

THE BIBLE STUDENT

A Bible Study Quarterly
for Young People, Adult Bible Classes,
and Home Study

By

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THE FIRST AGE OF THE WORLD



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DIRECTIONS

These lessons may be studied by Bible classes according to customary lines, the leader or chairman reading the basic lesson material (**printed in heavy black type**) and the class members in rotation reading the other material, looking up Scripture references, and answering questions.

Wherever practical or desirable, the following scheme of class organization may be adopted:

Organize the class in groups of three. If the class numbers more than thirty, make groups of four or more. The number of groups in the class should never be more than ten.

Each group chooses a group leader who holds office for one quarter or for one year, as the class may decide.

The group leaders serve in rotation as class leaders, each in one meeting, until all have served, when the leader of group number one serves again as class leader, and so through to group number ten.

The class leader of each meeting takes his or her place at the table with the chairman, who is the pastor or some one appointed by him or chosen with his approval.

The chairman, if chosen by the class, will serve one quarter, or a year, as the class may determine. He has general control of the meeting and directs the study of the lessons during the Bible hour. He may apportion details of this work to the class leader as he may see fit.

You will note that each lesson consists of opening devotion, lesson study material, and closing devotion. The chairman, or in his absence the class leader, opens and closes each meeting by reading the prayers and Scripture lessons indicated and by announcing the hymns.

The passage to be studied in a particular lesson as well as all portions printed in **heavy type** are read by the class leader. The comment on the lesson printed in ordinary Roman type (like this) is read by the group leaders, in rotation.

All material printed in italics (*slanting letters*) is read by the class, each group being given one section in rotation. A member of group One reads the first italicized section, looks up and reads texts referred to (all other members of the class looking up these texts in their own Bibles), and answers any question printed in that section. The next section is taken up precisely in the same way by group number two and so on. These sections may be so assigned to the groups for study in advance.

The chairman will intersperse as he sees fit explanations and application, supplementary to the material contained in the printed lessons. He will also give opportunity for questions by members of the class, in addition to the question material of the lesson. He will also occasionally ask a member to tell the contents of a chapter, or paraphrase a story in his own words. Written reports of this nature may be called for at intervals. The lessons are considered not as a maximum but as a minimum for Bible class work. Frequent opportunity should be given to the members of the class to sing hymns of their own choice especially at

the close of the meeting. The hymns indicated are numbered according to the new Lutheran hymn-book of the Missouri Synod as well as of the Wisconsin Synod. Where necessary, the Wisconsin Hymnal numbers indicate substitutes. When singing hymns the class ought to rise.

The group leaders see to it that the members have their Bibles with them. They also distribute the hymnals, and in other ways aid in the management of the class and its work.

In the use of these lessons, the utmost variety is permissible. For instance, it is possible to leave all italicized lesson study material for home work. Or written reports may be asked, each group reporting on one of the numbered portions. At first the looking-up of texts will take much time, but there is no better way to get acquainted with the whole Bible. If the texts to be looked up (referred to in italicized portions) are assigned in advance to individuals (or to groups), there will be a saving of time for the class meeting.

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PREFACE

The lessons in this number of the Bible Student treats the first eleven chapters of the Book of Genesis, comprising the history of the Kingdom of God from the Creation to Abraham.

It will be noted that when questions apt to raise considerable discussion are submitted, less text material and comment are provided, thus causing an unequal amount of printed matter in the lessons here submitted. In actual use, the time necessary for the study of these lessons will, nevertheless, prove of equal length for all, or nearly so.

However, the writer cannot too much emphasize the **flexibility** of the system advocated in these lessons. He has aimed at the elimination of all rigid form. The object is not at all to cover the same number of verses in each lesson. Again, the sessions of the class need not be of the same length but may vary from 40 minutes to 60 or more. Discussion should flow freely, even if only one section of a lesson is finished in that session of the class. There is no reason why these twelve lessons should be forced through in exactly twelve meetings of the class, or why each meeting should last exactly one hour.

It is, of course, to be preferred for practical reasons, to have the length of session limited to a certain time, as 60 minutes. Average classes will, ordinarily, complete each manual in twelve lessons. But if one question or Scripture reference should elicit discussion which claims even half the lesson hour, no harm is done, but quite the reverse. If the author could achieve this result, that classes actually discuss the Bible and its doctrines, success would be achieved even though a class spent an entire year on just one lesson quarterly. The lesson material is so divided that short sections of the Scriptures are the subject of study, and the end of any section may fitly be made the conclusion of the session's work, if the time is exhausted.

Not all classes are alike. Some will ask many questions, others few, some will work fast, others slow. It is believed that the average class will be able to complete each of the twenty-four lessons within a sixty minute study period. If it is found that the study of the lessons transgresses this allowance of time, various expedients may be used in order to complete each manual in twelve weeks. 1) The reading of the lesson texts, as suggested in the directions above, by the class-leader instead of verse by verse by members of the class; this will mean a saving of time if the class leader has carefully studied the text in advance so as to insure rapid reading. 2) The various sections which constitute the lessons may be assigned in advance each to a student, or to a group of students, if the class is organized into groups. Such special advance work (in addition to the preliminary reading of the lessons which all students are expected to do) will very much speed up the work in class. 3) Each student (or group) may be given one Application or Question (the matter in italics, or slanting type), to report on when the class meets. 4) Out of each lesson an entire section may be assigned to the class, or to a group in the class, to be reported on at the next meeting. In such case, none of the lesson material of this section except the text itself would be read in class. The entire work on such section would consist in a report from members of the class. 5) The parallels from Jude in 2 Peter may be omitted. 6) The Meditation may be assigned for home reading.

Now some cautions and don'ts:

DON'T, for the sake of "getting through," omit the "Questions." These questions are designed to be **thought-compellers**. Furthermore, they are intended to call out discussion, action, so that the class does not merely listen to a lecture while in session but **studies the Bible and discusses it**.

DON'T omit looking up the references called for in the comment and questions. These references are essential to the understanding of the lesson. By looking them up, you enable the Bible to **interpret itself**. Hence these lessons cannot be properly used unless each member has a Bible at hand.

DON'T try to gain time by omitting the hymns. These have been selected with the greatest care and will add greatly to the deepening of impressions. Sing them, or at least sing a number of stanzas judiciously selected from each. They will prove a wonderful stimulant to the class.

Once more,

Don't omit the Questions, the References, the Hymns!

And now one more caution. Do not think, because many passages in these chapters from Genesis are familiar to us, that we cannot receive from them new knowledge, new impressions of divine truth, new strength for daily life, new comfort and hope. The Bible is an inexhaustible well of Living Water. You will never go in vain when you go to it for knowledge, strength, and consolation. You will find this to be true when you study these chapters. All that the editor's comment on these lessons can do is to remove the obstacles to the understanding of the text. His work is not a substitute for the work of the class, but only an aid to it. If it will open anew the eyes of our Bible student to the unsearchable riches of Christ and His salvation, the purpose which this Bible Study Quarterly is designed to serve has been served.

And may God bless you!

TH. GRAEBNER.

THE FIRST AGE OF THE WORLD

FIRST LESSON

THE CREATION

Genesis 1, 1-19

OPENING DEVOTION

Hymn No. 23: God who madest earth and heaven (Wisc. 305)

or No. 63 (Wisc. 174)

Scripture Reading: Psalm 104, 1-5

I. THE CREATION OF HEAVEN AND EARTH

Genesis 1, 1-2

1. In the beginning God (Elohim, the Almighty) created the heaven and the earth. 2. And the earth was without form, and void (a confused mass); and darkness was upon the face of the deep. And the Spirit of God moved (was brooding) upon the face of the waters.

Verse 1. The first book of Moses is called Genesis, a Greek word signifying (Book of) Origins or Beginnings, and its author is Moses, the prophet and law-giver. The Book of Genesis describes the creation of the universe, particularly of the earth, the origin of man and commencement of the human race and tells the early history of mankind, particularly of the chosen race, the Children of Israel. The first verses of its first chapter carry us back to the beginning of all things. God had existed from everlasting and has no beginning. He created all and existed before all things.

1. Read Psalm 90, 2.

2. To create means to make out of nothing. Read Hebrews 11, 3.

The word here used for God means the Almighty. In the Hebrew this is a plural noun, indicating the three persons of God, but is used with singular verbs, indicating that God is One.

Verse 2. The words "without form and void" signify a huge, shapeless mass of matter, a mixture of all elements; this original condition of the universe is by a Greek word called chaos. All was in darkness, giving no promise of that fair world of light, order, and life which was about to arise. On it brooded the Divine Spirit.

3. The work of Creation, then, is the work of the Triune God. Read Psalm 33, 6 and John 1, 1-3.

4. The theory of evolution directly contradicts the Bible account of Creation. According to this theory, matter existed from eternity and is infinite in extent. According to the Bible, God alone is infinite and eternal, while the world had a beginning of time and has limits of space. Read Isa. 57, 15; Isa. 40, 12; Acts 15, 18.

God Who is eternal; has measured the earth and the heavens; hence these are limited in space.

II. THE WORK OF THE FIRST DAY OF CREATION

Chap. 1, 3-5

3. And God said, Let 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 Day, and the darkness he called Night. And the evening and the morning were the first day (there was evening and there was morning, one day).

The work of the Six Days may be divided into two groups, (1) light, (2) air and water, (3) dry land and plants, (4) lights, (5) birds and fish, (6) animals and man.

Verses 3-5. Ten times the phrase "God said" is repeated in the Creation story. The Word by which all things were made, is the second person of the Trinity; Jesus Christ called the Word in John's Gospel, John 1, 1-3.

5. *Read also Hebrews 1, 1, 2.*

Every time the Word goes forth, instantaneous movement begins in the chaos. The First Day's work was the production of light throughout the universe. Scientists tell us that light is vibration of the ether. Whether it is this or whether it consists of fine particles, it first came into being when God said "Let there be light." Examining the light, God admired its excellence and pronounced it good.

6. *At once the change of night and day began. The words surely indicate a unit of time, corresponding to an ordinary day of twenty-four hours, reckoning it in the Hebrew manner of speech from sunset to sunset. How this regular change was brought about before the sun was created, we do not know.*

7. *For ordinary days the evolutionists substitute long periods of time during which the universe evolved. But read Genesis 2, 2, 3. and Exodus 20, 11. How do you prove from these texts that six ordinary days are meant?*

III. THE WORK OF THE SECOND DAY

Chap. 1, 6-8

6. And God said, Let there be a firmament in the midst of the waters, and let us divide the waters from the waters. 7. And God made 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 called the firmament Heaven. And the evening and the morning were the second day.

Verses 6-8. Firmament is the expanse of the atmosphere between the waters, resting on the waters of the earth and sustaining the vapors or upper waters in the form of clouds. The firmament was called heaven, literally, the heights. All life on earth depends upon this division of the waters, that evaporate from the earth and return in the form of rain, etc.

8. *Read Psalm 104, 1-3.*

9. *Hymn No. 68: Songs of praise the angels sang (Wisc. 184).*

IV. THE WORK OF THE THIRD DAY

Chap. 1, 9-13

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 (each according to its species) 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 (species), and the tree yielding fruit, whose seed was in itself, after his kind (species): and God saw that it was good. 13. And the evening and the morning were the third day.

