline which means the triumph of His people too!

After Peniel, Jacob in ch. 33 is like Peter in Matt. 16—first, as it were, face to face with God, and then in the hand of Satan. "In no stage of his history does Jacob appear morally lower . . . he calculates, prevaricates, affects amiability and confidence, lies, flatters. He rids himself of his brother by a grossly false pretence. He is nothing better than a mean flatterer, a servile courtier, shamelessly speaking of the face of Esau as the face of God." No wonder Succoth and Shalem follow with sad departure from the characters suited to God's call. Instead of going on to his kindred, he settles at Succoth, builds his house and purchases his field. He gives up the character of a pilgrim and stranger, and in the midst of this departure, he builds an

spake—because he had defiled Dinah their sister— 14 and said unto them, We cannot do this thing, to give our sister to one that is uncircumcised; for that were a reproach unto us: 15 but in this will we consent unto you: If ye will be as we be, that every male of you be circumcised; 16 then will we give our daughters unto you, and we will take your daughters to us, and we will dwell with you, and we will become one people. 17 But if ye will not hearken unto us, to be circumcised; then will we take our daughter, and we will be gone. 18 And their words pleased Hamor and Shechem Hamor's son. 19 And the young man deferred not to do the thing, because he had delight in Jacob's daughter: and he was more honourable than all the house of his father. 20 And Hamor and Shechem his son came unto the gate of their city, and communed with the men of their city, saying, 21 These men are peaceable with us; therefore let them dwell in the land, and trade therein; for the land, behold, it is large enough for them; let us take their daughters to us for wives, and let us give them our daughters. 22 Only herein will we consent unto us for to dwell with us, to be one people, if every male among us be circumcised, as they are circumcised. 23 Shall not their cattle and their substance and every beast of theirs be ours? Only let us consent unto them, and they will dwell with us. 24 And unto Hamor and unto Shechem his son hearkened all that went out of the gate of his city; and every male was circumcised, all that went out of the gate of his city. 25 And it came to pass on the third day, when they were sore, that two of the sons of Jacob, Simeon and Levi, Dinah's brethren, took each man his sword, and came upon the city boldly, and slew all the males. 26 And they slew Hamor and Shechem his son with the edge of the sword, and took Dinah out of Shechem's house, and went out. 27 The sons of Jacob came upon the slain, and spoiled the city, because they had defiled their sister. 28 They took their sheep, and their oxen, and their asses, and that which was in the city, and that which was in the field, 29 and all their wealth, and all their little ones, and their wives took they captive, and spoiled even all that was in the house. 30 And Jacob said to Simeon and Levi, Ye have troubled me to make me to stink among the inhabitants of the land, among the Canaanites and the Perizzites: and I being few in number, they shall gather themselves together against me, and slay me; and I shall be destroyed, I and my house. 31 And they said, Should he deal with our sister as with a harlot?

CHAPTER THIRTY-FIVE

1 And God said unto Jacob, Arise, go up to Beth-el, and dwell there: and make there an altar unto God, that appeared unto thee when thou fleddest from the face of Esau thy brother. 2 Then Jacob said unto his household, and to all that were with him, Put away the strange gods that are among you, and be clean, and change your garments: 3 and let us arise, and go up to Beth-el; and I will make there an altar unto God, who answered me in the day of my distress, and was with me in the way which I went. 4 And they gave unto Jacob all the strange gods which were in their hand, and all their earrings which were in their ears; and Jacob hid them under the oak which was by Shechem. 5 And they journeyed: and the terror of God was upon the cities that were round about them, and they did not pursue after the sons of Jacob.

6 So Jacob came to Beth-el which is in the land of Canaan, that is, Beth-el, he and all the people that were with him. 7 And he built there an altar, and called the place Beth-el; because there God appeared unto him, when he fled from the face of his brother. 8 But Deborah Rebekah's nurse died, and she was buried beneath Beth-el under an oak: and the name of it was called Allon-bachuth.

9 And God appeared unto Jacob again, when he came out of Padan-aram, and blessed him. 10 And God said unto him, Thy name is Jacob: thy name shall not be called any more Jacob, but Israel shall be thy name; and he called his name Israel. 11 And God said unto him, I am God Almighty: be fruitful and multiply; a nation and a company of nations shall be of thee, and kings shall come out of thy loins; 12 and the land which I gave Abraham and Isaac, to thee I will give it, and to thy seed after thee will I give the land. 13 And God went up from

- d* ch. 49: 5. Cf. 29: 33, 34.
e house of God.
f ch. 31: 19. 34; cf. 1 Sam. 7: 3-6; Acts 19: 18, 19; 1 Thess. 1: 9; Col. 3: 5; 2 Cor. 6: 14-7: 1; 1 John 5: 21.
g ch. 33: 18.
h ch. 28: 19.
i God of the house of God.
j ch. 24: 59.
k oak of weeping.
l their ransom is high; cf. 24: 10.
m El-Shaddai; ch. 17: 1.

ANNOTATIONS—continued

altar and links God's name with the utter inconsistency of his position. Succoth and Shalem cannot be turned into Bethel. All that comes of it is unholy association (34: 1, 2), shameful deceit, and fearful crime, all breaking out in Jacob's own family. Thus he reaches the saddest, darkest hour of all that God may bring him into the morning.

Ch. 35.—JACOB with God at the end in which he is in the place of blessing with Isaac. Isaac dies 180 years old (v. 29), so that Jacob enjoyed 21 years with his father, after his return from 21 years of exile.

vs. 1-5. God's call. Bethel the place to dwell, not Succoth and Shalem. This calls for separation from the past, the judging of things according to God's house; note, put away, be clean, change. Obedience and then worship—Bethel is the place for the altar. Thus journeying, God is for them. They come to Luz, "separation," for that is what as to our responsibility the house of God with its privileges (Bethel) really means, cf. 2 Cor. 6: 14-7: 1.

vs. 6-8. God's claim owned. God is now given His due place, and Deborah, the nurse, passes away, maturity has been reached and real strength (oak) through return to and acceptance of the lesson of Bethel.

vs. 9-15. God revealing Himself. In this connection Jacob's new name—Israel, is definitely applied to him, for he has now entered into its meaning and is exhibiting what it means. It means no confidence in flesh, but God known and owned as Almighty, cf. ch. 17: 1 and the similarity of the spiritual lesson in Abraham's previous experience, and that of Jacob.

him in the place where he talked with him. 14 And Jacob set up a pillar in the place where he talked with him, a pillar of stone: and he poured a "drink offering thereon, and he poured "oil thereon. 15 And Jacob called the name of the place where God spake with him, Beth-el.

16 And they journeyed from Beth-el: and there was but a little way to come to "Ephrath: and Rachel travailed, and she had hard labour. 17 And it came to pass, when she was in hard labour, that the midwife said unto her, Fear not; thou shalt have this son also. 18 And it came to pass, as her soul was in departing, (for she died,) that she called his name "Ben-oni: but his father called him "Benjamin. 19 And Rachel died, and was buried in the way to "Ephrath, which is "Bethlehem. 20 And Jacob set a pillar upon her grave: that is the pillar of Rachel's grave unto this day. 21 And Israel journeyed, and spread his tent beyond the tower of "Edar. 22 And it came to pass, when Israel dwelt in that land, that "Reuben went and lay with Bilhah his father's concubine: and Israel heard it.

Now the sons of Jacob were twelve: 23 the sons of Leah; Reuben, Jacob's firstborn, and Simeon, and Levi, and Judah, and Issachar, and Zebulun: 24 the sons of Rachel; Joseph, and Benjamin: 25 and the sons of Bilhah, Rachel's handmaid; Dan, and Naphtali: 26 and the sons of Zilpah, Leah's handmaid; Gad, and Asher. These are the sons of Jacob, which were born to him in Padan-aram. 27 And Jacob came unto Isaac his father unto "Mamre, unto the city of "Arba, which is Hebron, where Abraham and Isaac sojourned. 28 And the days of Isaac were a hundred and fourscore years. 29 And Isaac gave up the ghost, and died, and was gathered unto his people, old and full of days: and his sons Esau and Jacob buried him.

CHAPTER THIRTY-SIX

1 Now these are the generations of *Esau, who is Edom. 2 Esau took his wives of the daughters of Canaan; Adah the daughter of Elon the Hittite, and Aholibamah the daughter of Anah the daughter of Zibeon the Hivite; 3 and Bashemath Ishmael's daughter, sister of Nebajoth. 4 And Adah bare to Esau Eliphaz, and Bashemath bare Reuel; 5 and Aholibamah bare Jeush, and Jaalam, and Korah: these are the sons of Esau, which were born unto him in the land of Canaan. 6 And Esau took his wives, and his sons, and his daughters, and all the persons of his house, and his cattle, and all his beasts, and all his substance, which he had got in the land of Canaan; and went into the country from the face of his brother Jacob. 7 For their riches were more than that they might dwell together; and the land wherein they were strangers could not bear them because of their cattle. 8 Thus dwelt Esau in mount Seir: Esau is Edom. 9 And these are the generations of Esau the father of the Edomites in mount Seir: 10 these are the names of Esau's sons; Eliphaz the son of Adah the wife of Esau, Reuel the son of Bashemath the wife of Esau. 11 And the sons of Eliphaz were Teman, Omar, Zepho, and Gatam, and Kenaz. 12 And Timna was concubine to Eliphaz Esau's son; and she bare to Eliphaz Amalek: these were the sons of Adah Esau's wife. 13 And these are the sons of Reuel; Nahath, and Zerah, Shammah, and Mizzah: these were the sons of Bashemath Esau's wife. 14 And these were the sons of Aholibamah, the daughter of Anah the daughter of Zibeon, Esau's wife; and she bare to Esau Jeush, and Jaalam, and Korah. 15 These were dukes of the sons of Esau: the sons of Eliphaz the firstborn of

Esau; duke Teman, duke Omar, duke Zepho, duke Kenaz, 16 duke Korah, duke Gatam, duke Amalek: these are the dukes that came of Eliphaz in the land of Edom: these were the sons of Adah. 17 And these are the sons of Reuel Esau's son; duke Nahath, duke Zerah, duke Shammah, duke Mizzah: these are the

ⁿ First occur. Cf. Ex. 29: 40, 41; 30: 9; Lev. 23: 13, 18, 27; Num. 15: 5-10, etc. It is in connection with continual burnt off. It consisted of strong wine poured out before the Lord, Num. 28: 7. It symbolizes joy, Judges 9: 13; it is the fruit of the crushed grape. It is never commanded apart from sacrifice, and always in connection with the meal off. Thus it is Christ in the perfectness of His death (sacrifice) and of His life (meal) which give the drink off. Its place. It always corresponds to the amount of oil used in meal-off., thus joy and the Spirit are linked together with the sacrifice.

ⁿ Cf. 28: 18.

^p see v. 19.

^q son of my sorrow.

^r son of the right hand.

^s ash-heap; place of fruitfulness.

^t house of bread.

^u a flock.

^v For the meaning of these names in vs. 22-26, see chs. 29, 30.

^w see ch. 13: 8.

^x four.

^{*} See Appendix for meaning of names in this chapter.

ANNOTATIONS—continued

vs. 16-20. Fruit amid sorrow and failure. With Benjamin's coming, Rachel passes away, for, as it may be said, the full purpose of her life is reached in the birth of this second son, as also God's plan in regard to the number of Jacob's sons in whom the foundation of the purposed action is laid (v. 11). Joseph with Benjamin round out the picture, both being types of Christ, in its typical and dispensational features. It is thus that the place of ashes (Ephrath) becomes the house of bread (Bethlehem). We must get to the ash heap as to ourselves before we can enjoy the feast of God's grace and glory in Christ.

vs. 21, 22a. Strength to ashes—he who trespassed to get the birthright is now trespassed against by his firstborn.

vs. 22b-26. Source and fruit—the mothers and their sons from whom the nation is to be built up.

vs. 27-29. Rest in the house of his father. Through both the grace and discipline exercised by God through experience, He ever leads His people to this happy issue where the fatness of His abundant provision (Mamre) in communion with Himself (Hebron), according to His promises (Abraham) and His adoption (Isaac) in all of which God—Father, Son, and Holy Spirit—are known in relation with the saved and disciplined child of divine purpose (thus we have Arbah, "four").

Chapter 36.—ESAU'S generations. The long record of Esau's family seems given in designed contrast to set forth in bolder relief the issue of Jacob's course, while it also shows fulfilment of promise as given by Isaac.

dukes that came of Reuel in the land of Edom: these are the sons of Bashemath Esau's wife. 18 And these are the sons of Aholibamah Esau's wife: duke Jeush, duke Jaalam, duke Korah: these were the dukes that came of Aholibamah the daughter of Anah, Esau's wife. 19 These are the sons of Esau, who is Edom, and these are their dukes. 20 These are the sons of Seir the Horite, who inhabited the land; Lotan, and Shobal, and Zibeon, and Anah, 21 and Dishon, and Ezer, and Dishan: these are the dukes of the Horites, the children of Seir in the land of Edom. 22 And the children of Lotan were Hori and Hemam; and Lotan's sister was Timna. 23 And the children of Shobal were these; Alvan, and Manahath, and Ebal, Shepho, and Onam. 24 And these are the children of Zibeon; both Ajah, and Anah: this was that Anah that found the ^amules in the wilderness, as he fed the asses of Zibeon his father. 25 And the children of Anah were these; Dishon, and Aholibamah the daughter of Anah. 26 And these are the children of Dishon; Hemdan, and Eshban, and Ithran, and Cheran. 27 The children of Ezer are these; Bilhan, and Zaaavan, and Akan. 28 The children of Dishan are these; Uz, and Aran. 29 These are the dukes that came of the Horites; duke Lotan, duke Shobal, duke Zibeon, duke Anah, 30 duke Dishon, duke Ezer, duke Dishan: these are the dukes that came of Hori, among their dukes in the land of Seir. 31 And these are the kings that reigned in the land of Edom, before there reigned any king over the children of Israel. 32 And Bela the son of Beor reigned in Edom: and the name of his city was Dinhabah. 33 And Bela died, and Jobab the son of Zerah of Bozrah reigned in his stead. 34 And Jobab died, and Husham of the land of Temani reigned in his stead. 35 And Husham died, and Hadad the son of Bedad, who smote Midian in the field of Moab, reigned in his stead; and the name of his city was Avith. 36 And Hadad died, and Samlah of Masrekah reigned in his stead. 37 And Samlah died, and Saul of Rehoboth by the river reigned in his stead. 38 And Saul died, and Baal-hanan the son of Achbor reigned in his stead. 39 And Baal-hanan the son of Achbor died, and Hadar reigned in his stead; and the name of his city was Faut; and his wife's name was Mehetabel, the daughter of Matred, the daughter of Mezahab. 40 And these are the names of the dukes that came of Esau, according to their families, after their places, by their names; duke Timnah, duke Alvah, duke Jetheth, 41 duke Aholibamah, duke Elah, duke Pinon, 42 duke Kenaz, duke Teman, duke Mibzar, 43 duke Magdiel, duke Iram: these be the dukes of Edom, according to their habitations in the land of their possession: he is Esau the father of the Edomites.

CHAPTER THIRTY-SEVEN

1 And Jacob dwelt in the land wherein his father was a stranger, in the land of Canaan. 2 These are the generations of Jacob. Joseph, being seventeen years old, was feeding the flock with his brethren; and the lad was with the sons of Bilhah, and with the sons of Zilpah, his father's wives: and Joseph brought unto his father their evil report. 3 Now Israel loved Joseph more than all his children, because he was the son of his old age: and he made him a coat of many colours. 4 And when his brethren saw that their father loved him more than all his brethren, they hated him, and could not speak peaceably unto him. 5 And Joseph dreamed a dream, and he told it his brethren: and they hated him yet the more. 6 And he said unto them, Hear, I pray you, this dream which I have dreamed: 7 for, behold, we were

binding sheaves in the field, and, lo, my sheaf arose, and also stood upright; and, behold, your sheaves stood round about, and made obeisance to my sheaf. 8 And his brethren said to him, Shalt thou indeed reign over us? or shalt thou indeed have dominion over us? And they hated him yet the more for his dreams, and for his words. 9 And he dreamed yet another dream, and told it his brethren, and said, Behold, I have dreamed a dream more; and, behold, the sun and the moon and the

^y or, hot springs.

^z Heb. 11:9, 13, 16.

^a sojourned in, etc.

^b The garment indicated is one reaching to the wrists and ankles, such as worn by persons of distinction. Some think it indicated Jacob's intention to give Joseph the right of primogeniture. Joseph's report and this coat were the occasion of his brothers' hatred; cf. 1 Sam. 2:19; John 1:14. The term is used for priestly garments, Ex. 28:4, 39; 29:5; Lev. 8:7; 16:4, etc.; also Gen. 3:21.

^c chs. 44:14; 46:29; 50:18. Cf. ch. 49:8; Phil. 2:10. This suggests the subjection of Israel, and indeed of all things on earth, to Christ, of whom Joseph is a type (see ^d).

ANNOTATIONS—continued

Chapters 37 to 50.—JOSEPH. He now becomes the principal figure in these records. "Joseph's story has its peculiarity in the midst of the things of Genesis—its own mystery, and its characteristic moral; as the others have. Election . . . illustrated in Abraham; sonship, or the adoption of the elect one, in Isaac; discipline of the adopted one in Jacob; and now in Joseph, heirship is to be. All this is a divine order. And, consistently with this, in Joseph we get sufferings before glories, or before the inheritance of the kingdom; all this realizing that word of the apostle, 'If children, then heirs . . . if so be that we suffer with Him, that we may be also glorified together.' For while discipline attaches to us as children, sufferings go before us as heirs; and this gives us the distinction between Jacob and Joseph. It is discipline we see in Jacob, discipline leading him as a child, under the hand of the Father of his spirit, to a participation of God's holiness. It is sufferings, martyr-sufferings, sufferings for righteousness, we see in Joseph, marking his path to glories" (Patriarchs, p. 238, Bellett).

Along with such spiritual lessons applicable to the family of faith, we may trace in Joseph's history one of the most striking Old Testament types of Christ. Its events unfold before us, in varying relations, the sufferings and the following glories. Cf. 1 Pet. 1:11; Luke 24:26.

Ch. 37:1-11. Joseph's dreams. First we have his distinctive place of favor, the well-beloved of the father. He enjoys an intimacy which his brethren do not share. In the two dreams we have his supremacy indicated as being of both an earthly and heavenly order. Thus, we have Christ as the Heir of all, having all things in heaven and earth gathered together under His hand, and His universal supremacy owned by all. Cf. John 3:35; Matt. 11:27; Heb. 1:2; Eph. 1:10; Col. 1:15-20; Phil. 2:9-11; Heb. 2:5-9.

eleven stars made ^dobedience to me. 10 And he told it to his father, and to his brethren: and his father rebuked him, and said unto him, What is this dream that thou hast dreamed? Shall I and thy mother and thy brethren indeed come to bow down ourselves to thee to the earth? 11 And his brethren ^eenvied him; but his father observed the saying.

12 And his brethren went to feed their father's flock in ^fShechem. 13 And ^gIsrael said unto ^hJoseph, Do not thy brethren feed the flock in Shechem? come, and I will send thee unto them. And he said to him, Here am I. 14 And he said to him, Go, I pray thee, see whether it be well with thy brethren, and well with the flocks; and bring me word again. So he sent him out of the vale of ⁱHebron, and he came to Shechem. 15 And a certain man found him, and, behold, he was wandering in the field; and the man asked him, saying, What ^jseekest thou? 16 And he said, I seek my brethren: tell me, I pray thee, where they feed ^ktheir flocks. 17 And the man said, They are departed hence; for I heard them say, Let us go to ^lDothan. And Joseph went after his brethren, and found them in Dothan. 18 And when they saw him afar off, even before he came near unto them, they ^mconspired against him to slay him. 19 And they said one to another, Behold, this ⁿdreamer cometh. 20 Come now therefore, and let us slay him, and cast him into some pit, and we will say, Some evil beast hath devoured him; and we shall see what will become of his dreams. 21 And ^oReuben heard it, and he delivered him out of their hands; and said, Let us not kill him. 22 And Reuben said unto them, Shed no blood; cast him into this pit that is in the wilderness, and lay no hand upon him; that he might rid him out of their hands, to deliver him to his father again. 23 And it came to pass, when Joseph was come unto his brethren, that they ^pstripped Joseph out of his coat, his coat of many colours that was on him; 24 and they took him, and cast him into a ^qpit: and the pit was empty, there was no water in it. 25 And they sat down to eat bread: and they lifted up their eyes and looked, and, behold, a company of ^rIshmaelites came from ^sGilead, with their camels bearing ^tspicery and ^ubalm and ^vmyrrh, going to carry it down to ^wEgypt. 26 And Judah said unto his brethren, What profit is it if we slay our brother, and conceal his blood? 27 Come, and let us sell him to the Ishmaelites, and let not our hand be upon him; for he is our brother, our flesh; and his brethren were content. 28 Then there passed by ^xMidianites, merchantmen; and they drew and lifted up Joseph out of the pit, and sold ^yJoseph to the Ishmaelites for ^ztwenty pieces of silver; and they brought Joseph into Egypt. 29 And Reuben returned unto the pit; and, behold, Joseph was not in the pit; and he rent his clothes. 30 And he returned unto his brethren, and said, The child is not; and I, whither shall I go? 31 And they took Joseph's coat, and killed a kid of the goats, and ^{aa}dipped

^d Here we have the suggestion of heavenly powers, the things in the heavens subjected to Christ. Cf. 1 Pet. 3:20; Eph. 1:9-11; Col. 1:15-20; Heb. 1:2; 2:5-9.

^e Acts 7:9; Matt. 27:18; cf. Matt. 21:38; John 15:22-23.

^f shoulder (lit., early rising): diligence.

^g he shall be prince of God.

^h ch. 30:24.

ⁱ communion.

^j Cf. Matt. 18:12; Luke 19:10; Luke 13:7.

^k two cisterns, or double decree: double sickness.

^l Matt. 21:38; John 7:44-46; 8:37; 10:39; 12:10; Matt. 26:4.

^m Heb., master, or lord of dreams.

ⁿ see ye, a son.

^o Matt. 27:28.

^p marked for death, cf. John 11:47-51; 18:14, 31; but the pit was empty, as Joseph was delivered into other hands to complete the plot of his brothers, so Christ was delivered over to the Gentiles for execution, cf. John 18:30, 31; Luke 18:32, 33; 24:7; Acts 3:13; 4:27; 7:52.

^q of Ishmael—God will hear.

^r heap of witness; rolling forever.

^s term used means contusion, a breaking in pieces (this suggests suffering); hence used for aromatic powder, and seemingly applied specifically to gum tragacanth.

^t gum of the balsam-bush, a native of Gilead, and of great medicinal virtue—His stripes and chastisement (see ^s) bring healing.

^u a fragrant resinous gum gathered from the leaves of a shrub, the cistus, or, in Latin, ladanum. It was threshed from the plant by a kind of flail—wounded and bruised it yields this fragrant substance.

^v double straits.

^w of Midian—contention, strife. Seemingly a mixed caravan in which the Ishmaelites predominated, they were doubtless closely related in life and pursuit, being both of Abraham—Ishmael by Hagar (16:11, 12), Midian by Keturah (25:2); cf. Genesis 8:24-26.

^x Acts 7:9.

^y Cf. Lev. 27:5—price of a male from five to twenty years; a man-servant was valued at thirty shekels (Ex. 31:32).

^z The goat, animal of the sin-off., and type of the sinner.

The coat—symbol of honor, dignity, favor, see v. 3; and so it suggests Christ as the perfect One, beloved, and well-pleasing to the Father, the One given to be made sin, a sin-off.

The blood shed—life given up under judgment, and thus we have both substitution and propitiation suggested. Surely these things are ordered of God to teach us of Christ.

ANNOTATIONS—continued

vs. 12-17. Joseph sent to his brethren. This suggests our Lord's coming for service in humiliation. Joseph yields himself to his father's will (13), goes from Hebron (communion) to Shechem (shoulder), place of service and burden-bearing. There he should have found his brethren, but they were at Dothan—from the place of true service to that of their own choice—such is Israel's history. If Dothan means "double decree" it may suggest that there Israel found themselves not only under the dominion of law and its curse, but also the dominion of the Gentiles and its tyranny—a "double sickness" for them, which the name may also mean. Here is a picture of Christ's journey from the place of glory to that of service, humiliation, and sorrow, where for the love He manifested He received hatred. "This is the heir; come, let us kill him," is the spirit of Joseph's brethren.

vs. 18-36. Delivered up. Coming to his brethren, Joseph is plotted against, dishonored, cast into the pit, then delivered to the Gentiles. These are the features of His path who came from the Father (John 16:28), whom they sought to destroy (Luke 19:47), who, according to their law should die, they said, but who was delivered up to the Gentiles for execution according to their law (John 19:7; Luke 18:32; John 18:31).

the coat in the blood; 32 and they sent the coat of many colours, and they brought it to their father; and said, This have we found: know now whether it be thy son's coat or no. 33 And he knew it, and said, It is my son's coat; an evil beast hath devoured him; Joseph is without doubt rent in pieces. 34 And Jacob rent his clothes, and put sackcloth upon his loins, and mourned for his son many days. 35 And all his sons and all his daughters rose up to comfort him; but he refused to be comforted; and he said, For I will go down into the grave unto my son mourning. Thus his father wept for him. 36 And the Midianites sold him into Egypt unto Potiphar, an officer of Pharaoh's, the captain of the guard.

CHAPTER THIRTY-EIGHT

1 And it came to pass at that time, that Judah went down from his brethren, and turned in to a certain Adullamite, whose name was Hirah. 2 And Judah saw there a daughter of a certain Canaanite, whose name was Shuah; and he took her, and went in unto her. 3 And she conceived, and bare a son; and he called his name Er. 4 And she conceived again, and bare a son; and she called his name Onan. 5 And she yet again conceived, and bare a son; and called his name Shelah: and he was at Chezib, when she bare him. 6 And Judah took a wife for Er his firstborn, whose name was Tamar. 7 And Er, Judah's firstborn, was wicked in the sight of the Lord; and the Lord slew him. 8 And Judah said unto Onan, Go in unto thy brother's wife, and marry her, and raise up seed to thy brother. 9 And Onan knew that the seed should not be his; and it came to pass, when he went in unto his brother's wife, that he spilled it on the ground, lest that he should give seed to his brother. 10 And the thing which he did displeased the Lord: wherefore he slew him also. 11 Then said Judah to Tamar his daughter in law, Remain a widow at thy father's house, till Shelah my son be grown: for he said, Lest peradventure he die also, as his brethren did. And Tamar went and dwelt in her father's house.

12 And in process of time the daughter of Shuah Judah's wife died; and Judah was comforted, and went up unto his sheepshearers to Timnath, he and his friend Hirah the Adullamite. 13 And it was told Tamar, saying, Behold, thy father in law goeth up to Timnath to shear his sheep. 14 And she put her widow's garments off from her, and covered her with a vail, and wrapped herself, and sat in an open place, which is by the way to Timnath; for she saw that Shelah was grown, and she was not given unto him to wife. 15 When Judah saw her, he thought her to be a harlot; because she had covered her face. 16 And he turned unto her by the way, and said, Go to, I pray thee, let me come in unto thee; (for he knew not that she was his daughter in law); and she said, What wilt thou give me, that thou mayest come in unto me? 17 And he said, I will send thee a kid from the flock. And she said, Wilt thou give me a pledge, till thou send it? 18 And he said, What pledge shall I give thee? And she said, Thy signet, and thy bracelets, and thy staff that is in thine hand. And he gave it her, and came in unto her, and she conceived by him. 19 And she arose, and went away, and laid by her vail from her, and put on the garments of her widowhood. 20 And Judah sent the kid by the hand of his friend the Adullamite, to receive the pledge from the woman's hand: but he found her not. 21 Then he asked the men of that place, saying, Where is the harlot,

that was openly by the way side? And they said, There was no harlot in this place. 22 And he returned to Judah, and said, I cannot find her; and also the men of the place said, that there was no harlot in this place. 23 And Judah said, Let her take it to her, lest we be shamed: behold, I sent this kid, and thou hast not found her.

24 And it came to pass about three months after, that it was told Judah, saying, Tamar thy daughter in law hath played the harlot; and also, behold, she is with child by whoredom. And Judah said, Bring her forth, and let her be burnt. 25 When she was brought forth she sent to her father in law, saying, By the man, whose these are, am I with child: and she said, Discern, I pray thee, whose are these, the signet, and bracelets, and staff. 26 And Judah acknowledged them, and said, She hath been more righteous than I; because that I gave her not to Shelah my son. And he knew her again no more. 27 And it came to pass in the time of her travail, that, behold, twins were in her womb. 28 And it came to pass, when she travailed, that one put out [his] hand: and the midwife took and bound upon his hand a scarlet thread, saying, This came out first. 29 And it came to pass, as he drew back his

*First occur. of word Sheol—see pamphlet, "Hades," by J. B. Cf. Luke 16:19-31.

z see v. 28.

a my affliction was broken: others, who is of, or belonging to the sun.

b The guard was composed of those officers who executed the sentences passed by the sovereign on culprits. Thus Joseph comes into the place where he contacts those who are under judgment, awaiting the execution of sentence. Later he finds himself actually shut up with such, unjustly condemned, not a transgressor, but numbered with them and sharing their lot in the prison. Cf. Isa. 53:7, 8, 12.

c he shall be praised.

d of Adullam—a testimony to them; others, righteousness, or justice of the people.

e paleness: hollowiness; others, nobility.

f depression, or, bowed down.

g awaking: stirring up.

h their vigor (feminine): their iniquity.

i quietness: request, or petition.

j as flowing: falsified; or others, falsehood, lying.

k a palm tree.

l Deut. 25:5; Ruth 1:11; 4:10; Matt. 22:24.

m thou wilt number: a portion.

n the entrance of Enaim—two fountains.

o Lev. 20:12.

p Lev. 20:14; 21:9.