Verses 9, 10. Mountains rose and valleys sank at the command of God. The depths and hollows of the earth's crust, great river valleys, lake and ocean beds were formed. The great outlines of the continents were established. But it was a world of lifeless plains and barren rocky peaks with raging seas between.

10. Read *Psalms 104, 5-10; also 2 Peter 3, 5.*

Verses 11-13. Three kinds of plants are mentioned: Food for the beasts of the field, vegetables and grains, and trees. These plants did not evolve from small beginning but were created each after its own kind, as distinct species, and they were not evolved from the dead minerals of the earth but were created, made by the Almighty Word. To the present time, the Word of God spoken on the third day is the power that sustains all plant life. His power is in the acorn and in the kernel of wheat, in every blade of grass.

V. THE WORD OF THE FOURTH DAY

Chapter 1, 14-19

14. And God said, Let there be lights (light-holders) 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 (govern) 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.

There now existed light, air, water and land. Plant life had commenced. Now begins a second series of operations. The light is permanently settled in the sun, the air and water are filled with fowl and fish: From the ground are called forth animals and from it is fashioned man.

Verses 14, 15. "Lights," as much as "light-holders," bodies giving or emitting light. The light which filled the universe was now made to radiate from the sun and the stars. They were to make permanent the change from darkness to light which was effected on the first day. Furthermore, they were to be signs, and they were to indicate the seasons of the year. Time was created with the first day's work; now it could be measured and subdivided by man.

11. Read *Luke 21, 25; Mark 13, 24; Acts 2, 19.*

Verses 16-19. The chief light-holder is the sun; the sun, the moon and all the hosts of the nightly heaven are His work. The heathen nations at the time of the Old Testament worshiped the sun and the stars; Israel was to know that these splendid bodies were mere creatures and not to be worshipped.

12. *The Old Testament contains many texts in which the vastness and beauty of the heavenly bodies are praised as a chief proof of the power and wisdom of the Almighty. Read Psalm 8, 3-4; 104, 19-24; 147, 4-5; Job 26, 7-14.*

CLOSING DEVOTION

Hymn No. 70: Give to our God immortal praise (Wisc. 69)
Prayer. Benediction

DAILY BIBLE READING:

Sunday: 1 Chronicles 10, 1-14
Monday: 1 Chronicles 11, 1-25
Tuesday: 1 Chronicles 12, 23-40
Wednesday: 1 Chronicles 13, 1-14
Thursday: 1 Chronicles 14, 1-17.
Friday: 1 Chronicles 15, 1-16
Saturday: 1 Chronicles 15, 25-16, 6.

SECOND LESSON

THE CREATION (Continued)

Genesis 1, 20-2, 7.

OPENING DEVOTION

Hymn No. 25: We lift our hearts to Thee (Wisc. 307)
or No. 60

Scripture Reading: Psalm 104, 16-35

VI. THE WORK OF THE FIFTH DAY OF CREATION

Chap. 1, 20-23

20. And God said, Let the waters bring forth abundantly the moving creature that hath life (swarm with swarms of living creatures) and fowl (birds) that may fly above the earth in the open firmament of heaven. 21. And God created great whales (monsters of the deep), and every living creature that moveth, which the waters brought forth abundantly, after their kind (species), and every winged fowl after his kind (species): 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.

Verses 20-23. Evolutionists declare that the animals of the air and of the sea are developed from lower forms of life; the Word of God teaches that it was the creative Word which first made the sea to "swarm with swarmer," and the air to be inhabited by winged animals. All animals which depend upon life in the water for their existence were created on the Fifth Day. The line which marks off the animals from the plants is fixed. Animals "have life," possess a vital principle. No plant ever brought forth an animal, and no animal produced plants. One distinguishing mark of the animals is that they are living creatures which move.

By the "whales" are meant the great monsters of the deep. All animals were created as distinct orders and species. Many of these have perished, as we know from their remains embedded in the rocks, but no new species has been developed or evolved. By blessing the animal creation God gave to it the power of propagation, or increase. This power is different in the different animals, some multiplying a thousand times in a day; but it is present in all.

VII. THE WORK OF THE SIXTH DAY

Chap. 1, 24, 25

24. And God said, Let the earth bring forth the living creature after his kind (species), cattle, and creeping thing, and beast of the earth after his kind (species): 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.

Verses 24, 25. Three well-developed classes of land animals are referred to: The large grass-eating four-footed beasts; the animals that creep on land (reptiles), and the wild beasts of the forest. Again the statement that God viewed His work and pronounced it perfect. Now the earth had been prepared for the advent of man, to crown God's creation.

VIII. THE WORK OF THE SIXTH DAY (CONCLUSION)

Chap. 1, 26-31

26. And God said, Let us make man in our image, after our likeness: and let them have dominion (rulership) over the fish of the sea, and over the fowl (birds) 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. 28. And God blessed them, and God said unto them, Be fruitful, and multiply, and replenish (fill) 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 everything 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 everything that he had made, and, behold, it was very good. And the evening and the morning were the sixth day.

Verses 26, 27. In the creation of man it is no longer "let the earth bring forth, etc.," but "Let us make." The expression implies a divine consultation; the Holy Trinity ("us") in its counsels resolved to make man. For man the word "Adam" is used, signifying "made of the ground." Yet he was to be an image of God. This image consists not in his power of reason and will, of language and thought, not in his upright posture or his features generally, but in his perfect holiness and his knowledge of God.

1. Explain how man exercises his dominion over the earth, the air, and the sea.

2. How may we justify the exploration of wildernesses, and the navigation of the sea and of the air?

Verses 27-31. These verses flatly contradict the theory of evolution, according to which man was developed by slow stages from the lower animals. The plural ("them") proves that also woman partook of the divine image and of the dominion over nature.

3. *How does Paul argue for the unity of the human race, Acts 17, 26?*

Observe that the earth and all that it contains was given over to man as his property. The plants (vegetables and fruits) were to be food; whether in the state of innocence man ate the flesh of animals is a question on which we know nothing. Nor can it be proven from verse 30 that animals subsisted only on plants. This verse teaches the general fact that the support of the animal kingdom is based on plant life. It is quite certain that also beasts of prey were in God's first Creation; and concerning these also He said that they were "very good."

4. *Man is inferior to the animal in many respects (strength, swiftness, instinct, etc.). Mention those qualities in which he is superior.*

5. *Hymn No. 62, 1-5: O that I had a thousand voices (Wisc. 168).*

IX. THE FIRST SABBATH

Chap. 2, 1-3

1. Thus the heavens and the earth were finished, and all the host (ordered multitudes) of them. 2. And on the seventh day God ended 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 (pronounced it holy): because that in it he had rested from all his work which God created and made.

Chapter 2, 1-3. The hosts or armies of heaven and earth were completed. The term hosts (ranks) indicates the plan and system which we find in the various orders of nature.

6. *Are you able to indicate such evidence of plan or purpose in the plant world?—in the animal world?*

To rest means to cease from labor. Not as if God had grown tired, but because His work was finished. He would now preserve and uphold His creatures and pour out His blessings upon them; through His power they would continue to live and multiply. But the plan of creation as God had conceived it in His mind was now carried out.

7. *For the salvation of man God never ceased to labor and labors to-day. John 5, 17.*

The Seventh Day which received the divine benediction was God's own great day of rest. As a memory of this day, Israel was commanded to rest every seventh day. However, it was not the Jewish Sabbath that God sanctified when He rested; Luther points out that Moses here says nothing about man's day but about God's; God's seventh day was man's first.

8. *The Sabbath as day of rest is not commanded in the New Testament age. Read Rom. 14, 5; Col. 2, 16, 17.*

In a figurative (picture) sense the Sabbath of God is likened to the rest which believers shall have in heaven after this life of toil. Read Hebrews 4, 9. where for "rest" the word "Sabbath-rest" is employed in the Greek.

X. THE CREATION OF MAN DESCRIBED

Chap. 2, 4-7

4. These are the generations (the history) of the heavens and of the earth when they were created, in the day that the Lord (Jehovah) 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 (when no plant of the field was yet in the earth, and no herb of the field had yet sprung up): for the Lord (Jehovah) 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 formed man of the dust of the ground, and breathed into his nostrils the breath of life; and man became a living soul.

Verses 4-6. Now follow the "generations," the onward movements from the time when God had completed His work. For man's purpose the earth had been provided by the Lord God. Wherever the Old Testament uses Lord, it is a translation of Jehovah; the name here first applied to God. It is the personal name of God and describes Him in His relation to man, as He Who reveals Himself, and makes covenants with man.

9. *The revealed God is Jesus Christ. He is the Jehovah (Lord) of the Old Testament. Read John 1, 18; 1 Cor. 1, 2. (Our LORD.)*

Before the plants had covered the ground, the earth was not yet habitable for man. But Jehovah caused it to rain and so prepared the ground for the vegetation which sprung up at the close of the third day. Then man was made (male and female) as told in the first chapter. The present narrative supplies some important details.

Verse 7. Man's body was taken from the ground. It is a combination of many elements,—hydrogen, oxygen, lime, iron, etc., and must be sustained to this day by food taken directly or indirectly from the soil of which it was made.

10. *Read the Psalmist's praise of God's wisdom as shown in the human body, Psalm 139, 14, 16.*

11. *By which commandment is the life of the body guarded?*

12. *How was man's body honored in the plan of salvation? Read Rom. 8, 23; 1 Cor. 6, 19.*

Into the body fashioned from the dust of the earth God breathed the breath of life. Beasts were made living beings simply through the Word of Creation; man received his life from an act of divine inbreathing. He received a soul; and thus became a person. Man is a son of God (Luke 3, 38); man is immortal.

13. *Read Christ's own testimony to the immortality of the human spirit, Matth. 22, 32.*

CLOSING DEVOTION

Hymn No. 61: Songs of immortal praise belong (Wisc. 183)

Prayer. Benediction

DAILY BIBLE READING:

Sunday: 1 Chronicles 16, 7-36.
Monday: 1 Chronicles 16, 37-17, 2.
Tuesday: 1 Chronicles 17, 3-15.
Wednesday: 1 Chronicles 17, 16-27.
Thursday: 1 Chronicles 18, 1-13
Friday: 1 Chronicles 19, 1-19
Saturday: 1 Chronicles 20, 1-8

THIRD LESSON

MAN IN THE GARDEN OF EDEN

Genesis 2, 8-25

OPENING DEVOTION

Hymn No. 561: O Paradise, O Paradise (Wisc. 166)

Scripture Reading: Rev. 22, 1-8

XI. THE GARDEN OF EDEN

Chap. 2, 8-17

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; and the tree of life also in the midst of the garden, and the tree of knowledge of good and evil.

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 Pison; that is it which compasseth the whole land of Havilah, where there is gold: 12. And the gold of that land is good: there is bdellium and the onyx stone. 13. And the name of the second river is Gihon: the same is it that compasseth the whole land of Ethiopia. 14. And the name of the third river is Hiddekel: that is it which goeth toward the east of Assyria. And the fourth river is Euphrates.

15. And the Lord God took the man, and put him into the garden of Eden to dress (cultivate) it and keep (protect) 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 thou shalt surely die.

Verses 8, 9. From the Persian word for garden, park, is derived the English word "paradise." The Garden of Eden was situated eastward of Palestine, indicating some district of Babylonia. The word Eden means delight and describes the beauty and fertility of the Garden.

1. *How would you argue against the opinion that originally the entire world was a paradise?*

2. *Whence is the term "the new paradise" derived? Read Rev. 22, 1, 2.*

In Paradise the senses of man feasted on the odors, colors, form and fruits of a wonderful plant life. Several trees had miraculous powers

of good and evil. Evidently man after the fall would have been able to avoid death by eating from the Tree of Life.

3. *Read chapter 3, 22-24.*

Whether the Tree of Life conferred immortality on Adam's body in the state of innocence (as Luther believed), no man can definitely say.

Verses 10-14. There are many opinions regarding these four rivers. Evidently there was one great stream which flowed out of or through Paradise. But whether the "heads" were four branches or were four sources of this main stream, nobody can tell. Pison means the full-flowing and Havilah might indicate India or Arabia, where gold, tree-gum and onyx stone are found, and Pison would then be the Ganges or the Indus. Gihon means deep flowing and Ethiopia was lower Arabia and the Nile country; the river is unidentified. Hiddekel is the Tigris; and the fourth river, the Euphrates. Eden was probably in some Babylonian province or in Armenia. As the Flood swept away all traces of it, no man will ever be able to locate it.

4. *The streams of grace are frequently called in Scripture the Water of Life. Ezek. 47, 1. 12. See also John 4, 10.*

Verses 15-17. Man before the fall was not permitted to live in indolence. He had gifts and abilities which fitted him for activity. He was placed in Eden to cultivate the garden and protect it from the beasts. Almost all nations have a tradition of a Golden Age of innocence when man lived in happiness and safety and when the earth had not yet the marks of sin. When in Eden, Adam was addressed by Jehovah. He is given permission to eat of all trees but one. The self-control and moral strength of Adam are tested. There was for him a freedom of choice which, indeed, made it possible for him to disobey. If so, he would obtain the knowledge of good and evil but it would be dearly bought. His life would be forfeited. He would cease to be immortal. And this change would occur on the instant when he would eat of the forbidden tree.

5. *What would you answer those who ask what kind of fruit grew on the Tree of Knowledge?*

6. *Hymn No. 293: We sing th' almighty power of God (Wisc. 144) or No. 121.*

XII. THE CREATION OF EVE

Chap. 2, 18-25

18. And the Lord God said, It is not good that the man should be alone; I will make him an help meet (suitable) 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 an 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, made he a woman, and brought her unto the man.

23. And Adam said, This is now (This time it is) 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 (cling) unto his wife: and they shall be one flesh. 25. And they were both naked, the man and his wife, and were not ashamed.

Verse 18. The creation of animals is again referred to in order to lead up to the narrative of the creation of woman. That man had been created on the sixth day, male and female, was told in the first chapter. The details concerning Adam's creation were next related and now the time, the reason, and the manner of Eve's creation are told. The creation of Eve arose out of man's need. There was nothing in nature corresponding to him, nothing of a nature similar to his. In order to supply man's need, as described, marriage is instituted; Eve is created.

7. *Help meet is not one word but two; man might have many helps (domestic animals, etc.) but had no help that would be meet, suitable for him. He had no adequate companion. What lesson is to be derived from this statement concerning man and woman?*

Verse 19, 20. Recording the fact that at this time the animals have been created the text says that God brought the beasts to Adam in order to be named. As each bird or four-footed beast was noted by Adam he gave it a name. It is evident that by this name the nature of each animal was expressed. This points to the great intelligence of the first man and to the perfection of his language. What we are able to learn only by hard study and imperfectly, he knew by a glance and perfectly. But he found no partner for himself in all creation. The Lord Jehovah was too high, the animals too low for such a partnership as his nature craved.

8. *On what points does this description of Adam not agree with man's origin as told by evolutionists? Was original man as here pictured a savage or apeman slowly groping his way to the use of speech, etc.?*

Verses 21-23. Whether Adam was created with a superfluous rib, or whether his body was mutilated when one was taken from his side is a question which those will ask who have inquired why the fish were not brought to Adam in the Garden of Eden to be named. The saying of Matthew Henry may be quoted: "The woman was not made out of man's head, to rule over him; nor out of his feet, to be trampled on by him; but out of his side, to be equal with him (though under his authority); under his arm, to be protected; and near his heart to be beloved." Of the rib it is said that God builded it into a woman. Bringing her to Adam is the origin of the marriage covenant. God is the author of the marriage institution. The twenty-third verse is Adam's cry of delight at finding a congenial, sympathizing companion, after failing to find one among the animals. The word for "woman" here used in the Hebrew is simply the feminine of "man." (Luther: Maennin.)

9. *How does Paul testify to woman's derivation from man, 1 Cor. 11, 8, 12?*

10. *What doctrine regarding woman's relation to man does St. Paul derive from this fact? 1 Cor. 11, 3, and 1 Tim. 2, 11-14. Compare 1 Cor. 14, 34, 35.*

Verses 24, 25. This is an inspired declaration of the Law of Marriage as the union of one man with one woman, the source of all human life, as indicated by the name given to the first woman (chapter 3, 20).

11. *Can you point out how marriage is necessary for orderly human society?*

12. *What is meant by the "forsaking of father and mother?" What does Christ conclude from this text, Matth. 19, 3-6?*

Because the souls of Adam and Eve were arrayed in purity, their bodies were made holy through the spirit which dwelt in them. The perfection of the first marriage relation made it possible for Paul to compare the union of Christ with His church to a marriage union, Eph. 5, 22-28.

13. *Read the description of heaven under the image of a marriage feast, Rev. 19, 7-9.*

CLOSING DEVOTION

Hymn No. 263: Holy, holy, holy (Wisc. 84)

Prayer. Benediction

DAILY BIBLE READING:

Sunday: 1 Chronicles 21, 1-13

Monday: 1 Chronicles 21, 14-30

Tuesday: 1 Chronicles 22, 1-19

Wednesday: 1 Chronicles 28, 1-10

Thursday: 1 Chronicles 28, 11-21

Friday: 1 Chronicles 29, 1-19

Saturday: 1 Chronicles 29, 20-30

FOURTH LESSON

THE FALL OF MAN

Genesis Chapter 3

OPENING DEVOTION

Hymn No. 408: Let me be Thine forever (Wisc. 123)

Scripture Reading: Matth. 4, 1-11

XIII. THE FALL OF MAN

Chap. 3, 1-7

1. Now the serpent was more subtil (cunning) than any beast of the field which the Lord God had made. And he said unto the woman, Yea, hath God (really) 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.

How long the state of innocence lasted we do not know. Nor shall we attempt to solve the problem how it was possible that an innocent being would become sinful. That the evil angels had fallen through sin from their former bliss and happiness we know from this story. We also know that God could not have been the author of their fall. Nor did he decree, as Calvin taught, that the human race should fall. But although we do not know how sin entered the universe we know how to escape its dominion and punishment, and that is the main thing.

Verses 1-3. The serpent originally was one of the most beautiful and gifted of God's creatures, hence was employed by the devil for his purpose of causing man to sin.

1. *Is there any indication that this story is only figurative? Read 2 Cor. 11, 3.*

2. *Does the text say that the serpent was the devil? But read Rev. 12, 9; 20, 2.*

3. *What was the purpose of the serpent's question?*

That the woman was not afraid of the reptile shows that there was not yet any hatred among the creatures. She was not suspicious of the serpent's designs, but her answer seems to show that her love and confidence towards God was already beginning to waver. Was He not too strict?—is implied in her answer.

Verse 4. Luther says: as God had preached to Adam so Satan now preaches to Eve. His object was to draw away Eve by his own word from that which God had said. His first question was intended to raise doubt: Had God really said? Now he proceeds to deny.

4. *Mention doctrines concerning which Satan tries to raise doubts in our mind.*

5. *The word "Satan" means accuser, slanderer, and liar. How does this conversation with Eve prove the correctness of this name? Read also John 8, 44.*

Verse 5. Satan charges God with being envious of His creatures' happiness and even makes him guilty of falsehood. He uses the trick of all deceivers by dressing his temptation in words of doubtful meaning, by mixing truth and falsehood.

Verse 6. Sin has the power of clothing the object of desire with a wonderful attraction. Temptation may approach us through any of the senses, chiefly through the eye and the ear. Eve stimulated her desire through the eyes.

6. *Read the warning of John, 1 John 2, 16, and the description of the origin of sinning, James 1, 13-15.*

7. *Man fell, being tempted. Satan fell without any temptation from the outside. As between Adam and Eve, Adam had the greater guilt, although Eve was the first to sin. The fall of man is called Adam's Fall. Romans 5, 12-14.*

8. *The nature of the first temptation was three-fold: To doubt God's goodness, to disbelieve his word, to make man the equal of God. Can you point out in the temptation of Christ the same three stages, Matth. 4, 3-9?*

Verse 7. Man realized his own shame and felt his weakness, unworthiness and impurity. Adam and Eve were conscious of their guilt. The divine image was lost. Only when it is restored can man be unashamed. Read Eph. 4, 24.

9. *Hymn No. 379: My soul, be on thy guard (Wisc. 138).*

XIV. WHO WAS TO BLAME?

Chap. 3, 8-13

8. And they heard the voice of the Lord God walking in the garden in the cool of the day (in the evening breeze): 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 (concerning which) 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.

Verses 8-13. God's questions were painfully direct but there could be no forgiveness unless man realized and confessed his sin.

10. *What does Adam's answer, verse 10, show—sorrow for sin or for its effects? Was this true repentance? Whom did he blame for his fall, verse 12? Whom did the woman blame? Can you make application of this?*

XV. JUST JUDGMENT AND REDEEMING MERCY

Chap. 3, 14-21

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 shalt bring forth children; and thy desire shall be to (your will shall bow to that of) thy husband and he shall rule over thee.

17. And unto Adam he said, Because thou hast hearkened (listened) 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 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 Eve; because she was the mother of all living. 21. Unto Adam also and to his wife did the Lord God make coats of skins, and clothed them.

Verses 14, 15. A curse is pronounced upon the devil and upon his agent, the snake. What its appearance had been we do not know, but hereafter it was degraded to become a crawler in the dust, and to be hated by the human race. This feeling is fixed and exists today. The

snake is an object of horror to man. But enmity exists also between the woman's seed and the serpent's seed. Some of Eve's children would have the devil's spirit and be ruled by him.

11. Read 1 John 3, 8-11.

He that came to destroy the works of the devil is in a special sense the woman's seed, being conceived by the Holy Ghost and born of the Virgin Mary. He was to crush Satan, but in this act was to be bruised; in order to conquer sin, Jesus had to be crucified.

12. What term in Isa. 53, 10 reminds us of this first promise of a Redeemer? Read also Hebrew 2, 14.

Verse 16-19. The first pair were to be subject to toil and trouble; Adam in tilling the ground and Eve in bearing children and yielding her will to her husband's.