ANNOTATIONS—continued

ch. 38. Judah's condition during Joseph's rejection. This is typical of Jewish history after Messiah's rejection, of this even the personal names are significant. Judah leaves the land, and connects himself with the Canaanites. He marries a Canaanite wife. Two sons are judged of God, the third is spared (Cf. Zech. 13:8, 9; note, "they shall call," and Shelah means "request" or "petition"). Judah falls into terrible sin, but in the end God's blessing comes as seen in Tamar's two sons — Pharez, "breach," and Zarah "sunrise"—when the breach is owned, the surprising from on high breaks in.

hand, that, behold, his brother came out: and she said, How hast thou broken forth? this breach be upon thee: therefore his name was called *Pharez*. 30 And afterward came out his brother, that had the scarlet thread upon his hand: and his name was called *Zarah*.

CHAPTER THIRTY-NINE

1 And Joseph was ^s brought down to Egypt: and Potiphar, an officer of Pharaoh, captain of the guard, an Egyptian, bought him of the hands of the Ishmaelites, which had brought him down thither. 2 And the Lord was with Joseph, and he was a prosperous man; and he was in the house of his master the Egyptian. 3 And his master saw that the Lord was with him, and that the Lord made all that he did to prosper in his hand. 4 And Joseph found grace in his sight, and he served him: and he made him overseer over his house, and all that he had he put into his hand. 5 And it came to pass from the time that he had made him overseer in his house, and over all that he had, that the Lord blessed the Egyptian's house for Joseph's sake; and the blessing of the Lord was upon all that he had in the house and in the field. 6 And he left all that he had in Joseph's hand; and he knew not aught he had, save the bread which he did eat. And Joseph was a goodly person, and well favoured.

7 And it came to pass after these things, that his master's wife cast her eyes upon Joseph; and she said, Lie with me. 8 But he refused, and said unto his master's wife, Behold, my master wotteth not what is with me in the house, and he hath committed all that he hath to my hand; 9 there is none greater in this house than I; neither hath he kept back any thing from me but thee, because thou art his wife: how then can I do this great wickedness, and sin against God? 10 And it came to pass, as she spake to Joseph day by day, that he hearkened not unto her, to lie by her, or to be with her. 11 And it came to pass about this time, that Joseph went into the house to do his business; and there was none of the men of the house there within. 12 And she caught him by his garment, saying, Lie with me: and he left his garment in her hand, and fled, and got him out. 13 And it came to pass, when she saw that he had left his garment in her hand, and was fled forth, 14 that she called unto the men of her house, and spake unto them, saying, See, he hath brought in a Hebrew unto us to mock us; he came in unto me to lie with me, and I cried with a loud voice: 15 and it came to pass, when he heard that I lifted up my voice and cried, that he left his garment with me, and fled, and got him out. 16 And she laid up his garment by her, until his lord came home. 17 And she spake unto him according to these words, saying, The Hebrew servant, which thou hast brought unto us, came in unto me to mock me: 18 and it came to pass, as I lifted up my voice and cried, that he left his garment with me, and fled out.

19 And it came to pass, when his master heard the words of his wife, which she spake unto him, saying, After this manner did thy servant to me; that his wrath was kindled. 20 And Joseph's master took him, and put him into the *prison*, a place where the king's prisoners were bound: and he was there in the prison. 21 But the Lord was with Joseph, and shewed him mercy, and gave him *favour* in the sight of the keeper of the prison. 22 And the keeper of the prison committed to Joseph's hand all the prisoners that were in the prison;

and whatsoever they did there, he was the doer of it. 23 The keeper of the prison looked not to any thing that was under his hand; because the Lord was with him, and that which he did, the Lord made it to prosper.

CHAPTER FORTY

1 And it came to pass after these things, that the butler of the king of Egypt and his baker had offended their lord the king of Egypt. 2 And Pharaoh was wroth against his two officers, against the chief of the butlers, and against the chief of the bakers. 3 And he put them in ward in the house of the captain of the guard, into the prison, the place where Joseph was bound. 4 And the captain of the guard charged Joseph with them, and he served them: and they continued a season in ward. 5 And they dreamed a dream both of them, each man his dream in one night, each man according to the interpretation of his dream, the butler and the baker of the king of Egypt, which were bound in the prison. 6 And Joseph came in unto them in the morning, and looked upon them, and, behold, they were sad. 7 And he asked Pharaoh's officers that were with him in the ward of his lord's house, saying, Wherefore look ye so sadly today? 8 And they said unto him,

^a a breach; Cf. Ruth 4:12, 18; Matt. 1:3.

^r a rising (as the sun), cf. Josh. 7:1.

^s Ps. 105:17; Acts 7:9, 10.

^t Ps. 105:18.

^u Cf. Acts 7:10; Dan. 1:9; Ps. 106:46; Prov. 16:7.

ANNOTATIONS—continued

Chs. 39 to 41:52. HUMILIATION and exaltation. Joseph, the revealer of secrets, is brought through suffering into glory. Much here is beautifully suggestive of Christ. There are three main parts: ch. 39, In life under trial; ch. 40, In the place of judgment and death; ch. 41:1-52, Raised up and on the throne.

Ch. 39. In the house of bondage and humiliation Joseph rises to complete mastery. In person goodly and well favored, he is the bringer of prosperity, and head over all—these are characteristics true of Christ. But we find Joseph here also as the sufferer, resisting sin, falsely accused, condemned, and numbered among transgressors, cast into prison, only there again to rise to supremacy. So Christ who endured such contradiction of sinners against Himself and resisted unto blood, though finding as a consequence His place in the prison-house of death, has all things put under Him. Cf. John 12:23-33; Isa. 53:7-12.

Ch. 40. Interpreter of life and death. Joseph now becomes the revealer, whose word does not fail. The result of Christ in humiliation and death is life or death for those under sentence—which all are—so that two companies are formed. "One died for all; then all have died, . . . that they who live should no longer live unto themselves, but to Him who died for them" (2 Cor. 5:14, 15). Thus in type, the butler lived, but failed to live for Joseph, he forgot him. Let us not be such as having life through our Joseph, forget Him, and "live unto ourselves."

We have dreamed a dream, and there is no interpreter of it. And Joseph said unto them, Do not interpretations belong to God? tell me them, I pray you. 9 And the chief butler told his dream to Joseph, and said to him, In my dream, behold, a vine was before me; 10 and in the vine were three branches: and it was as though it budded, her blossoms shot forth; and the clusters thereof brought forth ripe grapes: 11 and Pharaoh's cup was in my hand: and I took the grapes, and pressed them into Pharaoh's cup, and I gave the cup into Pharaoh's hand. 12 And Joseph said unto him, This is the interpretation of it: The three branches are three days: 13 yet within three days shall Pharaoh lift up thine head, and restore thee unto thy place: and thou shalt deliver Pharaoh's cup into his hand, after the former manner when thou wast his butler. 14 But think on me when it shall be well with thee, and shew kindness, I pray thee, unto me, and make mention of me unto Pharaoh, and bring me out of this house: 15 for indeed I was stolen away out of the land of the Hebrews: and here also have I done nothing that they should put me into the dungeon. 16 When the chief baker saw that the interpretation was good, he said unto Joseph, I also was in my dream, and, behold, three white baskets on my head: 17 and in the uppermost basket there was of all manner of bakemakers for Pharaoh; and the birds did eat them out of the basket upon my head. 18 And Joseph answered and said, This is the interpretation thereof: The three baskets are three days: 19 yet within three days shall Pharaoh lift up thy head from off thee, and shall hang thee on a tree: and the birds shall eat thy flesh from off thee. 20 And it came to pass the third day, which was Pharaoh's birthday, that he made a feast unto all his servants: and he lifted up the head of the chief butler and of the chief baker among his servants. 21 And he restored the chief butler unto his butlership again; and he gave the cup into Pharaoh's hand; 22 but he hanged the chief baker: as Joseph had interpreted to them. 23 Yet did not the chief butler remember Joseph, but forgot him.

CHAPTER FORTY-ONE

1 And it came to pass at the end of two full years, that Pharaoh dreamed: and, behold, he stood by the river. 2 And, behold, there came up out of the river seven well favoured kine and fattished; and they fed in a meadow. 3 And, behold, seven other kine came up after them out of the river, ill favoured and leanfleshed; and stood by the other kine upon the brink of the river. 4 And the ill favoured and leanfleshed kine did eat up the seven well favoured and fat kine. So Pharaoh awoke. 5 And he slept and dreamed the second time: and, behold, seven ears of corn came up upon one stalk, rank and good. 6 And, behold, seven thin ears and blasted with the east wind sprung up after them. 7 And the seven thin ears devoured the seven rank and full ears. And Pharaoh awoke, and, behold, it was a dream. 8 And it came to pass in the morning that his spirit was troubled; and he sent and called for all the magicians of Egypt, and all the wise men thereof: and Pharaoh told them his dream; but there was none that could interpret them unto Pharaoh. 9 Then spake the chief butler unto Pharaoh, saying, I do remember my faults this day: 10 Pharaoh was wroth with his servants, and put me in ward in the captain of the guard's house, me and the chief baker: 11 and we dreamed a dream in one night, I and he; we dreamed each man according to the interpretation

of his dream. 12 And there was there with us a young man, a Hebrew, servant to the captain of the guard; and we told him, and he interpreted to us our dreams; to each man according to his dream he did interpret. 13 And it came to pass, as he interpreted to us, so it was; me he restored unto mine office, and him he hanged. 14 Then Pharaoh sent and called Joseph, and they brought him hastily out of the dungeon: and he shaved himself, and changed his raiment, and came in unto Pharaoh. 15 And Pharaoh said unto Joseph, I have dreamed a dream, and there is none that can interpret it: and I have heard say of thee, that thou canst understand a dream to interpret it. 16 And Joseph answered Pharaoh, saying, It is not in me: God shall give Pharaoh an answer of peace. 17 And Pharaoh said unto Joseph, In my dream, behold, I stood upon the bank of the river: 18 and, behold, there came up out of the river seven kine, fattished and well favoured; and they fed in a meadow: 19 and, behold, seven other kine came up after them, poor and very ill favoured and leanfleshed, such as I never saw in all the land of Egypt for badness: 20 and the lean and the ill favoured kine did eat up the first seven fat kine: 21 and when they had eaten them up, it could not be known that they had eaten them; but they were still ill favoured, as at the beginning. So I awoke. 22 And I saw in my dream, and, behold, seven ears came up in one stalk, full and good: 23 and, behold, seven ears, withered, thin, blasted with the east wind, sprung up after them: 24 and the

^v of Eber—beyond: the other side (as having crossed over), or as others, a passing over, passage; cf. ch. 14: 13. This indicates that the Egyptians were well acquainted with the family of Israel.

^w The Egyptians shaved head and beard, except in times of mourning.

ANNOTATIONS—continued

Chs. 41: 1 to 52. JOSEPH with Pharaoh—type of Christ raised up and given glory (1 Pet. 1: 21).

vs. 1-8. The dream. This gives occasion, in God's providence, for the manifestation and exaltation of Joseph. This dream gives the solemn lesson of man's history, be it applied to him individually or to the world at large, which has been marked by continual transition, from riches to poverty, from blessing to suffering, from fulness to emptiness. This is seen in man's whole course, and he is helpless—"none could interpret."

vs. 9-13. The testimony to Joseph. Not with the wise and mighty of this world is God's wisdom found, but with the rejected man, serving in prison because of the sin of others, he is God's interpreter. Christ is the Man of God's counsel, with whom alone can be found the answer to the world's need.

vs. 14-24. Joseph before Pharaoh. What Joseph did in the prison-house results in bringing him into the presence of the king. Christ's humiliation and suffering at the cross God answered with resurrection. Two things are prominent: Joseph's witness to God as the only resource, and Pharaoh's witness to man as helpless, shown in Egypt's wise men. Cf. 1 Cor. 1: 19, 20, 27-29; 1 Pet. 1: 24. God must bring man to his extremity, that he may learn to bow to His all-sufficiency.

thin ears devoured the seven good ears: and I told this unto the magicians; but there was none that could declare it to me. 25 And Joseph said unto Pharaoh, The dream of Pharaoh is one: God hath shewed Pharaoh what he is about to do. 26 The seven good kine are seven years; and the seven good ears are seven years: the dream is one. 27 And the seven thin and ill favoured kine that came up after them are seven years; and the seven empty ears blasted with the east wind shall be seven years of famine. 28 This is the thing which I have spoken unto Pharaoh: What God is about to do he sheweth unto Pharaoh. 29 Behold, there come seven years of great plenty throughout all the land of Egypt: 30 and there shall arise after them seven years of famine; and all the plenty shall be forgotten in the land of Egypt; and the famine shall consume the land; 31 and the plenty shall not be known in the land by reason of that famine following; for it shall be very grievous. 32 And for that the dream was doubled unto Pharaoh twice; it is because the thing is established by God, and God will shortly bring it to pass. 33 Now therefore let Pharaoh look out a man discreet and wise, and set him over the land of Egypt. 34 Let Pharaoh do [this], and let him appoint officers over the land, and take up the fifth part of the land of Egypt in the seven plenteous years. 35 And let them gather all the food of those good years that come, and lay up corn under the hand of Pharaoh, and let them keep food in the cities. 36 And that food shall be for store to the land against the seven years of famine, which shall be in the land of Egypt; that the land perish not through the famine. 37 And the thing was good in the eyes of Pharaoh, and in the eyes of all his servants. 38 And Pharaoh said unto his servants, Can we find such a one as this: a man in whom the Spirit of God is? 39 And Pharaoh said unto Joseph, Forasmuch as God hath shewed thee all this, there is none so discreet and wise as thou: 40 thou shalt be over my house, and according unto thy word shall all my people be ruled: only in the throne will I be greater than thou. 41 And Pharaoh said unto Joseph, See, I have set thee over all the land of Egypt. 42 And Pharaoh took off his ring from his hand, and put it upon Joseph's hand, and arrayed him in vestures of fine linen, and put a gold chain about his neck; 43 and he made him to ride in the second chariot which he had; and they cried before him, Bow the knee: and he set him over all the land of Egypt. 44 And Pharaoh said unto Joseph, I am Pharaoh, and without thee shall no man lift up his hand or foot in all the land of Egypt. 45 And Pharaoh called Joseph's name ^a Zaphnath-paaneah; and he gave him to wife Asenath the daughter of Poti-pherah priest of On. And Joseph went out over the land of Egypt. 46 And Joseph was thirty years old when he stood before Pharaoh king of Egypt. And Joseph went out from the presence of Pharaoh, and went throughout all the land of Egypt. 47 And in the seven plenteous years the earth brought forth by handfuls. 48 And he gathered up all the food of the seven years, which were in the land of Egypt, and laid up the food in the cities: the food of the field, which was

character. Certainly He of whom Joseph is a type is saluted of God as Priest after the order of Melchisedec, consequent upon suffering followed by being heard because of His piety (Heb. 5:7-10). He is such as exalted to God's right hand (Heb. 8:1); cf. Zech. 6:13.

^b The insignia of office worn by the judge and prime minister. Cf. Dan. 5:7; see Esther 8:15; Rev. 1:13. Gold is the symbol of glory. cf. Ps. 29:9, see New Trans.; Heb. 9:5. See notes on Tabernacle in Exodus.

^c An important sign of favor—he rode in Pharaoh's own chariot, second in order (cf. v. 40).

^d Here an Egyptian word is used, not Hebrew: it means to stoop down, to make obeisance (cf. 37:7); Phil. 2:9.

^e treasury of the glorious rest; others, saviour of the age, or the salvation of the world.

^f beauty; perhaps, as being an Egyptian name, favorite of, or consecrated to Neith (the goddess of wisdom): does not this better suit Asenath as a type of the Church, the bride of Christ who is the Wisdom of God? Beauty, too, is her's as identified with Him and presented by Him in perfection (Eph. 5:27). She is His favorite, consecrated to Him in whom God has abounded toward her in all wisdom, etc. (Eph. 1:8).

^g belonging, or devoted, to the sun; another meaning is offered, affliction of the locks (of hair)—the part of this name thought to refer to hair is so used in Num. 6:5 ("locks of the hair"). If this identification is accepted it brings in the thought of the Nazarite separation; this type found its perfect fulfilment in Christ, and it was the time of His affliction, out of which (as Asenath was of Poti-pherah) He received the Church for His Bride.

^h Some give light as the meaning; others, strength: iniquity.

ANNOTATIONS—continued

vs. 25-32. The interpretation. Joseph makes known the future, opens up the purposes of God. And the wisdom given him not only reveals the future, but points out the way of meeting the need, as the next section shows. So with Christ, He is "the wisdom and power of God." Cf. Isa. 9:6, 7; 11:1-5; 61:1.

vs. 33-38. The counsel given. Joseph is both revealer and counselor. Christ not only reveals, as having the mind of God, representing Him before all, but it is His word which provides and sustains. All things are put in His hands: Joseph is a man "in whom the Spirit of God is . . . none so discreet and wise."

vs. 39-45. The place of exaltation and power. Note seven features, all of which give some thought as to the place of glory filled by Christ. Joseph is: (1) the man of wisdom; (2) set over Pharaoh's house; (3) set over the land of Egypt; (4) arrayed—ring, fine linen, chain; (5) acknowledged; (6) supreme in authority; (7) given a bride. Our blessed Lord has been highly exalted, and given a name above every name, at which every knee must bow. He also will be displayed in glory with His bride—the Church.

vs. 46-52. Fulness of provision. Joseph is the gatherer of abundance beyond computation; he becomes father of a happy fruitful home, the compensation for his toil and affliction. Cf. Isa. 42:1-7; 49:1-21.

^x Cf. Dan. 4:8, 18; Isa. 11:1-5; 42:1; 61:1; Acts 10:38; Col. 2:9.

^y Cf. Col. 1:18; Heb. 2:9; Eph. 1:10, 20-23; Acts 4:10-12; 7:10; 10:36; 1 Cor. 15:23-28.

^z Symbol of delegated power of the sovereign. Cf. Matt. 11:27, 28, 18; John 5:22-29; Acts 2:32-36; Acts 17:31.

^a Egypt was famous for its flax and fine textures. The priestly official robes were of linen. This offers a suggestion of priestly

round about every city, laid he up in the same. 49 And Joseph gathered corn as the sand of the sea, very much, until he left numbering; for it was without number. 50 And unto Joseph were born two sons, before the years of famine came: which Asenath the daughter of Poti-pherah priest of On bare unto him. 51 And Joseph called the name of the firstborn Manasseh: For God, said he, hath made me forget all my toil, and all my father's house. 52 And the name of the second called he Ephraim: For God hath caused me to be fruitful in the land of my affliction.

53 And the seven years of plenteousness, that was in the land of Egypt, were ended. 54 And the seven years of dearth began to come, according as Joseph had said: and the dearth was in all lands; but in all the land of Egypt there was bread. 55 And when all the land of Egypt was famished, the people cried to Pharaoh for bread: and Pharaoh said unto all the Egyptians, Go unto Joseph; what he saith unto you, do. 56 And the famine was over all the face of the earth: and Joseph opened all the storehouses, and sold unto the Egyptians; and the famine waxed sore in the land of Egypt. 57 And all countries came into Egypt to Joseph for to buy corn; because that the famine was so sore in all lands.

CHAPTER FORTY-TWO

1 Now when Jacob saw that there was corn in Egypt, Jacob said unto his sons, Why do ye look one upon another? 2 And he said, Behold, I have heard that there is corn in Egypt: get you down thither, and buy for us from thence; that we may live, and not die. 3 And Joseph's ten brethren went down to buy corn in ^jEgypt. 4 But Benjamin, Joseph's brother, Jacob sent not with his brethren; for he said, Lest peradventure mischief befall him. 5 And the sons of Israel came to buy among those that came: for the famine was in the land of ^kCanaan. 6 And Joseph was the governor over the land; he it was that sold to all the people of the land: and Joseph's brethren came, and bowed themselves before him with their faces to the earth. 7 And Joseph saw his brethren, and he knew them, but made himself strange unto them, and spake roughly unto them; and he said unto them, Whence come ye? And they said, From the land of Canaan to buy food. 8 And Joseph knew his brethren, but they knew not him. 9 And Joseph remembered the dreams which he dreamed of them, and said unto them, Ye are spies; to see the nakedness of the land ye are come. 10 And they said unto him, Nay, my lord, but to buy food are thy servants come. 11 We are all one man's sons; we are true men; thy servants are no spies. 12 And he said unto them, Nay, but to see the nakedness of the land ye are come. 13 And they said, Thy servants are twelve brethren, the sons of one man in the land of Canaan; and, behold, the youngest is this day with our father, and one is not. 14 And Joseph said unto them, That is it that I spake unto you, saying, Ye are spies: 15 hereby ye shall be proved: By the life of Pharaoh ye shall not go forth hence, except your youngest brother come hither. 16 Send one of you, and let him fetch your brother, and ye shall be kept in prison, that your words may be proved, whether there be truth in you: or else by the life of Pharaoh surely ye are spies. 17 And he put them all together into ward three days. 18 And Joseph said unto them the third day, This do, and live; for I fear God: 19 if ye be true men, let one of your brethren be bound

in the house of your prison: go ye, carry corn for the famine of your houses: 20 but bring your youngest brother unto me; so shall your words be verified, and ye shall not die. And they did so. 21 And they said one to another, We are verily guilty concerning our brother, in that we saw the anguish of his soul, when he besought us, and we would not hear; therefore is this distress come upon us. 22 And Reuben answered them, saying, Spake I not unto you, saying, Do not sin against the child; and ye would not hear? therefore, behold, also his blood is required. 23 And they knew not that Joseph understood them; for he spake unto them by an interpreter. 24 And he turned himself about from them, and wept; and returned to them again, and communed with them, and took from them Simeon, and bound him before their eyes.

ⁱ causing to forget.

ⁱⁱ I shall be doubly fruitful.

^j Acts 7: 11.

^{jj} Acts 7: 12.

^k Acts 7: 11.

ANNOTATIONS—continued

Chs. 41: 53 to 47: 27.—JOSEPH, the blessing of the world and of his family—type of Christ exercising universal Lordship, administering and blessing the nations and Israel.

vs. 53-57. Christ, the only resource for the world.

The following history centers chiefly around Benjamin. In the previous chapter it has been Joseph's relation to the world at large; now it is in relation to Israel, and this is intimately connected with Benjamin. Both Joseph and Benjamin are typical of Christ, the former of Christ in rejection, humiliation, and universal glory, the latter of Him as Israel's King. Jacob's prophecy marks Benjamin as the warrior-tribe. He is the son of his right hand. To him Jacob clings while Joseph is separated and lost to him. These chapters show that Israel must give up Benjamin to Joseph, who though separated from his brethren, is in the place of power; and when thus subjected to the rejected one, they are brought into full blessing. So will it be in the history of the nation. Their circumstances and conditions will be in fulfillment of Micah's prophecy, cf. ch. 5: 1-4.

This history may be divided as follows:

Ch. 42: 1-24. The first journey. The needy family, and Simeon taken away.

Chs. 42: 25-43: 34. The second journey. The divided family, Benjamin taken with them.

Chs. 44: 1-45: 15. The humbled family, and Joseph made known.

Chs. 45: 16-46: 34. The third journey. The united family.

Ch. 47: 1-27. The exalted family under Joseph's supremacy—the end in which the beginning finds realization.

25 Then Joseph commanded to fill their sacks with corn, and to restore every man's money into his sack, and to give them provision for the way; and thus did he unto them. 26 And they laden their asses with the corn, and departed thence. 27 And as one of them opened his sack to give his ass provender in the inn, he espied his money; for, behold, it was in his sack's mouth. 28 And he said unto his brethren, My money is restored; and, lo, it is even in my sack; and their heart failed them, and they were afraid, saying one to another, What is this that God hath done unto us? 29 And they came unto Jacob their father unto the land of Canaan, and told him all that befell unto them; saying, 30 The man, the lord of the land, spake roughly to us, and took us for spies of the country. 31 And we said unto him, We are true men; we are no spies: 32 we be twelve brethren, sons of our father; one is not, and the youngest is this day with our father in the land of Canaan. 33 And the man, the lord of the country, said unto us, Hereby shall I know that ye are true men; leave one of your brethren with me, and take [for] the famine of your households, and be gone: 34 and bring your youngest brother unto me; then shall I know that ye are no spies, but that ye are true men: [so] will I deliver you your brother, and ye shall traffick in the land. 35 And it came to pass as they emptied their sacks, that, behold, every man's bundle of money was in his sack; and when they and their father saw the bundles of money, they were afraid. 36 And Jacob their father said unto them, Me have ye bereaved of my children: Joseph is not, and Simeon is not, and ye will take Benjamin away: all these things are against me. 37 And Reuben spake unto his father, saying, Slay my two sons, if I bring him not to thee: deliver him into my hand, and I will bring him to thee again. 38 And he said, My son shall not go down with you; for his brother is dead, and he is left alone; if mischief befall him by the way in the which ye go, then shall ye bring down my gray hairs with sorrow to the grave.

CHAPTER FORTY-THREE

1 And the famine was sore in the land. 2 And it came to pass, when they had eaten up the corn which they had brought out of Egypt, their father said unto them, Go again, buy us a little food. 3 And Judah spake unto him, saying, The man did solemnly protest unto us, saying, Ye shall not see my face, except your brother be with you. 4 If thou wilt send our brother with us, we will go down and buy thee food: 5 but if thou wilt not send him, we will not go down: for the man said unto us, Ye shall not see my face, except your brother be with you. 6 And Israel said, Wherefore dealt ye so ill with me, as to tell the man whether ye had yet a brother? 7 And they said, The man asked us straitly of our state, and of our kindred, saying, Is your father yet alive? have ye another brother? and we told him according to the tenor of these words: could we certainly know that he would say, Bring your brother down? 8 And Judah said unto Israel his father, Send the lad with me, and we will arise and go; that we may live, and not die, both we, and thou, and also our little ones. 9 I will be surety for him; of my hand shalt thou require him: if I bring him not unto thee, and set him before thee, then let me hear the blame for ever: 10 for except we had lingered surely now we had returned this second time. 11 And their father Israel said unto them, If it must be so now, do this; take of the best fruits in the land in

your vessels, and carry down the man a present, a little balm, and a little honey, spices and myrrh, nuts and almonds: 12 and take double money in your hand; and the money that was brought again in the mouth of your sacks, carry again in your hand; peradventure it was an oversight. 13 Take also your brother, and arise, go again unto the man: 14 and God Almighty give you mercy before the man, that he may send away your other brother, and Benjamin. If I be bereaved of my children, I am bereaved. 15 And the men took that present, and they took double money in their hand, and Benjamin; and rose up, and went down to Egypt, and stood before Joseph. 16 And when Joseph saw Benjamin with them, he said to the ruler of his house, Bring the men home, and slay, and make ready; for the men shall dine with me at noon. 17 And the man did as Joseph bade; and the man brought the men into Joseph's house. 18 And the men were afraid, because they were brought into Joseph's house; and they said, Because of the money that was returned in our sacks at the first time are we brought in; that he may seek occasion against us, and fall upon us, and take us for bondmen, and our asses. 19 And they came near to the steward of Joseph's house, and they communed with him at the door of the house, 20 and said, O sir, we came indeed down at the first time to buy food: 21 and it came to pass, when came to the inn, that we opened our sacks, and, behold, every man's

ANNOTATIONS—continued

Joseph's brethren, in their need, turn to Egypt for relief, all unaware of whom they will find there in power to order all things. They come without Benjamin. He is left with Jacob. The nation has thus turned, and is turning, to the world, but without hope of Messiah, for He is connected with ancient Israel; nor do they know that only from Him will they be able to procure full blessing. Simeon (hearing) is taken from them. In unbelief the hearing ear is lost—"blindness in part has happened unto Israel." Yet in their difficulty and trial provision is made for them. In measure, they pass through trial similar to that meted out to Joseph, with the result that they are awakened as to their treatment of him.

In the second journey, they return with Benjamin, and Simeon is given back. Taking up the hope of Messiah again, they will have the hearing ear, but there will follow upon this deeper trial and exercise, for they must learn that Benjamin must be the servant of Joseph. With him is found the cup from which the wine of the kingdom is drunk, and that is Joseph's portion. Benjamin, type of Christ in power as Messiah, has the means in his hand by which it is enjoyed, yet only as through Joseph, type of Christ in suffering and rejection. This lesson Israel must learn, but will only do so through bitter trial.

It is through such experiences that the faithful remnant of the last days will pass. The heart-broken plea of Judah here will find its counterpart in their mourning over Him who was wounded in the house of His friends. In the prophets we hear more than once their words of repentance and confession.

money was in the mouth of his sack, our money in full weight; and we have brought it again in our hand. 22 And other money have we brought down in our hands to buy food; we cannot tell who put our money in our sacks. 23 And he said, Peace be to you, fear not: your God, and the God of your father, hath given you treasure in your sacks: I had your money. And he brought Simeon out unto them. 24 And the man brought the men into Joseph's house, and gave them water, and they washed their feet; and he gave their asses provender. 25 And they made ready the present against Joseph came at noon: for they heard that they should eat bread there. 26 And when Joseph came home, they brought him the present which was in their hand into the house, and bowed themselves to him to the earth. 27 And he asked them of their welfare, and said, Is your father well, the old man of whom ye spake? Is he yet alive? 28 And they answered, Thy servant our father is in good health, he is yet alive. And they bowed down their heads, and made obeisance. 29 And he lifted up his eyes, and saw his brother Benjamin, his mother's son, and said, Is this your younger brother, of whom ye spake unto me? And he said, God be gracious unto thee, my son. 30 And Joseph made haste; for his bowels did yearn upon his brother: and he sought where to weep; and he entered into his chamber, and wept there. 31 And he washed his face, and went out, and refrained himself, and said, Set on bread. 32 And they set on for him by himself, and for them by themselves, and for the Egyptians which did eat with him, by themselves: because the Egyptians might not eat bread with the Hebrews; for that is an abomination unto the Egyptians. 33 And they sat before him, the firstborn according to his birthright, and the youngest according to his youth: and the men marvelled one at another. 34 And he took and sent messes unto them from before him: but Benjamin's mess was five times so much as any of theirs. And they drank, and were merry with him.