13. In what respect, however, were man and woman to be equal? Read Gal. 3, 28.

14. How has God turned both sentences, the curse on woman and on man (work—family life) into a blessing?

Adam's sin filled the earth with sin, guilt and death. So this chapter answers the great question how has sin and evil, sickness and death entered human life; and it also indicates the escape which God's mercy provided from all these consequences of sin. Read Rom. 5, 18-24.

Verses 20, 21. In naming his wife "mother of the living," Adam proved his faith in the promise of the woman's seed. By clothing them, God proved to them His reconciling love.

XVI. THE LOSS OF PARADISE

Chap. 3, 22-24

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. Therefore the Lord God sent him forth (banished him) 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 cherubim, and a flaming sword which turned every way, to keep (guard) the way of the tree of life.

Verses 22-24. Man must die to be released from sin. An immortality of sin was not God's purpose for humanity. Therefore he shut up Eden, reserving the new Paradise for man's inheritance. The way of the Tree of Life was then to be opened and made free.

15. Concerning the cherubim, a higher order of angels, read Ezekiel chapter 1.

CLOSING DEVOTION

Hymn No. 270: Father, in whom we live (Wisc. 64)

Prayer. Benediction

DAILY BIBLE READING:

Sunday: 2 Chronicles 1, 1-17

Monday: 2 Chronicles 2, 1-18

Tuesday: 2 Chronicles 3, 1-17

Wednesday: 2 Chronicles 4, 1-22

Thursday: 2 Chronicles 5, 1-14

Friday: 2 Chronicles 6, 1-21

Saturday: 2 Chronicles 6, 22-31

FIFTH LESSON

CAIN AND ABEL

Genesis 4, 1-15

OPENING DEVOTION

Hymn No. 507: Whatever God ordains is good! (Wisc. 217)

Scripture Reading: Psalm 36

XVII. THE KINGDOM OF GOD AND THE FIRST PERSECUTION

Chap. 4, 1-8

And Adam knew Eve his wife; and she conceived, and bare (gave birth to) Cain, and said, I have gotten a man from the Lord (I have obtained the man, Jehovah). 2. And she again bare his brother Abel. 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 (looked with approval upon) Abel and to his offering: 5. But unto Cain and to his offering he had not respect. And Cain was very wroth (angry), 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 (Abel's) 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.

Verses 1. 2. The first pair now entered on their life experiences of labor and sorrow. Human history commences. Adam "knew his wife," recognized her nature, and the divine blessing now begins to take effect. Her first child was called Cain, meaning Acquisition or Possession. Luther translates her exclamation: "I have the man, the Lord." This exactly renders the Hebrew and indicates that Eve fondly believed that in her first child the promise of the Messiah (chapter 3, 15) was fulfilled. It is objected by some that she could not know that the Savior was to be a God-man, Jehovah in human form. But it is hard to say how much or how little God had then revealed of His plan of salvation. To mention one thing, it is clear that He had commended sacrifices, yet the Bible does not record when this was done. At any rate, the Hebrew text says plainly: "I have the man, Jehovah."

Abel's name signifies vanity. It may be that in Cain's actions Eve had already noticed that the fulfillment of the promise was not to be realized in her children.

Verses 3-5. In bringing their offerings, Abel brought the choicest and best he had. But there was more in his offering than simply quality. His offering was brought with confession of sin and hope in God's mercy.

1. How do we know this? Read Hebrews 11, 4. But we do not know how God showed His pleasure and His displeasure with the offerings. It may be that, as sometimes pictured, the smoke of one rose while that of the other fell, but the text does not explain.

Abel was accepted by God, regarded as righteous, considered as a justified person. Cain was not accepted, because his offering was brought without faith and without sorrow for sin. The result was that Abel was hated by Cain. It was not simply envy, because his brother's sacrifice was pleasing to God. It was the beginning of the world's hatred of the Church. What followed was the first persecution of God's kingdom by its enemies.

2. Read *Matth. 10, 34-36*. How is this hatred of the world accounted for? *1 John 3, 11-13*.

Verses 6-8. The Lord says: "If you, like Abel, present a right offering in a right spirit, will you not also have forgiveness? If you do not what is right, then sin will be sleeping on your doorstep, and when awakened will rise and overcome you. But if you show a right spirit you will maintain your right as the elder and the younger, Abel, will honor you as the first-born."

3. Verse 7 is difficult; pick out the various phrases as explained in the above.

We may believe that some time passed in angry debate between the brothers, but the crime, as described, whether suddenly conceived or deliberately planned, was red-handed murder.

4. How does the Bible make us all equally guilty with Cain? Read *1 John 3, 15*.

5. Hymn No. 419: *O Thou that hear'st when sinners cry (Wisc. 170)*.

XVIII. SENTENCE PRONOUNCED ON THE FIRST MURDERER

Chap. 4, 9-15

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 (wanderer) 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 (one) finding him should kill him.

Verse 9. God either spoke by Adam, as Luther holds, or through the voice of conscience, or from between the cherubim at Eden's gate.

6. Which of these explanations seems most acceptable to you?

Am I my brother's keeper? The world says No. Its gospel is that of selfishness. Its spirit is that of Cain. By this the Christian can test himself.

7. How shall we prove that we do not deny ourselves to be our brother's keeper? How would you distinguish between the Priest, the Levite, and the Good Samaritan in Christ's parable?

Verse 10-12. What a revelation to Cain, that He could not deny his guilt and that it was impossible to escape the all-knowing God!

8. *Does this same knowledge work on the conscience of murderers today? Can you give examples? Read Psalm 139, 7-12.*

The blood had not disappeared forever to be lost in the ground, as Cain had hoped; it cried for punishment of the murderer. Justice answers that Cain must bear the burden of his guilt. The earth itself was to be against him. No matter how fertile the ground, Cain was not to prosper and be happy upon it; driven by the pangs of his conscience, he would be forced to wander over the earth.

9. *While our guilt is as great as that of Cain, a better blood is crying for us to heaven. Read Hebrews 12, 22-24.*

Verses 13, 14. The German Bible translates: "my sin is greater than I can bear." The English translation is more exact. Cain was like Judas, not so much concerned about the great sin he had committed as about the punishment. The real cause of his despair was the sentence pronounced upon him, the points of which he recounts with horror. He says God drives him out; as a matter his sin and evil conscience drove him forth and God had announced to him only the sentence of the Law, which had been broken. To be hidden from the face of God is to live without His grace. (Deut. 31, 18.) And he feared the revenger of blood, the original law of mankind by which justice was meted out to murderers by a person's nearest relatives. Cain feared that from his father's family a blood avenger might arise. In the hundred and thirty years that had gone, Adam's descendants were not limited to the two brothers and their wives.

Verse 15. What kind of mark it was that Cain received has been a subject of much useless speculation. The Bible does not explain. It is enough to know that God in some way marked Cain as one under divine protection, so that no one would dare to harm him. Thus Cain was to have ample time for repentance.

10. *Review the Fifth Commandment, with Luther's explanation.*

CLOSING DEVOTION

Hymn No. 512: Come, ye disconsolate (Wisc. 57)

Prayer. Benediction

DAILY BIBLE READING:

Sunday: 2 Chronicles 6, 32-42

Monday: 2 Chronicles 7, 1-11

Tuesday: 2 Chronicles 7, 12-22

Wednesday: 2 Chronicles 8, 1-11

Thursday: 2 Chronicles 8, 12-18

Friday: 2 Chronicles 9, 1-14

Saturday: 2 Chronicles 9, 15-31

SIXTH LESSON

THE FIRST AGE OF FALLEN MANKIND

Genesis 4, 15—5, 32

OPENING DEVOTION

Hymn No. 357: O Lord of heav'n, and earth (Wisc. 161)

Scripture Reading: 1 John 3, 8-16

XIX. GROWTH AND ADVANCEMENT OF THE HUMAN RACE

Chap. 4, 16-24

16. And Cain went out from the presence of the Lord, and dwelt in the land of Nod, on the east of Eden. 17. And Cain knew his wife; and she conceived, and bare (gave birth to) Enoch; 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 Irad; and Irad begat (was the father of) Mehujael; and Mehujael begat Methusael; and Methusael begat Lamech.

19. And Lamech took unto him two wives; the name of the one was Adah, and the name of the other Zillah. 20. And Adah bare 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 (listen to) my speech: for I have slain a man to my wounding (for my wound) and a young man to my hurt (for my bruise), 24. If Cain shall be avenged sevenfold, truly Lamech seventy and sevenfold.

Verses 16-18. The situation of the land of Nod cannot be estimated further than that it was eastward of Eden; Nod means wandering. Cain was accompanied by his wife; who must have been his sister. Later the divine law forbade marriages in such near relationships, but if mankind was to multiply out of common stock, marriage of brothers and sisters had to be in the beginning.

1. *What was the relationship of Abraham to Sarah? (Genesis 20, 12.) What blood relation was there between the father and mother of Moses? (Exodus 6, 20.) In the legislation given through Moses to Israel the closest degree of relationship in which marriage is permitted is that of first cousins.*

Cain's son was called Enoch, "dedicated," the name evidently expressing the mother's wish that God might bless their saddened home. The cities which were built by Cain's descendants were probably forts enclosed with a wall for defense. As the years passed by, grandsons and great-grandsons were born in Cain's line; the names are similar to those in the line of Seth, but not identical.

Verses 19-24. Lamech was the first to pervert the ordinance of marriage by taking two wives. He had not the excuse of the patriarchs who took a second wife when the first was without children.

2. *Read Matth. 19, 7, 8. What does Jesus here mean by saying that greater liberty in marriage was first permitted "because of the hardness of heart?"*

We have here the beginning of human civilization. Jabel introduced the custom of living in tents, and was the first stock-raiser. Jubal, the inventor of the first stringed instrument and of the first wind instrument. Tubal-cain was the first metal worker.

3. *It is often assumed (although the Bible does not say it) that the descendants of Cain were a wicked race. If this was the case, we have here an early proof that civilization and godliness do not always go hand in hand. Can you give examples from modern or ancient times? Does this mean that Christianity is opposed to culture? Can you prove the reverse?*

The wild song of Lamech is quoted. It is a difficult verse. One church father wrote two entire books to explain it and at last pronounced that he had no explanation! It seems as if Lamech had been injured in a fight, but killed his adversary. His poem is a boastful song of vengeance. He proclaimed the "survival of the fittest"—the strongest will survive, vengeance to the limit for every hurt is the only law. Compare with Lamech's Rule of Revenge, Christ's Rule of Love, Matth. 18, 21, 22.

XX. THE BEGINNING OF THE GOSPEL MINISTRY

Chap. 4, 25, 26

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.

Verses 25, 26. Evidently Eve had had daughters before this, but now she was given another son, whose descendants were noted for their pious lives. Under Enos especially, men began to proclaim the divine promise and to unite in the worship of the true God. Whether the line between Adam and Noah, mentioned in the next chapter, were all prophets of God, we do not know; but of Enos, Enoch, and Noah we are told that such was their office. Undoubtedly sacrifices were brought, and the lines between the world and the Church were closely drawn, the godly being called Sons of God (chapter 6, 1).