CHAPTER FORTY-FOUR

1 And he commanded the steward of his house, saying, Fill the men's sacks with food, as much as they can carry, and put every man's money in his sack's mouth. 2 And put my cup, the silver cup, in the sack's mouth of the youngest, and his corn money. And he did according to the word that Joseph had spoken. 3 As soon as the morning was light, the men were sent away, they and their asses. 4 When they were gone out of the city, and not yet far off, Joseph said unto his steward, Up, follow after the men; and when thou dost overtake them, say unto them, Wherefore have ye rewarded evil for good? 5 Is not this it in which my lord drinketh, and whereby indeed he divineth? ye have done evil in so doing. 6 And he overtook them, and he spake unto them these same words. 7 And they said unto him, Wherefore saith my lord these words? God forbid that thy servants should do according to this thing: 8 behold, the money, which we found in our sacks' mouths, we brought again unto thee out of the land of Canaan: how then should we steal out of thy lord's house silver or gold? 9 With whomsoever of thy servants it be found, both let him die, and we also will be my lord's bondmen. 10 And he said, Now also let it be according unto your words: he with whom it is found shall be my servant; and ye shall be blameless. 11 Then they speedily took down every man his sack to the ground,

and opened every man his sack. 12 And he searched; he began at the eldest, and left at the youngest: and the cup was found in Benjamin's sack. 13 Then they rent their clothes, and laden every man his ass, and returned to the city. 14 And Judah and his brethren came to Joseph's house; for he was yet there: and they fell before him on the ground. 15 And Joseph said unto them, What deed is this that ye have done? wot ye not that such a man as I can certainly divine? 16 And Judah said, What shall we say unto my lord? what shall we speak? or how shall we clear ourselves? God hath found out the iniquity of thy servants; behold, we are my lord's servants, both we, and he also with whom the cup is found. 17 And he said, God forbid that I should do so: the man in whose hand the cup is found, he shall be my servant; and as for you, get you up in peace unto your father. 18 Then Judah came near unto him, and said, O my lord, let thy servant, I pray thee, speak a word in my lord's ears, and let not thine anger burn against thy servant: for thou art even as Pharaoh. 19 My lord asked his servants, saying, Have ye a father, or a brother? 20 And we said unto my lord, We have a father, an old man, and a child of his old age, a little one; and his brother is dead, and he alone is left of his mother, and his father loveth him. 21 And thou saidst unto thy servants, Bring him down unto me, that I may set mine eyes upon him. 22 And we said unto my lord, The lad cannot leave his father: for if he should leave his father, his father would die. 23 And thou saidst unto thy servants, Except your youngest brother come down with you, ye shall see my face no more. 24 And it came to pass when we came up unto thy servant my father, we told him the words of my lord. 25 And our father said, Go again, buy us a little food. 26 And we said, We cannot go down: if

ANNOTATIONS—continued

The end is reached in the hour of their greatest trial. Joseph reveals himself to them, Benjamin is united with him, the warrior-king and the rejected saviour are one; and then fulness of blessing ensues for all the sons of Israel. The richest portion in Egypt is given to Jacob and his family. The Egyptians serve them. So shall Israel have the choicest of this world's riches; kings be nursing fathers, queens nursing mothers to the nation (Isa. 49: 23).

Thus we have a picture of the portion to be enjoyed under a glorified Christ, formerly rejected and despised. Joseph nourishes not only Egypt, but also his father's household, as Christ will meet the need of the world and Israel—the best is to be Israel's portion. It suggests the headship of Israel in the kingdom-glory.

It is of interest to note that God appeared to Jacob as the God of Isaac, not of Abraham (46: 1-3). It is His character as the God of resurrection, both as relating to Christ and Israel, that the place of blessing and power is realized.

Finally, Joseph brings all under Pharaoh's absolute power (47: 13-27). This is the subjugation of all things in the kingdom under the reign of Christ. This leads to the thought of eternity and God all in all. Cf. 1 Cor. 15: 24-28; Zech. 14: 9; Rev. 11: 15-18; Dan. 2: 44, 45; 7: 24-27; Jer. 23: 1-6; Isa. 12; Ezek. 39: 25-29.

our youngest brother be with us, then will we go down: for we may not see the man's face, except our youngest brother be with us. 27 And thy servant my father said unto us, Ye know that my wife bare me two sons: 28 and the one went out from me, and I said, Surely he is torn in pieces: and I saw him not since: 29 and if ye take this also from me, and mischief befall him, ye shall bring down my gray hairs with sorrow to the grave. 30 Now therefore when I come to thy servant my father, and the lad be not with us; seeing that his life is bound up in the lad's life: 31 it shall come to pass, when he seeth that the lad is not, that he will die; and thy servants shall bring down the gray hairs of thy servant our father with sorrow to the grave. 32 For thy servant became surety for the lad unto my father, saying, If I bring him not unto thee, then I shall bear the blame to my father for ever. 33 Now therefore, I pray thee, let thy servant abide instead of the lad a bondman to my lord; and let the lad go up with his brethren. 34 For how shall I go up to my father, and the lad be not with me? lest peradventure I see the evil that shall come on my father.

CHAPTER FORTY-FIVE

1 Then Joseph could not refrain himself before all them that stood by him; and he cried, Cause every man to go out from me. And there stood no man with him, while Joseph made himself known unto his ^{kk}brethren. 2 And he wept aloud; and the Egyptians and the house of Pharaoh heard. 3 And Joseph said unto his brethren, I am Joseph: doth my father yet live? And his brethren could not answer him; for they were troubled at his presence. 4 And Joseph said unto his brethren, Come near to me, I pray you. And they came near. And he said, I am Joseph your brother, whom ye sold into Egypt. 5 Now therefore be not grieved, nor angry with yourselves, that ye sold me hither: for God did send me before you to preserve life. 6 For these two years hath the famine been in the land; and yet there are five years, in the which there shall neither be earing nor harvest. 7 And God sent me before you to preserve you a posterity in the earth, and to save your lives by a great deliverance. 8 So now it was not you that sent me hither, but God: and he hath made me a father to Pharaoh, and lord of all his house, and a ruler throughout all the land of Egypt. 9 Haste ye, and go up to my father, and say unto him, Thus saith thy son Joseph, God hath made me lord of all Egypt: come down unto me, tarry not: 10 and thou shalt dwell in the land of Goshen, and thou shalt be near unto me, thou, and thy children, and thy children's children, and thy flocks, and thy herds, and all that thou hast: 11 and there will I nourish thee; for yet there are five years of famine; lest thou, and thy household, and all that thou hast, come to poverty. 12 And, behold, your eyes see, and the eyes of my brother Benjamin, that it is my mouth that speaketh unto you. 13 And ye shall tell my father of all my glory in Egypt, and of all that ye have seen; and ye shall haste and bring down my father hither. 14 And he fell upon his brother Benjamin's neck, and wept; and Benjamin wept upon his neck. 15 Moreover he kissed all his brethren, and wept upon them: and after that his brethren talked with him. 16 And the fame thereof was heard in Pharaoh's house, saying, Joseph's brethren are come; and it pleased Pharaoh ^{mw}well, and his servants. 17 And Pharaoh said unto Joseph, Say unto thy brethren, This do ye: lade your beasts, and go, get you unto the land of Canaan; 18 and take your father and your households, and come unto me:

and I will give you the good of the land of Egypt, and ye shall eat the fat of the land. 19 Now thou art commanded, this do ye; take you wagons out of the land of Egypt for your little ones, and for your wives, and bring your father, and come. 20 Also regard not your stuff; for the good of all the land of Egypt is yours. 21 And the children of Israel did so; and Joseph gave them wagons, according to the commandment of Pharaoh, and gave them provision for the way. 22 To all of them he gave each man changes of raiment; but to Benjamin he gave three hundred pieces of silver, and five changes of raiment. 23 And to his father he sent after this manner; ten asses laden with the good things of Egypt, and ten she asses laden with corn and bread and meat for his father by the way. 24 So he sent his brethren away, and they departed; and he said unto them, See that ye fall not out by the way. 25 And they went out of Egypt, and came into the land of Canaan unto Jacob their father, 26 and told him, saying, Joseph is yet alive, and he is governor over all the land of Egypt. And Jacob's heart fainted, for he believed them not. 27 And they told him all the words of Joseph, which he had said unto them; and when he saw the wagons which Joseph had sent to carry him, the spirit of Jacob their father revived. 28 And Israel said, It is enough; Joseph my son is yet alive: I will go and see him before I die.

CHAPTER FORTY-SIX

1 And Israel took his journey with all that he had, and came to Beer-sheba, and offered sacrifices unto the God of his father Isaac. 2 And God spake unto Israel in the visions of the night, and said, Jacob, Jacob. And he said, Here am I. 3 And he said, I am God, the God of thy father: fear not to go down into Egypt; for I will there make of thee a great nation. 4 I will go down with thee into Egypt; and I will also surely bring thee up again; and Joseph shall put his hand upon thine eyes. 5 And Jacob rose up from Beer-sheba: and the sons of Israel carried Jacob their father, and their little ones, and their wives, in the wagons which Pharaoh had sent to carry him. 6 And they took their cattle, and their goods, which they had gotten in the land of Canaan, and came into Egypt, Jacob, and all his seed ^{mw}with him. 7 His sons, and his sons' sons with him, his daughters, and his sons' daughters, and all his seed brought he with him into Egypt. 8 And these are the names of the children of Israel, which came into Egypt. Jacob and his sons: Reuben, Jacob's firstborn. 9 And the sons of Reuben; Hanoch, and Phallu, and Hezron, and Carmi. 10 And the sons of Simeon; Jemuel, and Jamin, and Ohad, and Jachin, and Zohar, and Shaul the son of a Canaanitish woman. 11 And the sons of Levi; Gershon, Kohath, and Merari. 12 And the sons of Judah; Er, and Onan, and Shelah, and Pharez, and Zarah: but Er and Onan died in the land of Canaan. And the sons of Pharez were Hezron and Hamul. 13 And the sons of Issachar; Tola, and Phuvah, and Job, and Shimron. 14 And the sons of Zebulun; Seread, and Elon, and Jahleel. 15 These are the sons of Leah, which she bare unto Jacob in Padan-aram, with his daughter Dinah: all the souls of his sons and his daughters were thirty and three.

^{kk} Acts 7:13.

^l Acts 7:9.

^m Acts 7:13, 14.

^{mw} Acts 7:15.

*The meaning of the names in vers. 8-27 will be found in the Appendix.

16 And the sons of Gad; Ziphion, and Haggi, Shuni, and Ezbon, Eri, and Arodi, and Areli. 17 And the sons of Asher; Jimnah, and Ishuah, and Isui, and Beriah, and Serah their sister: and the sons of Beriah; Heber, and Malchiel. 18 These are the sons of Zilpah, whom Laban gave to Leah his daughter; and these she bare unto Jacob, even sixteen souls. 19 The sons of Rachel Jacob's wife; Joseph, and Benjamin. 20 And unto Joseph in the land of Egypt were born Manasseh and Ephraim, which Asenath the daughter of Potipherah priest of On bare unto him. 21 And the sons of Benjamin; Belah, and Becher, and Ashbel, Gera, and Naaman, Ehi, and Rosh, Muppim, and Huppim, and Ard. 22 These are the sons of Rachel, which were born to Jacob: all the souls were fourteen. 23 And the sons of Dan; Hushim. 24 And the sons of Naphtali; Jahzeel, and Guni, and Jezer, and Shilem. 25 These are the sons of Bilhah, which Laban gave unto Rachel his daughter, and she bare these unto Jacob: all the souls were seven. 26 All the souls that came with Jacob into Egypt, which came out of his loins, besides Jacob's sons' wives, all the souls were *threescore and six; 27 and the sons of Joseph, which were borne him in Egypt, were two souls: all the souls of the house of Jacob, which came into Egypt, were *threescore and ten. 28 And he sent Judah before him unto Joseph, to direct his face unto "Goshen; and they came into the land of Goshen. 29 And Joseph made ready his chariot, and went up to meet Israel his father, to Goshen, and presented himself unto him; and he fell on his neck, and wept on his neck a good while. 30 And Israel said unto Joseph, Now let me die, since I have seen thy face, because thou art yet alive. 31 And Joseph said unto his brethren, and unto his father's house, I will go up, and show Pharaoh, and say unto him, My brethren and my father's house, which were in the land of Canaan, are come unto me; 32 and the men are shepherds, for their trade hath been to feed cattle; and they have brought their flocks, and their herds, and all that they have. 33 And it shall come to pass, when Pharaoh shall call you, and shall say, What is your occupation? 34 that ye shall say, Thy servants' trade hath been about cattle from our youth even until now, both we, and also our fathers: that ye may dwell in the land of Goshen; for every shepherd is an abomination unto the Egyptians.

CHAPTER FORTY-SEVEN

1 Then Joseph came and told Pharaoh, and said, My father and my brethren, and their flocks, and their herds, and all that they have, are come out of the land of Canaan; and, behold, they are in the land of Goshen. 2 And he took some of his brethren, five men, and presented them unto Pharaoh. 3 And Pharaoh said unto his brethren, What is your occupation? And they said unto Pharaoh, Thy servants are shepherds, both we, and also our fathers. 4 They said moreover unto Pharaoh, For to sojourn in the land are we come; for thy servants have no pasture for their flocks; for the famine is sore in the land of Canaan: now therefore, we pray thee, let thy servants dwell in the land of Goshen. 5 And Pharaoh spake unto Joseph, saying, Thy father and thy brethren are come unto thee: 6 the land of Egypt is before thee; in the best of the land make thy father and brethren to dwell; in the land of Goshen let them dwell: and if thou knowest any men of activity among them, then make them rulers over my cattle. 7 And Joseph brought in Jacob his father, and set him before Pharaoh: and Jacob blessed Pharaoh. 8 And Pharaoh said unto Jacob, How old art thou? 9 And Jacob said unto Pharaoh,

The days of the years of my "pilgrimage are a hundred and thirty years: few and evil have the days of the years of my life been, and have not attained unto the days of the years of the life of my fathers in the days of their pilgrimage. 10 And Jacob blessed Pharaoh, and went out from before Pharaoh. 11 And Joseph placed his father and his brethren, and gave them a possession in the land of Egypt, in the best of the land, in the land of Ramesses, as Pharaoh had commanded. 12 And Joseph nourished his father, and his brethren, and all his father's household, with bread, according to their families. 13 And there was no bread in all the land; for the famine was very sore, so that the land of Egypt and the land of Canaan fainted by reason of the famine. 14 And Joseph gathered up all the money that was found in the land of Egypt, and in the land of Canaan, for the corn which they bought: and Joseph brought the money into Pharaoh's house. 15 And when money failed in the land of Egypt, and in the land of Canaan, all the Egyptians came unto Joseph, and said, Give us bread: for why should we die in thy presence? for the money faileth. 16 And Joseph said, Give your cattle; and I will give you for your cattle, if money fail. 17 And they brought their cattle unto Joseph: and Joseph gave them bread in exchange for horses, and for the flocks, and for the cattle of the herds, and for the asses; and he fed them with bread for all their cattle for that year. 18 When that year was ended,

* The "66" does not include Jacob himself, nor Joseph and his two sons. The "70" includes them all; cf. Ex. 1:5; Deut. 10:22. Of course, Er and Onan (v. 12) are not reckoned. In Acts 7:14, Stephen says Jacob's kindred numbered "75 souls"; the possible explanation may be found in that the Septuagint Version of the O. T. adds to Gen. 46:20, two sons of Manasseh, and three of Ephraim which are recorded in Num. 26:35, 39; 1 Chron. 7:14, 20; others suggest Stephen's number includes wives of Jacob's sons not reckoned in Gen. Because of the addition made in v. 20 by the Septuagint, that Version reads v. 27 thus: "The sons of Joseph, which were born to him in Egypt were nine souls. All the souls of the house of Jacob, who came with Jacob into Egypt, were seventy-five." But the "nine" of this Version is an error, for at most the record gives seven to Joseph. Stephen's statement appears to omit Joseph and his family, and refers only to Jacob and his kindred which came down to Egypt. This would be from the Genesis account 66 plus Jacob equals 67, then the additional 8 to make up 75 would be wives of his sons. Rachel and Leah it would appear were already dead (Gen. 35:19; 49:31) when Jacob came down; Judah's wife also (38:12), and probably others too, reducing the number by 8.

ⁿ drawing near: others, region of Hercules (god of strength and endurance).

[†] Goshen is "the field of Zoan" (Ps. 78:12, 43); these words of Joseph may have a double meaning: if these events took place during the supremacy of the "Shepherd kings," foreign rulers who had conquered Egypt, their ancestral occupation would give them favor in the eyes of Pharaoh, while on the other hand these foreign rulers were hated and an abomination to the Egyptians, who ultimately cast off their yoke (Cf. Ex. 1:8), and to have the shepherd family of Jacob settled in Goshen would not only provide the best of pasture for their flocks and herds, but also avoid too close a contact with the native Egyptians who despised such an occupation and those so employed.

ⁿⁿ Cf. Heb. 11:13.

they came unto him the second year, and said unto him, We will not hide it from my lord, how that our money is spent; my lord also hath our herds of cattle; there is not aught left in the sight of my lord, but our bodies, and our lands: 19 wherefore shall we die before thine eyes, both we and our land? Buy us and our land for bread, and we and our land will be servants unto Pharaoh; and give us seed, that we may live, and not die, that the land be not desolate. 20 And Joseph bought all the land of Egypt for Pharaoh; for the Egyptians sold every man his field, because the famine prevailed over them: so the land became Pharaoh's. 21 And as for the people, he removed them to cities from one end of the borders of Egypt even to the other end thereof. 22 Only the land of the priests bought he not; for the priests had a portion assigned them of Pharaoh, and did eat their portion which Pharaoh gave them: wherefore they sold not their lands. 23 Then Joseph said unto the people, Behold, I have bought you this day and your land for Pharaoh: lo, here is seed for you, and ye shall sow the land. 24 And it shall come to pass in the increase, that ye shall give the fifth unto Pharaoh, and four parts shall be your own, for seed of the field, and for your food, and for them of your households, and for food for your little ones. 25 And they said, Thou hast saved our lives: let us find grace in the sight of my lord, and we will be Pharaoh's servants. 26 And Joseph made it a law over the land of Egypt unto this day, that Pharaoh should have the fifth; except the land of the priests only, which became not Pharaoh's. 27 And Israel dwelt in the land of Egypt, in the country of Goshen; and they had possessions therein, and grew, and multiplied exceedingly.

28 And Jacob lived in the land of Egypt seven-teen years: so the whole age of Jacob was a hundred forty and seven years. 29 And the time drew nigh that Israel must die: and he called his son Joseph, and said unto him, If now I have found grace in thy sight, put, I pray thee, thy hand under my thigh, and deal kindly and truly with me; bury me not, I pray thee, in Egypt: 30 but I will lie with my fathers, and thou shalt carry me out of Egypt, and bury me in their buryingplace. And he said, I will do as thou hast said. 31 And he said, Swear unto me. And he swore unto him. And Israel bowed himself upon the 'bed's' head.

CHAPTER FORTY-EIGHT

1 And it came to pass after these things, that one told Joseph, Behold, thy father is sick: and he took with him his two sons, Manasseh and Ephraim. 2 And one told Jacob, and said, Behold, thy son Joseph cometh unto thee: and Israel strengthened himself, and sat upon the bed. 3 And Jacob said unto Joseph, God Almighty appear unto me at Luz in the land of Canaan, and blessed me, 4 and said unto me, Behold, I will make thee fruitful, and multiply thee, and I will make of thee a multitude of people; and will give this land to thy seed after thee for an everlasting possession. 5 And now thy two sons, Ephraim and Manasseh, which were born unto thee in the land of Egypt, before I came unto thee into Egypt, are mine; as Reuben and Simeon, they shall be mine. 6 And thy issue, which thou begetteth after them, shall be thine, they shall be called after the name of their brethren in their inheritance. 7 And as for me, when I came

° Heb. 11:21.

from Padan, Rachel died by me in the land of Canaan in the way, when yet there was but a little way to come unto Ephrath: and I buried her there in the way of Ephrath; the same is Beth-lehem. 8 And Israel beheld Joseph's sons, and said, Who are these? 9 And Joseph said unto his father, They are my sons, whom God hath given me in this place. And he said, Bring them, I pray thee, unto me, and I will bless them. 10 Now the eyes of Israel were dim for age, so that he could not see. And he brought them near unto him; and he kissed them, and embraced them. 11 And Israel said unto Joseph, I had not thought to see thy face: and, lo, God hath shewed me also thy seed. 12 And Joseph brought them out from between his knees, and he bowed himself with his face to the earth. 13 And Joseph took them both, Ephraim in his right hand toward Israel's left hand, and Manasseh in his left hand toward Israel's right hand, and brought them near unto him. 14 And Israel stretched out his right hand, and laid it upon Ephraim's head, who was the younger, and his left hand upon Manasseh's head, guiding his hands wittingly; for Manasseh was the firstborn. 15 And he blessed Joseph, and said, God, before whom my fathers Abraham and Isaac did walk, the God which fed me all my life long unto this day, 16 the Angel which redeemed me from all evil, bless the lads; and let my name be named on them, and the name of my fathers Abraham and Isaac; and let them grow into a multitude in the midst of the earth. 17 And when Joseph saw that his father laid his right hand upon the head of Ephraim, it displeased him: and he held up his father's hand, to remove it from Ephraim's head unto Manasseh's head. 18 And Joseph said unto his father, Not so, my father: for this is the first-born; put thy right hand upon his head. 19 And his father refused, and said, I know, my son, I know: he also shall become a people, and he also shall be great: but truly his younger brother shall be greater than he, and his seed shall become a multitude of nations. 20 And he blessed them that day, saying, In thee shall Israel bless, saying, God make thee as Ephraim and as Manasseh: and he set Ephraim before Manasseh. 21 And Israel said unto Joseph, Behold, I die; but God shall be with you, and bring you again unto the land of your fathers. 22 Moreover I have given to thee one portion above thy brethren, which I took out of the hand of the Amorite with my sword and with my bow.

ANNOTATIONS—continued

Chs. 47:28 to 49:27.—JACOB again prominent, for the nation of which he is the progenitor is coming increasingly into view, and he is to be the prophet of its history.

vs. 28-31. Faith's outlook—the God-given inheritance. Jacob identifies himself with the word and promise of God.

Ch. 48. Joseph's part in it through his sons. Cf. Heb. 11:21. The outstanding lesson is the setting aside of nature's claims—Reuben, the firstborn, forfeits the birthright to Joseph (1 Chron. 5: 1, 2), and Manasseh to Ephraim. Death passes upon the claim of nature; that which is of it must give way, that what is spiritual may be preeminent. Thus the first man must give place to the Second, the first Adam to the Last Adam, the image of the earthy to the image of the heavenly One.

CHAPTER FORTY-NINE

1 And Jacob called unto his sons, and said, Gather yourselves together, that I may tell you that which shall befall you in the last days. 2 Gather yourselves together, and hear, ye sons of Jacob; and hearken unto Israel your father. 3 *REUBEN, thou art my firstborn, my might, and the beginning of my strength, the excellency of dignity and the excellency of power: 4 unstable as water, thou shalt not excel; because thou wentest up to thy father's bed; then defilest thou it: he went up to my couch. 5 SIMEON and LEVI are brethren; instruments of cruelty, ^otheir habitations. 6 O my soul, come not thou into their secret; unto their assembly, mine honour, be not thou united: for in their anger they slew a man, and in their ^uselfwill they digged down a wall. 7 Cursed be their anger, for it was fierce; and their wrath, for it was cruel: I will divide them in Jacob, and scatter them in Israel. 8 JUDAH, thou [art he] whom thy brethren shall praise: thy hand shall be in the neck of thine enemies; thy father's children shall bow down before thee. 9 Judah is a lion's whelp: from the prey, my son, thou art gone up: he stooped down, he couched as a lion, and as an old lion; who shall rouse him up? 10 The sceptre shall not depart from Judah, nor a lawgiver from between his feet, until ^uShiloh come; and unto him shall the ^qgathering of the people be. 11 Binding his foal unto the vine, and his ass's colt unto the choice vine; he washed his garments in wine, and his clothes in the blood of grapes: 12 his eyes shall be red with wine, and his teeth white with milk. 13 ZEBULUN shall dwell at the haven of the sea; and he shall be for a haven of ships; and his border shall be unto Zidon. 14 ISSACHAR is a strong ass couching down between two burdens: 15 and he saw that rest was good, and the land that it was pleasant; and bowed his shoulder to bear, and became a servant unto tribute. 16 DAN shall judge his people, as one of the tribes of Israel. 17 Dan shall be a serpent by the way, an adder in the path, that biteth the horse heels, so that his rider shall fall backward. 18 I have waited for thy salvation, O Lord. 19 GAD, a troop shall overcome him: but he shall overcome at the last. 20 Out of ASHER his bread shall be fat, and he shall yield royal dainties. 21 NAPHTALI is a hind let loose: he giveth goodly words. 22 JOSEPH is a fruitful bough, a fruitful bough by a well: his branches run over the wall. 23 the archer have sorely grieved him, and shot at him, and hated him: 24 but his bow abode in strength, and the arms of his hands were made strong by the hands of the mighty one of Jacob; (from thence is the ^ushepherd, the ^ustone of Israel;) 25 even by the God of thy father, who shall help thee; and by the Almighty, who shall bless thee with blessings of heaven above, blessings of the deep that lieth under, blessings of the breasts, and of the womb: 26 the blessings of thy father have prevailed above the blessings of my progenitors unto the utmost bound of the everlasting hills: they shall be on the head of Joseph, and on the crown of the head of him that was separate from his brethren. 27 BENJAMIN shall raven as a wolf: in the morning he shall devour the prey, and at night he shall divide the spoil.

28 All these are the twelve tribes of Israel: and this is it that their father spake unto them, and blessed them; every one according to his blessing he blessed them. 29 And he charged them, and said unto them, I am to be gathered unto my people: bury me with my fathers in the cave that is in the field of Ephron the

Hittite, 30 in the cave that is in the field of Machpelah, which is before Mamre, in the land of Canaan, which Abraham bought with the field of Ephron the Hittite for a possession of a buryingplace. 31 There they buried Abraham and Sarah his wife; there they buried Isaac and Rebekah his wife; and there I buried Leah. 32 The purchase of the field and of the cave that is therein was from the children of Heth. 33 And when Jacob had made an end of commanding his sons, he gathered up his feet into the bed, and yielded up the ghost, and was gathered unto his people.

CHAPTER FIFTY

1 And Joseph fell upon his father's face, and wept upon him, and kissed him. 2 And Joseph commanded his servants the physicians to embalm his father: and the physicians embalmed

- * Name-meanings in Appendix.
^o their agreement, or contracts; but others prefer weapons, swords—the sense of the Heb. is doubtful.
^u wantonness they houghed oxen.
^q peace-bringer: bringer of prosperity.
^{qq} obedience of the peoples be.
^r John 10; Heb. 13: 20; 1 Pet. 2: 25; 5: 4; Ps. 23; 80: 1; Zech. 13: 7.
^s Isa. 28: 16; 1 Pet. 2: 6; Ps. 118: 22; Matt. 21: 42-44; Acts 4: 11; Dan. 2: 34, 35, 45; Eph. 2: 20.
^t ch. 23.

ANNOTATIONS—continued

Ch. 49: 1-27. Jacob's blessing of his sons. It is a prophetic forecast of the nation's history.

REUBEN, who loses his place and excellency because of sin, pictures the nation in its failure under the first covenant.

SIMEON and LEVI, who by confederacy and natural force, work only evil, must suffer scattering and weakening thereby. These features have marked the nation's history to its utter confusion.

JUDAH is the royal tribe, from whom, according to God's purpose, Messiah was to spring. To Him shall the gathering be; thus shall the scattering and division caused by evil be overcome.

ZEBULON, ISSACHAR, and DAN suggest Israel's history in relation to the Gentiles, commercially as under their heel, and finally under the Antichrist. Ver. 18 is the attitude of the Remnant in the final scenes of the history here suggested. Cf. Isa. 8: 9-22; 28: 14-29.

GAD, ASHER, and NAPHTALI give the features of the salvation mentioned in ver. 18—victory, enjoyment of the royal portion, and liberty.

JOSEPH and BENJAMIN are the double type of Christ, under whose hand that salvation alone can be realized.

Chapters 49: 28-50: 26. THE FINAL ACCOMPLISHMENT OF GOD'S PURPOSES in view—the victory of faith.

Chs. 49: 28-50: 14. Jacob dies and is buried with his fathers, so that both in his expressed desire and Joseph's fulfilment of it faith declares itself as resting upon the promises of God.

Israel. 3 And forty days were fulfilled for him; for so are fulfilled the days of those which are embalmed: and the Egyptians mourned for him threescore and ten days. 4 And when the days of his mourning were past, Joseph spake unto the house of Pharaoh, saying, If now I have found grace in your eyes, speak, I pray you, in the ears of Pharaoh, saying, 5 My father made me swear, saying, Lo, I die: in my grave which I have digged for me in the land of Canaan, there shalt thou bury me. Now therefore let me go up, I pray thee, and bury my father, and I will come again. 6 And Pharaoh said, Go up, and bury thy father, according as he made thee swear. 7 And Joseph went up to bury his father: and with him went up all the servants of Pharaoh, the elders of his house, and all the elders of the land of Egypt, 8 and all the house of Joseph, and his brethren, and their flocks, and their herds, they left in the land of Goshen. 9 And there went up with him both chariots and horsemen: and it was a very great company. 10 And they came to the threshing-floor of ^uAtad, which is beyond Jordan; and there they mourned with a great and very sore lamentation: and he made a mourning for his father seven days. 11 And when the inhabitants of the land, the Canaanites, saw the mourning in the floor of Atad, they said, This is a grievous mourning to the Egyptians: wherefore the name of it was called ^vAbel-mizraim, which is beyond Jordan. 12 And his sons did unto him according as he commanded them: 13 for his sons carried him into the land of Canaan, and buried him in the cave of the field of Machpelah, which Abraham bought ^{vv}with the field for a possession of a buryingplace of Ephron the Hittite, before Mamre. 14 And Joseph returned unto Egypt, he, and his brethren, and all that went up with him to bury his father, after he had buried his father.