4. *It is possible to estimate the population of the earth during the life-time of Adam. How old was Adam when Seth was born? The seventh from Adam in the line of Cain was Lamech, the seventh in the line of Seth was Enoch. At this time six hundred years must have passed. Abraham's stock less than four hundred years after his death amounted to 600,000. It follows that in Lamech's time there may have been well over one million people inhabiting the world. And while the great mass of humanity was steadily growing worse, the voice of the preacher was heard in the land, pointing to the promised Savior, and calling men to repentance.*

5. Hymn No. 483: *Jesus shall reign where'er the sun (Wisc. 112).*

XXI. GENEALOGY OF THE PATRIARCHS FROM ADAM TO NOAH

Genesis 5

Verses 1-5. "This" (the list which follows) "is the Book of the Generations of Adam." It traces the line of descent from Adam to Noah. Very probably Noah himself compiled this "book" and his children preserved it until the time of Moses. These lists were memorized by the ancient Israelites and for the sake of completeness a few words about man's creation are supplied.

6. *Can you mention a detail which was not told in chapters 1 and 2?*

Notice the words: "In his own likeness, after his image." Seth had the image of Adam's fallen nature, was born a sinner.

7. *This is the first text which teaches the doctrine of Original Sin. It is a doctrine very unpleasant to human pride, but is taught most plainly in Scripture. Read John 3, 6; Eph. 2, 3; Rom. 7, 18. In what, according to these texts, does original sin consist?*

8. *Is the human soul transmitted from parents or is it a new creation of God in each case? Which view agrees best with the doctrine of Original Sin?*

Verses 6-20. Enos to Jared. The long span of life of the antediluvian (man before the flood) is readily understood. Sin had not yet done its destructive work in the human body; only gradually did the diseases make inroads; and no doubt the food on which men lived was the most excellent. Above all, God wanted to have the witness to his Gospel carried down as far as possible by eye and ear witnesses.

9. *Make a table of patriarchs from Adam to Noah, using three columns: In the first column the name of the patriarch, in the second, year of birth of his first son, in the third, year (from Creation) in which he died.*

10. *The history of Creation and the First Promise could be directly transmitted to Abraham from Adam through Noah. Noah's father was 56 years old when Adam died. Noah's son Shem was 97 when the Flood set in and lived 149 years after birth of Abraham.*

Verses 21-23. Enoch to Noah: The shortest life among all these was that of Enoch, 365 years (a year of years), and the longest that of his son, Methuselah, 969. Enoch led a life of holy obedience and constant communion with God and finally was taken from this earth without seeing death.

11. *Read Hebrews 11, 5.*

12. *Mention a similar instance of translation from earth to heaven.*

13. *Of only two we know that they went to heaven in this manner. All other saints, even the apostles, died. Yet their walk with God, and also their end, was no less blessed. Read John 11, 26.*

The chief importance of this list is that we have here the links in the chain which leads from Adam to Noah, through him to Abraham, and through Abraham to the "Second Adam," Jesus Christ, who made good the transgression of the First.

CLOSING DEVOTION

Hymn No. 172: O God our Help in ages past (Wisc. 154)

Prayer. Benediction

DAILY BIBLE READING:

Sunday: 2 Chronicles 10, 1-19

Monday: 2 Chronicles 11, 1-23

Tuesday: 2 Chronicles 12, 1-16

Wednesday: 2 Chronicles 13, 1-22

Thursday: 2 Chronicles 14, 1-15

Friday: 2 Chronicles 15, 1-19

Saturday: 2 Chronicles 16, 1-14

SEVENTH LESSON

NOAH AND HIS GENERATION

Genesis Chapter 6

OPENING DEVOTION

Hymn No. 307: Lord, we confess our numerous faults (Wisc. 133)

Scripture Reading: Matth. 24, 35-44

XXII. THE INCREASING RULE OF SIN

Chap. 6, 1-4

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. 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.

Verses 1. 2. As men spread over the face of the earth, there was also an increase of wickedness, and the children of God did not always keep themselves unspotted from the world. They began to intermarry freely with the daughters of men, and in choosing life-mates, they often fixed their eyes only on outward beauty. Some Bible scholars believe that this refers to marriages between the descendants of pious Seth and those of Cain. And it is pointed out that among the women in Cain's line there were mentioned an Adah ("the adorned"), a Zillah ("tinkling"—with jewelry), a Naamah ("lovely"). Furthermore, they married as many as they wanted, or were polygamists, like Lamech. Lust was substituted for love.

1. Marrying those of another faith is not forbidden; but mention dangers involved in such unions.

2. How was David led into sin through the attractions of physical charm?

3. Read 1 Peter 3, 3. 4. Outward adornment is not forbidden, but is worthless compared with virtue and beauty of soul.

Verses 3. 4. So general was the rule of flesh, of selfishness and lust, that God withdrew His Spirit; the Word of God was no longer preached to those who rejected it. Outwardly, prosperity continued. The people of that age were of great strength and size. But they lived a lawless life, trampling God's Law under foot. Judgment had to be pronounced on that evil generation, but God gave them 120 years to seek repentance.

4. A later race of giants was still living in the days of Moses. Read Numbers 13, 33.

XXIII. JUDGMENT PRONOUNCED ON THE HUMAN RACE

Chap. 6, 5-8

5. And God saw that the wickedness of man was great in the earth, and that every imagination (purpose) 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. 8. But Noah found grace in the eyes of the Lord.

Verses 5-8. Man was in rebellion against God. Every purpose and affection of his heart was evil. He was totally depraved. God was sorry He had made man. In His own nature God is unchangeable. But a terrible change had taken place in man. God "repented"—He reversed His purpose: Destruction should sweep away the race and with it all nature as it then was.

5. *In what did the guilt of mankind consist? Not only in their lives of lust and violence, but in their rejection of God's Spirit. God had given them the promise of a Redeemer, a ministry of the gospel, and a long term of years to repent in, but all had been in vain. What a warning to all of us, to heed, Heb. 3, 7-13!*

6. *What, then, is meant by "hardening the heart?"*

7. *Hymn No. 415: Out of the depths (Wisc. 172).*

XXIV. THE BUILDING OF THE ARK IS COMMANDED

Chap. 6, 9-16

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 corrupt before God, and the earth was filled with violence. 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 destroy them with the earth. 14. Make thee an ark of gopher (cypress) wood; rooms shalt thou make in the ark, and shalt pitch it within and without with pitch (bitumen). 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 window 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.

Verses 9, 10. Surrounded by the filth of sin on every side, Noah had remained pious and God-fearing, and was a preacher of righteousness. That his family was likewise true to the faith of Enoch and of Adam, is evident from the fact that they were included in the mercy of God which saved Noah when the world of his day perished.

8. *Read Hebrews 11, 7; 2. Peter 2, 5.*

Verses 11-13. The conditions which caused the deluge to come upon the earth are again described. The world was populated with men who openly defied the divine Law. Once "very good," the earth was being completely corrupted. Notice "with the earth"—all life on earth, as it then was, is included in the sentence of destruction.

9. *This indicates the great change which the flood was to bring about on earth. Similarly, Peter distinguishes between the earth as it was before the flood, and the earth as it is now, 2 Peter 3, 6, 7.*

10. Read our Lord's description of the life of the ungodly before the flood, Matthew 24, 37-39.

11. To which age does Jesus here compare the age of Noah? Are His words fulfilled? In what respects does our own age resemble that of Noah? What lesson should we draw from this?

Verses 14, 15. The ark was to be built of cypress wood and was to be made watertight with pitch or asphalt.

12. Figuring a cubit to be 22 inches in length, what were the dimensions of the ark?

Verse 16. Some arrangements were provided for air and light. The roof was most likely arched a cubit ("finished in a cubit"), leaving open spaces at the ends, in addition to the window.

XXV. THE PRESERVATION OF THE CHURCH AND OF TERRESTRIAL LIFE

Chap. 6, 17-22

17. And, behold, I, even I, do bring a flood 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 covenant; 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, two of every sort (kind) shalt thou bring into the ark, to keep them alive with thee; they shall be male and female. 20. Of fowls after their kind (species) 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 (something) 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; according to all that God commanded him, so did he.

Verses 17-22. Note the strong statement: "I, even I"—it was not to be simply a natural overflowing of the inhabited lands with water, but a universal deluge brought about by the Almighty. When it is asked, how enough water could be found to cover the earth, as later described, so that the highest mountains were covered, let us remember this "I, even I." It is useless to ask the question, how this could come about; as useless as it is to ask where the fire will come from which will destroy the earth on Judgment Day. Let us beware of making the mistake of the people in Noah's time! The ungodly of that first age undoubtedly had it all figured out that there was not enough water in the earth or in the sky to drown all life on the surface of the globe. They surely looked upon Noah's building of the ark as an act of folly. But Noah trusted the divine Word, and obeyed, where God had directed.

13. Read 2 Peter 3, 3-7. The argument is: *What happened once—that all the earth was destroyed—will happen again. Men knew, in Peter's day, as they know in our own, the Bible's account of the flood. If they do not accept the warning, they will be without excuse if Judgment Day, so clearly foretold, catches them unawares.*

CLOSING DEVOTION

Hymn No. 389: O Lord, my best desire (Wisc. 160)

Prayer. Benediction

DAILY BIBLE READING:

Sunday: 2 Chronicles 17, 1-19
 Monday: 2 Chronicles 18, 1-13
 Tuesday: 2 Chronicles 18, 14-34
 Wednesday: 2 Chronicles 19, 1-11
 Thursday: 2 Chronicles 20, 1-19
 Friday: 2 Chronicles 20, 20-37
 Saturday: 2 Chronicles 21, 1-11

EIGHTH LESSON

THE DELUGE

Genesis Chapter 7

OPENING DEVOTION

Hymn No. 364: O God of Jacob, by whose hand (Wisc. 153)

Scripture Reading: 1 Peter 3, 15-22

XXVI. PREPARATIONS FOR THE FLOOD

Chap. 7, 1-10

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 clean beast thou shalt take to thee by sevens, 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 seven 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.

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, 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 (on the seventh day after), that the waters of the flood were upon the earth.

Verse 1. God is again called the Lord, Jehovah, the Covenant God, the God of Mercies, Who now gives directions for the preservation of pious Noah and his family. He announces to Noah, at the end of the 120 years, that his faith had been counted unto him for righteousness. Noah's trust in the promised Redeemer made him a child of God, justified by faith.

1. Read Psalm 143, 2; Romans 3, 24.

Verses 2-4. The animals were to be preserved by pairs, but of the clean animals, those used in sacrifices, seven pairs were to be preserved.

2. Among the Israelites the word clean, as applied to beasts, signified those which the Jews were permitted to eat. The Laws regarding this are found Lev. 11.

3. The number 40 is one of the so-called sacred numbers of the Bible. Can you state in what connection this number appears in the story of the giving of the Law, of the wandering of Israel in the desert, of the temptation of Christ, and of other sacred events?

Verses 5-10. Noah was in his six hundredth year; he lived to the age of 950. A full week before the waters came, the animals were being collected and Noah went into the ark; a proof of his faith and a last warning to the world. There is no disagreement of verse 9 with verse 2 (which says that seven pairs of clean animals were saved), since verse 9 begins a new sentence which merely states that all animals went in pairs.

4. The ark has from olden times been recognized as a type of Christ, who is the heavenly-provided ark of salvation for a lost world, as a safe shelter of believers on the day of Judgment. Read Eph. 1, 13; John 10, 28.

5. In particular, in the ark floating on the waters, the Apostle Peter views the church of Christ as washed by the Holy Ghost in Baptism. 1 Peter 3, 21, 22.

6. Hymn No. 403: Now Christ the very Son of God (Wisc. 231).

XXVII. THE DELUGE

Chap. 7, 11-16

11. In the six 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.

Verses 11, 12. The day when the deluge commenced is stated with great exactness. If the year here mentioned is the sacred year of the Jews, beginning in March or April, the flood commenced in the spring; if it was the civil year, which commenced in October, the flood began in the first days of November. All the fountains heretofore shut up in the bowels of the earth gushed to the surface, and the water above the firmament poured down in torrents. The word "rain" literally is "violent rain."

Verses 13-16. Note the precise way in which the time is stated, and the emphatic repetition that Noah carried out literally the instructions of Jehovah. The names applied to God are also significant. It is God (the Almighty) that commands about the beasts; but it is Jehovah (God of Grace) that insures the safety of Noah and his family by closing the ark after them.

7. Hymn No. 518: Beloved, "It is well" (Wisc. 46).

XXVIII. FIRST UNIVERSAL JUDGMENT

Chap. 7, 17-24

17. And the flood was forty days upon the earth; and the waters increased, and bare up the ark, and it was lift up above the earth. 18. And the waters prevailed (were strong) and were increased greatly upon the earth; and the ark went (floated) 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. 24. And the waters prevailed upon the earth an hundred and fifty days.

Verses 17-24. Four times the increase of water on the earth is mentioned. Literally translated: the waters grew great, became very great, were strong, became exceedingly strong. Finally all the mountains on earth were covered with water. As the ark drew 15 cubits of water, and nowhere touched bottom, Noah knew that the water was at least 15 cubits (27 feet) above the highest mountains. Twice the statement is made that every living thing that had dwelt on the dry land and in the earth was wiped out. The length of the flood depends upon the manner in which the 150 days are figured. If they are made to include the forty days of verse 17 and if we reckon 30 days to the month, this brings the landing of the ark to the 17th day of the seventh month as stated in chapter 8.

8. *The deluge is the greatest testimony to God's wrath over sin. With the exception of one family, the human race is wiped out, and the earth so changed that it has not again been what it was in the days before the flood; the world that then was, perished. (2 Peter 3, 6.).*

9. *Can you mention other examples of God's judgment upon impenitent sinners? How was Gen. 18, 20; Exodus 14, 17; Matth. 24, 2; Deut. 28, 64 fulfilled?*

UNIVERSALITY OF THE DELUGE

The chapter plainly says that the entire earth was covered with water at the time of the flood. In no other way can the words be understood. A complete submergence of the globe beneath a flood of waters is taught. We have found that the New Testament also accepts this narrative as signifying that through the flood the world, as it had remained after the fall, perished. The possibility of such an event has been frequently denied. Men have figured out that the quantity of water required in order to cover the entire earth as described could not be obtained from the "fountains of the deep" and from the atmosphere. On the other hand, we remember that God said "I, even I do bring a flood of waters upon the earth." It was not to be an ordinary overflowing of the land, but an overflowing brought about by a miracle of the Almighty. To say that God could not have caused enough water to pour down in order to cover the earth, is simply to say that he is not almighty.

He Who could multiply the loaves and fishes sufficiently to feed a multitude, as recorded twice in the Gospels, and change water into wine, could also multiply the waters. But we should be slow to say that at this point the Bible contradicts science. In a text-book on geology, published last year (Geo. M. Price, *The New Geology*) the author says:

"I do not feel that any apology is needed on my part for comparing what we have already learned along these lines with the record of the Flood as given in the Bible. Personally I confess that my study of the scientific aspects of this subject has tended very strongly to increase my confidence in the Bible record; but I do not think that any intelligent person can doubt that the unanimous tradition of every great branch of the human family must represent a real and awful event which happened to the race in its early days. Hence, as this Hebrew record gives the most reasonable and intelligent form of this narrative, it is on this account, if for no other reason, entitled to some consideration in this connection. I may myself believe that we have in this Bible narrative something of much greater importance than a mere racial tradition; yet I would never think of offering this narrative here in this connection as tending in any way to prove this general fact of a universal Deluge, for if anyone has attentively read the preceding pages of this book and still doubts this great general fact, neither any further words of mine nor the original record in the Bible itself would convince him. But I am myself convinced of this great general fact on purely scientific grounds, and as I believe that the Bible and the book of nature have both the same Author, it would seem reasonable that that explanation is more probable which most clearly and absolutely equates the two accounts of this great event.

"Evidently, if we are to take the words 2 Peter 3, 6 at their face value, the design was to make such radical changes in the whole aspect for the earth as would take away the abundant supply of food for both man and beast which had existed from the beginning, and to spoil that delightful climate which had hitherto made life in the open air a continuous joy. And no one who studies the record of the antediluvian climate which we have in the rocks, and compares that climate with the present extremes of terrific heat and death-dealing cold, can doubt that this purpose was fully accomplished."

CLOSING DEVOTION

Hymn No. 384: Thy way, not mine, O Lord (Wisc. 204)
Prayer. Benediction

DAILY BIBLE READING:

Sunday: 2 Chronicles 21, 12-20
Monday: 2 Chronicles 22, 1-12
Tuesday: 2 Chronicles 23, 1-11
Wednesday: 2 Chronicles 23, 12-21
Thursday: 2 Chronicles 24, 1-14
Friday: 2 Chronicles 24, 15-27
Saturday: 2 Chronicles 25, 1-13

NINTH LESSON

NOAH'S SACRIFICE AND THE DIVINE PROMISE

Genesis Chapter 8

OPENING DEVOTION

Hymn No. 312, 1-4: Now I have found the sure foundation (Wisc. 142)

Scripture Reading: Isaiah 54, 4-10

XXIX. THE FLOOD SUBSIDES

Chap. 8, 1-5

1. And God remembered Noah, and every living thing, and all the cattle that was with him in the ark: and God made a wind to pass over the earth, and the waters assuaged (began to grow calm). 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 (went backward and forward) from off the earth continually: and after the end of the hundred and fifty days the waters were abated (diminishing):

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.

Verses 1-3. The wind was sent in order to make the waters evaporate more rapidly. God uses the forces of nature whenever they are sufficient for His purposes. The next verses indicate that after the rain stopped, the waters went down by a great rushing backwards and forwards. While the outlines of the continents remained, great changes were no doubt made by the waters of the Flood, tearing down mountains here, filling up valleys there, so that it was a new world after the Flood, as Peter says.

Verses 4, 5. The ark was grounded on Mount Ararat in Northern Armenia, a double cone, rising to a height of 16,254 feet, its upper 5,000 feet clothed with ice today.

XXX. THE RAVEN AND THE DOVE

Chap. 8, 6-12

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 (waited) 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 (waited) yet other seven days, and sent forth the dove, which returned not again unto him any more.

Verses 6-12. The intervals of time should be noted, as they are necessary to compute the length of the Flood. The first experiment was not satisfactory because the raven flew back and forth, probably feeding on dead animals that floated in the waters. When the dove returned, it was a sign to Noah that the waters were still covering the level portions of the earth. When sent out a second time, the dove made a wide flight to the low lands, but at night returned with the sign of deliverance: she carried a small twig of an olive tree, a kind of tree found only in the low lands and whose leaves remain green for a long time even under water. The great Flood was a thing of the past.

XXXI. CHRONOLOGY OF THE FLOOD

Chap. 8, 13, 14

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.

Verses 13, 14. The roof or covering of the ark was now removed, but Noah waited 57 days until the ground was dry and fit for habitation and cultivation. Meanwhile plants could spring up to provide food for the animals.

1. The circumstance that the period from the commencement of the Deluge to the touching of Ararat extended over five months exactly, and that the waters are said to have previously prevailed for one hundred and fifty days, naturally leads to the conclusion that the months of Noah's year were equal periods of thirty days. On this basis the following chronology of the Flood has been constructed (reckoning from the first day of the year). Check off the figures against the story in chapter 7 and 8.

	Months	Days	Days
I. Beginning of the Flood.....	1	17	= 47
Continuance of Rain.....			= 40
Prevalence of Waters.....			= 110
II. The Ark touches Ararat.....	6	17	= 197
III. The Mountains seen.....	9		= 270
Raven sent after 40 days.....			= 310
Dove sent after 7 days.....			= 317
Dove sent after 7 days.....			= 324
Dove sent after 7 days.....			= 331
IV. The Waters dried up.....	12		= 360
V. The Earth dry.....	13	17	= 417

2. Today again the righteous and the wicked are intermingled on earth. Which two parables in Matthew 13 teach that this condition shall prevail until the separation takes place on Judgment day?

3. While Christians are in the world they are not to be of the world, but are to keep themselves separate from the corruptions of the ungodly. Read 2 Cor. 6, 14-17.

4. What became of Noah's carpenters? He surely did not build the huge ship alone with his three sons. What kind of people living today would compare to these carpenters of Noah that perished in the flood?

XXXII. RESTORATION OF THE EARTH

Chap. 8, 15-19

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 (according to their species), went forth out of the ark.

Verses 15-19. There had now been a season of patient hoping for Noah and his family; now came the glad message, "Go forth from the ark!" Even so for Christians there is a time for hoping and waiting, to be followed by a season for seeing and enjoying.

XXXIII. SANCTIFICATION OF THE EARTH AND GOD'S FORBEARANCE

Chap. 8, 20-22

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 (odor); 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, seedtime and harvest, and cold and heat, and summer and winter, and day and night shall not cease.

Verses 20-22. The building of an altar was the declaration of Noah's faith. A burnt offering signified the consecration of the entire man, body and soul, to God. When seeing the slaughtered animal, the believer would say: So I deserve to die for my sin, but a Redeemer will come Who will die in my stead. In this sense we say that the Old Testament sacrifices were "typical" of Christ's sacrifice.

5. Read Eph. 5, 2. *God gave a pledge that no such world-wide judgment should again overtake the human race. There should be a regular change of seasons, in constant succession. Some believe that before the flood all the earth had a mild spring climate, while after the flood the change of seasons, as we have them, commenced.*

6. Hymn No. 297, 1-5: *Praise, O praise our God and King (Wisc. 173).*

TRADITIONS OF THE FLOOD

The fact of a great universal deluge is recorded in the traditions of the human race, no matter where found on the globe. Stories of the Flood similar to that of the Bible have been reported among so many tribes on all continents that only one reasonable explanation can be given, namely, that they embody the recollection of a fact in which all mankind was concerned.