15 And when Joseph's brethren saw that their father was dead, they said, Joseph will peradventure hate us, and will certainly requite us all the evil which we did unto him. 16 And they sent a messenger unto Joseph, saying, Thy father did command before he died, saying, 17 So shall ye say unto Joseph, Forgive, I pray thee now, the trespass of thy brethren, and their sin; for they did unto thee evil: and now, we pray thee, forgive the trespass of the servants of the God of thy father. And Joseph

wept when they spake unto him. 18 And his brethren also went and fell down before his face: and they said, Behold, we be thy servants. 19 And Joseph said unto them, Fear not: for am I in the place of God? 20 But as for you, ye thought evil against me; but God meant it unto good, to bring to pass, as it is this day, to save much people alive. 21 Now therefore fear ye not: I will nourish you, and your little ones. And he comforted them, and spake kindly unto them. 22 And Joseph dwelt in Egypt, he, and his father's house: and Joseph lived a hundred and ten years. 23 And Joseph saw Ephraim's children of the third generation: the children also of ^uMachir the son of Manasseh were brought up upon Joseph's knees. 24 And Joseph said unto his brethren, I die; and ^vGod will surely visit you, and bring you out of this land unto the land which he sware to Abraham, to Isaac, and to Jacob. 25 And Joseph took an oath of the children of Israel, saying, God will surely visit you, and ye shall ^{vv}carry up my bones from hence. 26 So Joseph died, being a hundred and ten years old: and they embalmed him, and he was put in a coffin in Egypt.

^u bramble, or the buck-thorn.

^v mourning of the Egyptians.

^{vv} Acts 7: 16.

^u sold, or a salesman; cf. Num. 26: 29; 32: 39; Josh. 17: --

^x Ex. 3: 16.

^y Ex. 13: 19; Josh. 24: 32; Acts 7: 16; Heb. 11: 22.

ANNOTATIONS—continued

vs. 15-26. Joseph with his brethren in the ministry of grace and goodness, and in testimony to the purposes of God for them, of which his preserved body and his charge concerning it, were to constantly remind them. Joseph thus is marked in the history as one in whom there is no change—his grace, his love, his ministry abide. It is even so with our Joseph — He changes not.

"JESUS CHRIST, THE SAME YESTERDAY, TODAY, AND FOREVER."

APPENDIX

- 1.—The Cherubim.
- 2.—The "Sons of God."
- 3.—Map showing distribution of nations, Gen. 10.
- 4.—Meanings of Names: Gen. 10: 14; 36; 46: 8-27.
- 5.—Chronological tables: Adam's creation to the Exodus.

1.—THE CHERUBIM

(The following remarks are selected and adapted from the book on "THE TABERNACLE," by Mr. S. Ridout, pp. 276-286.)

With regard to the meaning of the word cherub, cherubim, authorities differ greatly. It has been suggested that it is derived from a word meaning "to prohibit from a common use," hence "to consecrate;" the word would then mean a guard or keeper. Another thought has been that of "one permitted to draw near." Still others have connected it with "griffins," derived from a Persian word to grasp or hold, as guardians of treasure. It has been thought to be derived from a root meaning "to ride," suggesting a chariot, in explanation of Psalm 18:10, 11. One suggests a derivation from the word "to engrave," as being particularly characteristic of these figures, and would thus connect them with the Greek and Latin words "to write." But it must be remembered that the engraved form was but the expression of what already had an existence, and to give a name to the delineation of an object rather than the object itself is unnatural. Lastly, it has been suggested that it is compounded of two words, meaning "As pleaders," or "adversaries." This last is a possible derivation, and accords well with the evident significance of the cherubim. But I hesitate to pronounce definitely in view of so many suggestions, and would narrow them down to the last one, and that from the word "to approach"—"those who have access," and thus who are guardians of the Divine presence. It is striking that we have them referred to so early in the Scriptures, as though well known; and it would seem that we can gather their meaning more readily from their work than from the significance of their names (pp. 276, 277).

Gen. 3:24 indicates that the cherubim were guardians to keep man from that which he had forfeited, the right to the tree of life. While it is not said that the sword was in the hand of the cherubim, their being mentioned so closely together would identify their purpose [compare as suggestive of their work, Num. 22:23; 1 Chron. 21:16].

For other references to the cherubim compare Num. 7:89; Ex. 25:22; 2 Sam. 6:2; 2 Kings 19:15; Ps. 91:1; 97:1, 2. The cherubim seem clearly to represent the divine attributes of righteousness and its execution in judgment, which is the basis of all true government, human or divine, the only guarantee of the stability of that which is beneath its sway. . . . The primary thought conveyed by these scriptures is that of them being supports or guardians of the throne of God in His absolute righteousness and judgment. Cf. Ps. 18:10; 1 Chron. 28:18. Thus the cherubim are seen associated with the throne of God, and so with the chariot upon which Jehovah rides, borne on, as it were, in resistless power throughout His creation.

This brings us to a similar passage where this thought is enlarged, in Ezekiel 1:4-28. The terrible majesty of God is seen in the cloud and the devouring fire, and the brightness of His glory (ver. 4). In connection with this the "living creatures" appear—four of them, not two. These are described with considerable minuteness; they had the likeness of a man (ver. 5), which suggests intelligence, but with four faces—of a man, a lion, an ox and an eagle. These four faces suggest: intelligence in the human face; fearless authority in the lion; strength in the ox; and swift, heavenly flight in the eagle. The feet, "like the soles of a calf's foot," would suggest stability, and the hands of a man and the eyes upon the wheels show the predominance of intelligence rather than mere power. The wings suggest their heavenly character, and in that way would remind us of the angels "that excel in strength, that do His commandments, hearkening unto the voice of His word" (Ps. 103:20). "The living creatures ran and returned as the appearance of a flash of lightning" (ver. 14)—"His ministers a flame of fire"—instantaneous and swift obedience to the control of the Spirit (ver. 12). Then the wheels are described—those awful symbols of the resistless power of God rolling on in their course—high unto heaven, and bearing upon them the throne and Him who sat upon it, "the likeness as of the appearance of a Man above upon it" (ver. 26).

Here we have in divine detail "the chariot of the cherubim," the chariot on which the Almighty Jehovah goes forth in His government and judgment. Here the throne is in motion, passing with resistless majesty from place to place of His wide creation.

This vision is again described in Ezek. 10, and there the "living creatures" are called cherubim; we see the action of judgment also in the "coals of fire."

In Isa. 6:1-8 we have seraphim and not cherubim. The etymology of seraphim is disputed, though it seems clearly to be derived from one of two roots: "to burn," and "to be great, noble." If the former meaning is taken, we would have the suggestion of devouring fire; and if the latter, the thought seems to be of princely dignity—"principalities and powers" (Eph. 3:10), or archangels (Jude 9).

The employment of the seraphim is worship rather than judgment: "Holy, holy, holy is the Lord of hosts: the whole earth is full of His glory" (ver. 3). In the presence of this unutterable glory, the prophet is abased to the very dust; he cries, "Woe is me, for I am undone." But it is the holiness of love, whose judgment for sin has already been visited upon Another; for the live coal from off the altar speaks of a fire which has fed upon the sacrifice and the incense upon it; the live coal touches the unclean lips (as of a leper, see Lev. 13:45) and purges away all iniquity.

In the book of the New Testament symbols (Revelation 4:6-8), we have the characteristic features of the cherubim and seraphim combined. Like the former, they are described severally as lion, calf, man and eagle, and, like the latter, they ascribe worship to the triune God. Like the cherubim too they are connected with the judgments to be inflicted upon the earth (Rev. 6:1, etc.).

From the scriptures we have considered we conclude that these figures are symbols of God's intelligent creatures, for they give Him worship; that they are endowed with untold powers, for

they go and return with the speed of lightning; that they are closely connected with His governmental throne, and with the judicial execution of the righteous judgment of that throne. But let us look a little more closely at these facts.

We cannot think of them as being symbolic figures merely of divine attributes, for we could not conceive of God being worshipped by His own attributes, or of their being veiled with wings in His presence. It is only conscious personal beings who could thus present their adoration to Him. And yet these beings are identified in their office with the execution of divine righteousness. We must beware of intruding into those things which we have not seen, among which is a "religion of angels" (Col. 2: 18); but this does not debar us from gathering all that God has been pleased to reveal to us.

Both Old and New Testaments abound with passages referring to the existence, personality and ministry of angels. They are called literally "messengers"—for this is the significance of the word in Hebrew and Greek—and no doubt is left that they are heavenly messengers. Their estate is heavenly (see Gal. 1: 8; 2 Thess. 1: 7); and they are there as worshippers and servants of God (Job 1: 6; 38: 7; 1 Kings 22: 19). This last passage would almost suggest the position of the cherubim: "I saw the Lord sitting on His throne, and all the host of heaven standing by Him on His right hand and on His left"—they are grouped about His throne, ready to do His will. Angels were particularly used in connection with errands of mercy and of judgment: to announce to Abraham the birth of Isaac, in due time (Gen. 18: 2 with Heb. 13: 2); for the rescue of Lot out of Sodom (Gen. 19: 1); in ministry upon Jacob as he slept (Gen. 28: 12). They were present in great multitudes at Sinai, and gave character to the ministration of the law (Ps. 68: 17 with Acts 7: 53; Heb. 2: 2).

We have a higher thought in "the Angel of the Lord," spoken of frequently (Gen. 16: 7-13; 22: 11, 15; Ex. 3: 2; 23: 20; Judg. 2: 1, etc.), and who in a number of cases seems to be identical with the Lord Himself, who appears in this form, and at other times His representative. This is suggestive, and brings us back to the thoughts we have been gathering of the cherubim.

The cherubim then seem to have been well known as symbolic figures, setting forth in their composite forms the blending of all creature powers, and in their wings and close relationship with the throne of God, their heavenly, angelic character. They were thus symbols of the host of heaven, the angels, ministers of divine judgment and justice, associated with God as His servants in His government of the world. As such, they are His representatives, vested with His authority and, so far as needed, with His power. (See Matt. 13: 39, 41; 25: 31; Mark 8: 38, etc.) They are not the object of worship, but are themselves worshippers. But, as engaged in His service, they are His representatives, and therefore accompanied with the majesty which is part of the display of the presence of God Himself. (p. 286).

In Ezekiel, as we have seen, the cherubim of judgment are prominent in their association with the throne of God. In the 28th chapter we have mention of another, "the anointed cherub that covereth" (chap. 28: 14). The description is that of the "King of Tyrus," type of this world's splendor and power, and man as its ruler. But, as has been pointed out by others, the true ruler of this world, its "prince," is Satan (John 14: 30), and there are remarkable expressions here which would suggest superhuman dignity and privilege, and a more than human fall: "Thy heart was lifted up because of thy beauty: thou hast corrupted thy wisdom by reason of thy brightness" (ver. 17). Such was the fall through pride of him who, as one of the chief of God's creatures, would have been associated in judgment and rule with his Creator (p. 286).

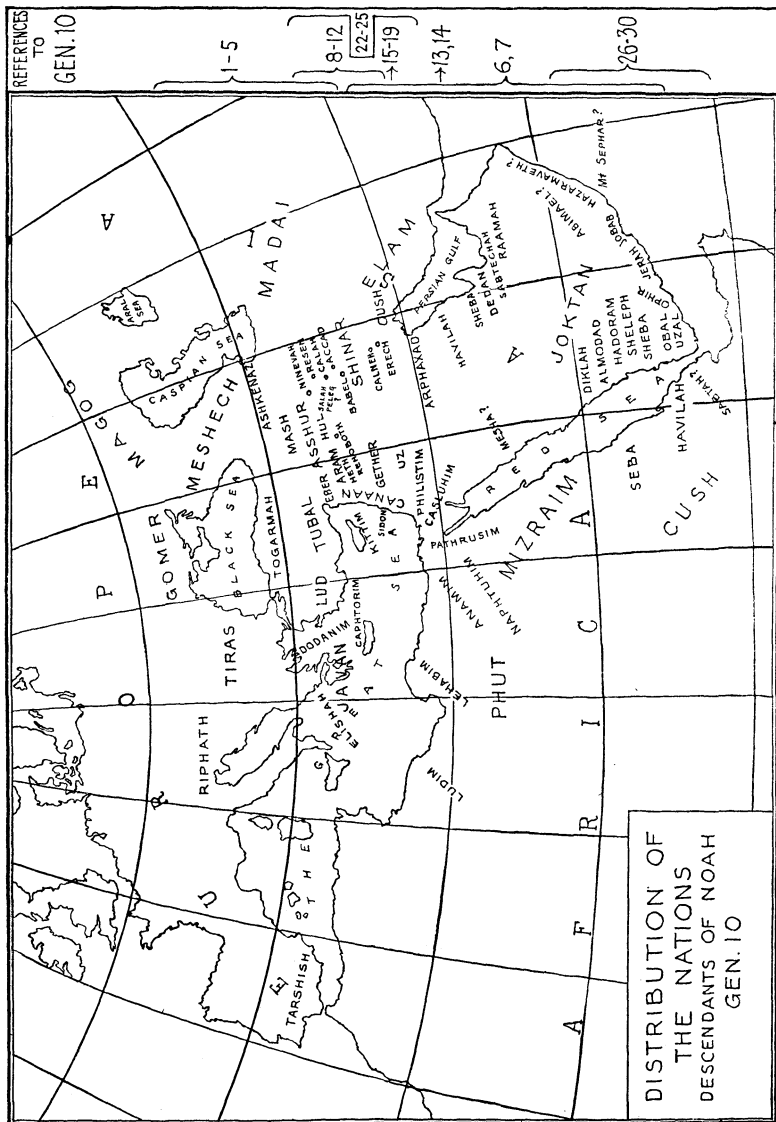
2.—"THE SONS OF GOD"

This expression occurs in Gen. 6: 2, 4. Elsewhere, Job 1: 6; 2: 1; 38: 7, in which angels are referred to. Ps. 29: 1; 89: 6 may also apply to angels. In Gen. 6 it is used in contrast to "daughters of men," and some conclude that this indicates that the "sons" are not of the same race, that of men, and are to be identified with the angels of Jude 6, whose fall appears to consist of forsaking the place of rule or power originally given to them, then leaving their own dwelling-place, and what they did appears described in the comparison made by the words, "in like manner," when referring to the horrible wickedness of Sodom, etc.; they, like the angels, debased themselves. Cf. Rom. 1: 26, 27; Lev. 18: 22-29. Those who favor this view find a further reference in 2 Pet. 2: 4, 5. Matt. 22: 30 and Heb. 1: 7 are urged against this view, but it is argued that these passages describe the normal state of unfallen angelic beings.

The contrary view is that these "sons" were those on earth who feared God (the Shem line), for which reason they are so designated (cf. Luke 3: 38); and that their sin consisted in intermarriage with the godless line of Cain. They left their place of separation, broke away from all restraint, and promiscuously married according to their own desires. Sensual, not spiritual, claims governed. It is to be observed that apart from this one expression, we are clearly in the region of humanity, and not of superhuman spirits; no previous intimation of such beings has been given. The language throughout is in relation to men, cf. vs. 1, 3, 4, 5, 6, 7. Thus it seems more logical to conclude that "the sons" are men also. That expressions of similar character to this, "the sons of God," are applied to men, cf. Ps. 73: 15; 80: 17; 82: 6; Deut. 32: 5; Hos. 1: 10.