Richard Andree, a German scholar, has written a book, *Legends of the Flood*, in which no less than eighty-eight such legends are recorded. Andree relates and gives in outline the Flood narratives as found among

the Babylonians, Persians, Hindus, Thibetans, Karens, Dayaks, the Greeks, the Norwegians, the Germans, the Eskimos and Indians, both modern and ancient, the Peruvians, Fijians, Mexicans, South Africans, and many others. Many of these legends refer to the Flood as a punishment of human sinfulness. No less than sixteen of these legends tell of the settlement of the ark on a mountain top. The sending forth of birds is mentioned in others. All record that human and animal life perished except for a few specimens. All American Indians have a legend of the Flood. Andree lists the Algonquins, Chippewas, Sacs, Fox, Athabaskans, Cherokees, Iroquois, Crees, and many others.

One of the oldest legends of the Flood is that of the Babylonians. This account was discovered in 1872 in the remains of the library of the Assyrian king, Assurbanipal, who lived about 650 B. C. It is written in cuneiform (Babylonian) script on clay tablets and tells the story of Hasisadra (sometimes called Xisuthros), the Chaldean Noah, who was rescued along with his family, servants, and goods on account of his righteousness. Hasisadra, so the story runs, had received a commandment from God to construct a ship after a specified pattern, in which to save himself and "the seed of all life," because the city, Surippak, wherein he dwelt, was to be destroyed. After first attempting to excuse himself on the ground that "young and old will deride him," Hasisadra builds the ship, and causes to go up into it "all my male servants and my female servants, the beast of the field, the animal of the field, the sons of the people, all of them," while the god, Shamas, makes a flood, causing it to rain heavily. The flood destroys all life from the face of the earth. Six days and nights the storm rages; on the seventh it grows calm. Twelve measures above the land rises the sea. The ship is stopped by a mountain in the country of Nizir. After seven days Hasisadra sends forth a dove, "which went and turned, and a resting-place it did not find, and returned;" then a swallow, and finally a raven. On the decrease of the waters he sends forth the animals, and builds an altar on the peak of the mountain and pours out a drink offering.

It is clear that this story represents the tradition of the Flood in a form which comes close to that of the Bible.

CLOSING DEVOTION

Hymn No. 360: Almighty Father, Heav'n and Earth (Wisc. 33)

Prayer. Benediction

DAILY BIBLE READING:

Sunday: 2 Chronicles 25, 14-28

Monday: 2 Chronicles 26, 1-15

Tuesday: 2 Chronicles 26, 16-23

Wednesday: 2 Chronicles 27, 1-19

Thursday: 2 Chronicles 28, 1-15

Friday: 2 Chronicles 28, 16-27

Saturday: 2 Chronicles 29, 1-19

TENTH LESSON

GOD'S COVENANT WITH NOAH AND HIS DESCENDANTS

Genesis 9, 1-17

OPENING DEVOTION

Hymn No. 59: My soul now bless thy Maker! (Wisc. 139)

Scripture Reading: Job 36, 15-31

XXXIV. PROVISIONS FOR THE REPEOPLING OF THE EARTH

Chap. 9, 1-7

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 (food) for you; even as the green herb (plants) 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 (demand): 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 sheddeth 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.

With deep joy and with awe must Noah have looked around him when he left the ark. On every side there were the marks of terrible destruction; the earth scarcely dried, and of all the busy throngs of men not one alive. But signs of new life were not wanting. The earth was putting forth green sprouts and buds, preparing for a new chapter in its history. The first recorded act of Noah is his sacrifice, by which he acknowledged that his life was a gift of God and by which he bore witness to his faith. Then God gave the promise that no such destruction should again wipe out life on earth and as a pledge of this new covenant, and as a memorial of it, he placed a sign in the clouds.

Verse 1. A solemn covenant is made between God and Noah, and through Noah with the human race. Man had really forfeited by his wickedness the mercies promised after the fall. The memory of the Flood as a judgment over sin had fixed the picture of an angry God in the minds of man. In His mercy God resolved to assure man once more of His love and grace and He does this by confirming the blessing on marriage. Dominion over nature had been lost by man as a right which he possessed through the divine Word at his creation; that dominion is now restored to him by grace.

Verse 2. The animal world is next placed under man's rule, and henceforth it was to be a rule by fear. Since that time all animals have an instinctive dread of man.

1. Can you give examples? How is this illustrated in the taming of animals? In domesticating them?

Verses 3, 4. In the third place, man is expressly given permission to eat the flesh of animals. (Whether animal meat had been eaten before the flood is a question which no one can answer.) Flesh with the blood in it was, however, forbidden; the blood had to be drained out; and this, because it is the seat of life.

2. Read Lev. 17, 11. How does science (physiology) bear witness to the truth of the statement that the life of an animal (also of man) is in the blood? Compare Lev. 17, 13, 14.

Verses 5-7. Finally, as a future protection of the human family, God established the law of "a life for a life;" the murderer must suffer death. Even the beast which slew a man should be destroyed. Because of the brotherhood of the race, the murderer was to suffer capital punishment. Man as God's instrument and agent is to slay him who wilfully took another human being's life.

3. What arguments are generally brought forth against capital punishment? What is your answer? How do you prove from this text that the law here set forth was not only meant for that time, or for the Jews, but is in force today and everywhere?

4. Why is lynch-law wrong? To whom has God given the power of punishing the evil-doers? Romans 13, 1-4. How does this apply to the Ku Klux Klan?

XXXV. THE COVENANT AND ITS SIGN

Chap. 9, 8-17

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 (a second time) by the waters of a flood; neither shall there any more (ever again) 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 (have given) 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.

Verses 8-11. God spoke in continuation of what has just been recorded. It was a very important occasion, and to avoid all misunderstanding it is again emphasized that God made a covenant with man. A covenant usually is a mutual contract, by which one receives something for rendering a certain service. Between God and man the covenant is an arrangement by which God makes certain free and unconditional promises to man. In spite of the fact that man would continue to be

evil from his youth, God gives certain unconditional pledges out of pure love towards His creatures. Even the beasts of the field are included in this promise. He will, on the earth which has been so woefully changed by the Flood, continue to provide nourishment for them. When it is considered how great a variety of food the animal world requires, this is one of God's greatest miracles, which we do not notice because it is so common.

5. Read Psalm 147, 7-9.

6. Hymn No. 341: *The man is ever blest* (Wisc. 169).

Verses 12-17. By an outward sign God now assures man of his abiding mercies. The covenant, His promise of mercy and salvation, was to be "with every living creature," "for perpetual generations," as "an everlasting covenant," "established between God and all flesh,"—human language cannot make it more emphatic that man need not fear a universal judgment during the life-time of this world.

The pledge of this covenant was the rainbow. Our Bible translates: "I do set." Literally it would be "I have given or placed," as in the German "Ich habe gesetzt." This might be understood to mean that the rainbow had previously existed, but was now made a sign of divine grace. But in their connection the statements appear to mean that here for the first time the rainbow was seen in the clouds. Accordingly we must conclude that the atmosphere was now different from what it had been before the Flood. This agrees well with the fact that animal and plant remains in far northern countries show that inhabitants of the warmer climate had inhabited also these parts of the earth; new evidence that in the Flood the old world had indeed perished. Hence we can also assume that the conditions of the atmosphere which permit the forming of a rainbow did not exist before the Flood.

As a sign of the covenant the rainbow was suitable because it is seen everywhere; because of its beauty; and because it quiets the fears of man just at a time when the elements might seem to threaten another deluge.

In this manner the original covenant with Adam was again set up in a different form, not to be changed even by the wickedness of man so long as time lasts. Evidently, during this conversation of God with Noah the bow was hanging in the sky, encircling the ark, the altar, and the worshippers.

7. The general pledge of divine grace certified to Noah and the race of man, was made a particular promise in the blessing pronounced on Abraham. Genesis 22, 18. Whom does this refer to?

8. Notice how in Psalm 89, 2, 3, and 37 ("faithful witness in heaven") the promise of the Redeemer, David's Son, is linked up with the earlier promise.

9. Read responsively, Psalm 65.

CLOSING DEVOTION

Hymn No. 61: Songs of immortal praise (Wisc. 183)

Prayer. Benediction

DAILY BIBLE READING:

Sunday: 2 Chronicles 29, 20-36
Monday: 2 Chronicles 30, 1-12
Tuesday: 2 Chronicles 30, 13-27
Wednesday: 2 Chronicles 31, 1-10
Thursday: 2 Chronicles 31, 11-21
Friday: 2 Chronicles 32, 1-15
Saturday, 2 Chronicles 32, 16-33

ELEVENTH LESSON

THE ORIGIN OF NATIONS

Genesis 9, 18—10, 32

OPENING DEVOTION

Hymn No. 268: Glory be to God the Father (Wisc. 70)

Scripture Reading: Deut. 32, 1-9

XXXVI. A NEW BEGINNING OF HUMAN HISTORY

Chap. 9, 18-29

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 are the three sons of Noah: and of (from) them was the whole earth overspread. 20. And Noah began to be an husbandman (a tiller of the ground) 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.

There is hardly a greater miracle than the accurate and detailed foretelling of events far distant, which is so prominent a feature in the Old Testament writings. At the opening of church history, in the garden of Eden, we met the first prophecy, foretelling the advent of Him Who would destroy the works of the devil. At the beginning of world history, we meet with a prophecy which in broad outlines describes the races of men in their relation to each other. The first purpose of this prophecy was that Israel, for whom Moses recorded these histories, might know something about God's intentions regarding the dwellers in the land of Canaan.

Verses 18-24. Noah's sin was not that he had drunk wine but that he drank to intoxication. We note that even a patriarch who had so long remained faithful to God, with no stain upon his outward life, was a sinner who needed redemption.

1. *The drinking of fermented wine, so far from being forbidden in the Scripture, is recommended, 1 Tim. 5, 23. Wine is a symbol of God's spiritual blessings, Isa. 25, 6, while the sin of drunkenness is especially condemned. Read Gal. 5, 21.*

2. *Does this mean that Christians may ignore the national prohibition law? Read 1 Peter 2, 13-16.*

3. *In making fun of his father's disgrace, Ham grossly sinned against the Fourth Commandment. Review Luther's Explanation.*

4. *Review Luther's Explanation of the Eighth Commandment in connection with the action of Ham's brothers.*

Verse 25. Evidently Canaan was already walking in the footsteps of his father. If Noah's curse had been pronounced on Ham directly, the less guilty sons would have suffered with Canaan. To understand the prophecy, remember that God saw their descendants in each of these three ancestors of the human race. What Noah describes is the history of the different races of men. Regarding Canaan he said that he was to be a slave.

5. *Those Canaanites which Joshua did not destroy were made slaves, Joshua 9, 23. 1 Kings 9, 20, 21. Even so the Canaanites which settled in Egypt were subjected by the Romans. Ever since, the Holy Land and Egypt have been under foreign rule.*

Verse 26. From Shem the Jews are descended. To them was granted the knowledge of the true God as we find it in the Old Testament. From their midst the Savior of the world was to come.

Verses 27-29. From Japheth are descended the white races of Asia, Europe and America. They are the explorers and colonizers of the world, who have spread over the entire globe and have developed the arts and sciences; civilization is the work of Japheth's descendants. All this is meant by "enlarge." Most wonderful of all, it is here foretold that the Japheth nations would accept the religion of Shem. The salvation promised to the Jews now belongs to us. The very language of the New Testament (Greek) is the language of a tribe of Japheth.