In v. 4 it appears that two classes are referred to. The giants were an existing class when these ungodly unions took place; then the progeny of those unions—mighty men, men of renown. The first were not the children of those unions. Their name, Nephilim ("giants"), meaning "fallers," or "fallen ones," indicates those who were great physically and otherwise; what seemingly characterized them must have been great wickedness and violence, to such ends they exerted their power and influence; perhaps through these those unions were consummated from which came the heroes of old—the latter class mentioned.

GENESIS



4.—MEANINGS OF NAMES

CHAPTERS 10, 14, 36; 46: 8-27

A

Abimael—my father is what god? or my father is from God; or father of fatness.
Accad—only a pitcher. Others, hand, from to bind, or tie fast.
Achbor—a mouse.
Adah—ornament, or, he adorned.
Admah—earthiness.
Aholibamah—tent of the high place.
Ajah—falcon: kite.
Akan—oppression.
Almodad—not measured; or immeasurable, immense.
Alvah—iniquity: above is Jah; or, exaltation, from to ascend, rise, increase.
Alvan—their ascent: iniquitous one.
Amalek—people of lapping (or, licking up).
Amalekites—gentile of Amalek—people of lapping (or, licking up).
Amorite—a sayer. Others, mountainous.
Amraphel—sayer of darkness: fall of the sayer.
Anah—afflicted: answered.
Anamim—affliction (or answer) of the waters.
Aram—exalted.
Aran—a wild goat: I shall shout for joy.
Ard—I shall subdue.
Arel—a lion is my God: he cursed my God.
Arioch—lion-like; or, great lion.
Arkite—my gnawing; or flight.
Arodi—probably, I shall subdue: I shall roam.
Arphaxad—I shall fail as the breast: he cursed the breast-bottle.
Arvadite—gentile of Arvad—I shall break loose, or, a straying.
Asenath—see 41: 45.
Ashbel—a man in God: a man of Baal: fire of Bel: I will make a path. Others, reproof of God.
Asher—see 30: 13.
Ashkenaz—a man as sprinkled: fire as scattered.
Ashteroth Karnaim—double-horned mind readers: double-horned flocks.
Asshur—a step.
Avith—overturning.

B

Baal-hanan—Baal is gracious: lord of grace.
Babel—confusion (by mixing).
Bashemath—see 26: 34.
Becher—a dromedary: first-born.
Bedad—solitary; or, separate, separation.
Bela—swallowing; or, a devouring, destruction.
Belah—swallowing.
Benjamin—see 35: 18.
Beor—a burning.
Bera—in the evil. Others, gift, present.
Beriah—in evil; or, calamity.
Bilhah—see 30: 4.
Bilhan—their decrepitude. Others, terror, bashful.
Birsha—in wickedness. Others, son of malice, or, stout man.
Bozrah—a fold; or, fortification.

C

Calah—full age.
Calneh—the wail is complete.
Canaan—a trafficker.
Caphtorium—masculine plural of Caphtor—as if to interpret: knop: he bowed down to spy out.
Carmi—my vineyard; or vinedresser.
Casluhim—as forgiven ones.
Chedorlaomer—as binding for the sheaf: generation of a handful; or, a handful of sheaves.
Cheran—as shouting for joy: their lamb: their pasture.
Cush—black: terror. Others, multitude, assembly.

D

Dan—see 30: 6.
Dedan—their love: their moving: their proceeding; or, progress.
Diklah—date-palm: the beaten-small fainted.
Dinah—see 30: 21.
Dinhabah—give thou judgment; or, yielding oil.
Dishan—their threshing: their treading.
Dishon—a thresher: the pygarg.
Dodanim—their loves (?)

E

Ebal—heaps of nothing: heaps of confusion; or, stripped of foliage.
Eber—beyond: the other side (as having crossed over).
Edom—red.
Edomites—gentile of Edom.
Ehi—my brother.
Elah—a terebinth: an oak.
Elam—their heaps: suckling them: eternal, or long duration.
Eliphaz—God of fine gold: my God has refined.
Elishah—my God has disregarded.
Ellasar—God is chastener.
Elon—might.
Emims—terror.
El-paran—the power of their adorning.
En-mishpat—fount of judgment.
Ephraim—see 41: 52.
Er—see 38: 3.
Erech—long.
Eri—my awaking: my stirring up.
Esau—shaggy: his doings: or, hairy, rough.
Eshban—fire of discernment; or, reproof.
Ezbon—hasting to discern: I will be enlargement.
Ezer—treasure.

G

Gad—see 30: 11.
Gatam—reach thou the end: their touch.
Gaza—she was strong.
Gera—the cud: a grain: sojourning.
Gerar—dragging away: ruminating: sojourning, hence, a lodging, or inn.

Gershon—an outcast.
Gether—a proud spy. Others, dregs, sediment.
Girgasite—a stranger drawing near (?); or, inhabitant of the clay country.
Gomer—completion.
Gomorrah—bondage. Others, abundance of water, the water covered.
Goshen—drawing near (?).
Guni—my defender (?). Others, form or likeness; painted with colors.

H

Hadad—noisy.
Hadar—honor.
Hadoram—their honor.
Haggi—my feast.
Ham—hot, perhaps black, as made so by heat. (ch. 10: 1).
Ham—tumult; he raged (in ch. 14: 5; different form from ch. 10: 1).
Hamathite—gentile of Hamath—enclosure of wrath.
Hamul—pitied.
Hanoch—dedicated.
Havilah—anguish (as travail-pain).
Hazarmaveth—enclosure of death.
Hazezon-tamar—archer of the palm-tree (?); or, pruning of the palm: division of the palm.
Heber—a company; enchantment.
Heman—crushed; crusher.
Herndan—their desire.
Heth—terror.
Hezron—enclosed; arrow of song; division of song.
Hittite—see 23: 10.
Hivite—showers of life; livers. Others, viler.
Horites—patronymic of Hori—my cave; my whiteness; my noble: cave-ite.
Hul—to have pain.
Huppim—coverings.
Husham—their haste.
Hushim—hastens; or, hastening.

I

Iram—their city.
Ishmael—see 16: 11.
Ishuah—he shall equalize.
Israel—see 32: 28.
Issachar—see 30: 18.
Isu—he will justify me.
Ithran—their abundance: their excellence.

J

Jaalam—he will hide.
Jachin—he will establish.
Jacob—see 25: 26; 32: 28.
Jahleel—the hope of God.
Jahzeel—God will divide (apportion).
Jamin—the right hand.
Japheth—spreading, enlargement.
Javan—the effervescing (one): mired. Others, soft.
Jebusite—gentile of Jebus—he will be trodden down, or, a treading under foot.
Jemuel—he will be made to slumber of (by) God; or, may God circumcise him.

Jerah—lunar.
Jetheth—a tent pin; nail.
Jeush—he will succor. Others, assembly, probably as coming together for counsel.
Jezer—imagination; form; purpose.
Jinnah—right-handed; he will number.
Job—he will cry.
Jobab—he will cause crying; or, a howling (as of wild beasts).
Joktan—he will be made small.
Joseph—see 30: 24.
Judah—see 29: 35.

K

Kadesh—apartness (set apart for purpose).
Kenaz—the nest sprinkled (?) Or, a hunting.
Kittim—beaters down; crushers.
Kothath—waiting; obedient; assembly.
Korah—ice: bald.

L

Lasha—unto blindness (by covering the eyes). Others, a chasm in the earth.
Leah—see 29: 24.
Lehabim—flames; blades (as glittering).
Levi—see 29: 34.
Lotan—their covering.
Lud—to the firebrand: travailing; or, born.
Ludim—to the firebrands: travailings.

M

Madai—my measures; my garments: what is enough. Others, middle, or midst.
Magdiel—my preciousness is God.
Magog—overtopping; covering; or, extension
Malchiel—my King is God.
Manahath—resting-place.
Manasseh—see 41: 51.
Matred—causing pursuit; continuing; or, propeller, driver.
Mash—he departed; he felt (groped).
Masrekah—place of the choice vine.
Mehetabel—God's best; or, God is the Benefactor.
Merari—my bitterness.
Mezahab—waters of gold.
Meshech—a drawing: a purchase (as mechanical advantage).
Mesha—waters of devastation; making to forget;
Mibzar—a fortress.
Midian—contention; strife.
Mizraim—double straitness; possibly, fortification, fortress.
Mizzah—from sprinkling; or, fear.
Moab—from father: what father?
Muppim—shakings: wavings.

N

Naaman—pleasantness.
Nahath—rest; descent.
Naphtali—see 30: 8.
Naptuhim—openings.
Nebajoth—see 25: 13.
Nimrod—we will rebel.
Nineveh—offspring of ease; offspring abiding.
Noah—rest.

O

Obal—heaping confusion; or, stripped of foliage.
Ohad—he shouted.
Omar—I will say. Others, eloquent; high.
On—see 41: 50.
Onam—their vigor (masculine): their iniquity.
Onan—see 38: 4.
Ophir—reducing to ashes; or, fat.

P

Padan-aram—see 28: 2.
Pathrusim—gentile of Pathros—a morsel moistened.
Pau—they cried.
Peleg—a channel (as a cleft, dividing); or, division.
Phallu—wonderful.
Philistim—gentile of Philistia — wallowing. Others, sojourning.
Pharez—see 38: 29.
Phut—afflicted.
Phuvah—he was scattered (as by a puff, a blow).
Pinon—distraction; or darkness.
Poti-pherah—see 41: 50.

R

Raamah—thunder.
Rachel—see 29: 16.
Rehoboth—broad places.
Rephaims—the dead: giants: healers.
Resen—a bridge.
Reuben—see 29: 32.
Reuel—associate ye with God: tend ye God. Or, friend of God.
Riphat—slander: fault.
Rosh—head: chief.

S

Sabtah—he compassed the chamber; or, the mark.
Sabtechah—he compassed the seat, or, the smiting. Others, a smiting.
Salah—a missile (as sent forth). Others, shoot, sprout.
Samlah—enwrapping; or, garment.
Saul—requested.
Seba—drink thou.
Seir—shaggy: hairy: goat-like.
Sephar—enumeration: census.
Serah—the prince breathed.
Sered—fright (?): stubbornness subdued.
Shammah—desolation: appalment.
Shaveh—equality: plain — **Kiriathaim** — double city.
Shaul—asked for.
Sheba—he who is coming.

Shelah—see 38: 5.

Sheleph—a drawing out.

Shem—a name, or renown (from a root, be high).

Shemeber—name of soaring (literally, name of wing); or, soaring on high.

Shepho—his bareness: his prominence; or, nakedness, baldness.

Shillel—recompense.

Shimron—a guardian.

Shinab—father's tooth: change of father. Others, the father's rest.

Shinar—tooth of the city (?): change of the city.

Shobal—flowing: shooting (forth): waving.

Shuni—my rest.

Siddim—cultivators: furrows; or, plains.

Sidon—hunting.

Simeon—see 29: 33.

Sinite—gentile of Sin—thorn: clay: mire.

Sodom—fettered.

T

Tarshish—she will cause poverty: she will shatter. Others, a breaking in pieces, destruction.

Teman—southward.

Temani—gentile of Teman.

Tidal—thou shalt be cast out of the Most High: thou shalt be cast out from above. Others, fear, or veneration.

Timnah—thou wilt withhold.

Tiras—he crushed the search. Others, desire.

Togarmah—thou wilt break her.

Tola—a worm (used in dying crimson, or scarlet).

Tubal—thou shalt be bought. Others, issue (cf. ch. 4: 22).

U

Uz—counsel.

Uzal—I shall be flooded; or, progressing.

Z

Zaavan—their removal: their disquiet.

Zarah—see 38: 30.

Zebulun—see 30: 20.

Zeboim—gazelles: troops.

Zemarleth—gentile of Zemaraim—double woolens.

Zepho—his watching; or, expectation.

Zerah—a rising.

Zibea—versicolor: dyer: hyena (?).

Zilpah—flippant-mouth: to drop, trickle.

Ziphion—the watchful.

Zoar—bringing low; or, smallness.

Zohar—whitening.

Zuzims—roving creatures; or, a wandering nation.

5.—CHRONOLOGICAL NOTES

1. Two systems of B. C. dating are shown on the charts, these depend on whether the long or short method of reckoning is adopted for the period from the Exodus to the fourth year of Solomon as mentioned in 1 Kings 6: 1. Alternate charts covering this period will be found in Handbook on Joshua-Judges. In either case the B. C. dating is based upon the synchronism of Nebuchadnezzar's first year and Jehoiakim's fourth year (Jer. 25: 1) which is taken to be 605 B. C. From this starting-point the chronology of the Kings-period is built up step by step according to the Bible text. This will be shown in the Handbook on Kings.

The following gives the general result, showing how the B. C. dates are fixed according to the longer or shorter reckoning of the Joshua-Judges period:

Jehoiakim's 4th year—B. C. 605—the 416th year of the Kings-period.
Add 415 years, including Solomon's first.

B. C. 1020—Solomon's 1st year.
" 1019 " 2nd "
" 1018 " 3rd "

LONG RECKONING

B. C. 1017	" 1017	" 4th "	which is the 480th year after the Exodus (1 Kings 6: 1).
Add 590 years to Exodus.	Add 479		years to Exodus.
<hr/>			
B. C. 1607	B. C. 1496—year of Exodus.		
Add 852	Add 852		years to the Flood (see chart).
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B. C. 2459	B. C. 2348—year of Flood.		
Add 1656	Add 1656		years to creation of Adam (see chart).
<hr/>			
B. C. 4115	B. C. 4004—year of Adam's creation.		

2. The reign of Hammurabi, who is identified with Amraphel of Gen. 14, is indicated according to the early and later datings of this famous king's reign as given by present day authorities. These dates appear to give the extreme in either direction. In any case they fall into relation with Abraham's time, and in particular with his early years in the land. This synchronism offers a very interesting study of the times during which Abram lived, both before and after his call by God when still in Ur.

3. The book of Exodus opens in the days when Moses was born. As noted on the chart, his birth would take place 59 years after Joseph's death. It would be during these fifty years that the change of ruling power came in Egypt, probably very soon after Joseph's death. This change finds its historical synchronism in the overthrow of the Shepherd kings, or Hyksos, by the XVIII Dynasty, which is known as the "New Kingdom," in contrast to what is called the "Middle Kingdom" before the Hyksos period, and the still more ancient "Old Kingdom" of Egyptian history. The commencement of the New Kingdom is variously given by Egyptologists, ranging from Wiederman's early date of B. C. 1750 to Breasted's late date of B. C. 1580; between we have Petrie, B. C. 1587, and others giving B. C. 1635, or 1685. Even with this variation a relation is established between the commencement of the XVIII Dynasty and the period following the death of Joseph (Ex. 1: 6-8).

* * * * *

4. The Hebrew text is followed in these charts. It is well, however, to mention that there are differences found as to the chronology of these periods in the Septuagint (the Greek translation of the Hebrew Scriptures made about 200 years before Christ), the Samaritan Pentateuch, and Josephus, as follows:

Period	Hebrew	Septuagint	Samaritan Pentateuch	Josephus
From Adam to the Flood.	1656 years	2242, or 2262 years. (Variation in texts).	1307 years.	2256 years
From the Flood to Abraham's call.	422 years	1302 years.	1072.	His data as given in different parts of his works vary, but a general agreement with the Hebrew may be worked out.

For details the student must consult the standard commentaries and encyclopaedias.