6. *God, the supreme ruler of nations! Generals and statesmen are only his tools. Read Acts 17, 26, 27.*

7. *Hymn No. 78: Before Jehovah's awful throne (Wisc. 43).*

XXXVII. THE TABLE OF NATIONS

Genesis 10

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 Mada, 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 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 Raamah, and Sabtecha: 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 (built) 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 Ananiam, and Lehabim, and Naphtuhim, 14. And Pathrusim, and Casluhim, (out of who came Philistim,) and Caphtorim. 15. And Canaan begat Sidon his firstborn, and Heth, 16. And the Jebusite, and the Amorite, and the Girgashite, 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.

This chapter consists only of names and yet is one of the most interesting in the Bible. It is the first chapter in world history. Moses here describes how the descendants of Noah's three sons had spread over the earth, built cities, and founded nations. The chapter is inserted here as a summary, because immediately the story of the holy seed, Abraham's line, is to commence. The nations among whom God's own people lived are listed in this chapter. A great many of the cities and nations here mentioned were unknown until their names were identified on inscriptions made upon clay tablets in ancient Babylon or carved upon temple walls in Egypt. Other are unidentified. It will be noted that some names are the names of individuals while others are evidently those of cities or nations.

Verse 2. Javan is the ancestor of the Greeks who in Scripture are called Javan.

Verse 4. Tarshish was a Greek settlement in Spain mentioned in the Bible as a wealthy and flourishing seaport.

Verse 5. The lands around the Mediterranean (Greeks, Romans, etc.) were settled by the sons of Japheth.

Verses 6-20. This is a list of thirty descendants of Ham, of whom four were his immediate sons. Cush includes Arabia and parts of Africa, Mizraim—Egypt. The other tribes mentioned in verse 7 were also African nations.

Nimrod, the great hunter (very likely not of beasts only but of men; a conqueror), founded Babel (Babylon) on the Euphrates river. The other names of verse 10 stand for flourishing cities of Babylonia (Shinar), Nineveh on the Tigris was the greatest city of Assyria (Asshur). We have here a sketch of Assyrian and Babylonian history, beginning with Nimrod.

Verses 13, 14. The nations around Egypt, and verses 15-19, those in and around Palestine, are mentioned. Sidon was the first-born of Canaan; this great seaport was the first colony of the Canaanites. From Heth were descended the Hittites, one of the great world empires of ancient times.

Verses 21-32. Concerning the descendants of Shem. Asshur, the ancestor of the Assyrians, was mentioned, verse 11, as retiring from Babylon before the mighty invasion of Nimrod's hosts. The features of the Assyrians to this day are plainly Semitic, like the Jewish. From Eber comes the term Hebrew, meaning "from the other side," namely, from beyond the Euphrates river. In his son's time great movements of nations took place, all according to the plan and fore-knowledge of God.

The Hebrews were one of the smallest nations of the world; yet all the history of such great countries as Egypt, Babylonia, the Roman empire, had a bearing on the history of Israel and had to serve God's purposes with references to His chosen nation, in Whom all the world was to be blest. Read Deut. 32, 8. Through the Jews, the Gospel promise of grace and of salvation through a coming Redeemer was to be preserved for the world until the fullness of time was come, Luke 3, 6. Jesus Himself said: "Salvation is of the Jews," John 4, 22.

CLOSING DEVOTION

Hymn No. 172: O God our Help in ages past (Wisc. 154)

Prayer. Benediction

DAILY BIBLE READING:

Sunday: 2 Chronicles 33, 1-13

Monday: 2 Chronicles 33, 14-25

Tuesday: 2 Chronicles 34, 1-13

Wednesday: 2 Chronicles 34, 14-28

Thursday: 2 Chronicles 34, 29-35, 9

Friday: 2 Chronicles 35, 10-19

Saturday: 2 Chronicles 35, 20-27

TWELFTH LESSON

BABEL AND UR

Genesis 11, 1-32

OPENING DEVOTION

Hymn No. 5: Open now Thy gates of beauty (Wisc. 3)

Scripture Reading: Hebrews 11, 1-10

XXXVIII. THE TOWER OF BABEL

Chap. 11, 1-9

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 a plain in the land of Shinar; and they dwelt there.

3. And they said one to another, Go to (Come on), let us make brick, and burn them thoroughly. And they had brick for (instead of) stone, and slime had they for mortar. 4. And they said, Go to (Come on), 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 (will interfere with) them, which they have imagined (designed) to do. 7. Go to, let us go down, and there confound (confuse) 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 (Confusion); 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.

Verses 1, 2. This was before the dispersion of the human race spoken of in the last chapter, verses 5, 18, and 25. It explains how particularly the division of mankind into different languages originated. What the original language of mankind has been, nobody knows, nor have we any idea what it was like. All we know is that the descendants of Shem, Ham and Japheth spoke the same language after the Flood, until they settled in the plain of Babylonia between the rivers Euphrates and Tigris.

Verses 3, 4. Bricks were usually sun-dried; these were to be burnt in furnaces in order to make them more durable. In the plain of Babylonia there was no building stone, and so all the ruins which have been unearthed show buildings of brick. We have a proof in this verse that Moses is the author of the book; since he and the Israelites were acquainted with the great buildings of Egypt, all built of stone, he makes mention of the circumstance that in Shinar brick was used "for stone." The bricks were laid in asphalt instead of mortar, and so we find them in the Babylonian ruins today. The exact location of the city and tower referred to is not known, although many have maintained that a certain ruin called Babilu on the Euphrates should be identified with Babel.

1. In his book, "Light on the Old Testament," Professor Albert T. Clay thus describes the ruins of the Tower of Babel at Babilu (Babylon): "The mound covering this ancient sanctuary rises to the height of ninety feet above the plain. The highest point, as was readily recognized when the excavations were begun, covered the ziggurrat, or storied-tower of the temple. It occupied about one-third of the inner court. In this early age, it probably had three stages, which rose in diminishing sizes, one superimposed upon the other. Dr. Haynes reported that the lowest was twenty feet high, the second thirteen, while the upper was so much destroyed that exact measurements could not be taken; but it was approximately ten feet high. On the top of the whole mass a shrine doubtless stood, such as Herodotus tells us was on the tower at Babylon. The platforms were in the shape of right-angle parallelograms, the lower being 169 feet long by 106 feet wide, with the corners pointing approximately to the four cardinal points. With the exception of the facing wall, this large structure was built of sun-dried bricks and as far as is known had no chamber or cavity, but was solid. Gutters covered with bitumen surrounded the ziggurrat on all sides at the base, except in the front, to carry away the water."

2. The builders of the tower were moved by a two-fold sinful purpose:

(a) Ambition, eagerness to make unto themselves a name;

(b) "Lest we be scattered abroad." God had resolved that man should "replenish the earth," but the builders were determined to resist the divine will. All wickedness is really resistance of the human mind to the will of God; holiness is obedience.

3. Can you trace the same carnal pride and ambition in the history of the Roman empire? of the Popes? God's judgment upon these attempts to achieve power and glory? Can you give examples from modern times how the pride of ambitious men has been humbled?

4. Men became proud when they were settled in the rich plain of Shinar; can you make application to conditions in America?

Verses 5-9. Luther explains: "God 'comes down' when He begins to punish, so that people notice He is not afar off." What God observed in the undertaking at Babel was a great unity of effort and, due to the success which was being achieved, immense human pride. There was danger that man would forget entirely that he depends on God. But it was a simple matter for God to bring confusion into this undertaking: suddenly no one understood what his neighbor wanted. And as those found each other who were able to understand the same tongue, they united into companies and formed separate communities. Thus was man scattered over the earth. Those who spoke the same or similar dialects would draw together and draw apart from the rest.

5. By studying the languages of different races it has been found that they can be classified in various groups of related tongues or dialects. But no matter how far we go back we find no language from which all others are derived. What does this prove?

6. Hymn No. 275: Thine honor rescue, Christ our Lord (Wisc. 36).

XXXIX. THE GENERATIONS FROM SHEM TO ABRAHAM

Genesis 11, 10-26

Verses 10-26. This new section again carries forward the history of the line of Christ's ancestors through ten generations, from Shem to Abraham. Notice how the holy seed was separated from the great mass

of humanity. The division of the people happened in the days of Peleg, and in that way the Shemites were started on their own way. The migration of the sons of Eber isolated the children of the promise still more. Soon we hear of Terah going with his family out of Ur of the Chaldees and finally Abram separated himself from his relationship and went to Canaan, the future home of Israel. Thus ever since Adam's fall God found people to serve Him; there were never wanting believers who carried on the hope of the Gospel to future times.

7. *Observe the shortening of human life. Compare the age of Shem, who lived longest among the men of this period, with the life of Lamech, the shortest of the previous age.*

8. *Check up the following list against the chapter under discussion:*

Names of Patriarchs	Age at Son's Birth	Rest of Life	Total No. of Years
Shem	100	500	600
Arphaxad	35	403	438
Cainan* (Luke 3, 36).....	130	330	460
Salah	30	403	433
Eber	34	430	464
Peleg	30	209	239
Reu	32	207	239
Serug	30	200	230
Nahor	29	119	148
Terah	70	135	205

520

**(The name of this Cainan is only recorded in Luke. A Greek translation of the Old Testament also has this name and gives the years as stated above.)*

XL. THE MIGRATION OF TERAH

Chap. 11, 27-32

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 (birth), in Ur of the Chaldees. 29. And Abram and Nahor took them wives: the name of Abram's wife was Sarai; and the name of Nahor's wife, Milcah, the daughter of Haran, the father of Milcah, and the father of Iscah. 30. But Sarai was barren; she had no child.

31. And Terah took Abram his son, and Lot 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 Canaan; and they came unto Haran, and dwelt there. 32. And the days of Terah were two hundred and five years: and Terah died in Haran.

Verses 27-32. Here the history is brought down to Abram, the ancestor of the Children of Israel, "the father of the faithful." The exact location of Ur of Chaldea (Babylonia) is not known. Several cities by that name have been discovered by the explorers of Babylonian ruins. From Ur, Terah emigrated with his family in a northwesterly direction

to Haran. It has been assumed that his age made it impossible for him to progress beyond this city on his way to Canaan. When Abram, as recorded in the next chapter, left Haran, his father must have died, since Abraham was born in his father's one hundred and thirtieth year.

8. Read Acts 7, 2-4. Evidently Abram had been called by God when his father left his Chaldean home. At Ur there was a temple dedicated to the worship of the moon, and it was no doubt here that Terah worshiped, being an idolater. Genesis 31, 19. But it is not impossible that he later shared the faith of his son Abram.

CLOSING DEVOTION

Hymn No. 13: Almighty God, Thy word is cast (Wisc. 7)

Prayer. Benediction

DAILY BIBLE READING:

Sunday: 2 Chronicles 36, 1-13

Monday: 2 Chronicles 36, 14-23

Tuesday: Isaiah 36, 1-10

Wednesday: Isaiah 36, 11-22

Thursday: Isaiah 37, 1-20

Friday: Isaiah 37, 21-38

Saturday: Isaiah 38, 1-20
