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A table of contents for *The Expository Times* can be found here:

https://biblicalstudies.org.uk/articles_expository-times_01.php

pdfs are named: [Volume]_[Issue]_[1st page of article].pdf

Genesis.

HINTS FOR STUDY.

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1. Introduction—

- i. Art. 'Hexateuch,' Hastings' *Bible Dictionary*. F. H. Woods, B.D.
- ii. Art. 'Genesis,' Hastings' *Bible Dictionary*. H. E. Ryle, D.D.
- iii. *Notes on the Hebrew Text of the Book of Genesis*. G. J. Spurrell, M.A.
- iv. *Composition of the Book of Genesis*. E. I. Fripp, B.A.
- v. *The Book of Genesis*. Edited, with Introduction, Critical Analysis, and Notes. E. Woosung Wade, M.A.
- vi. *Introduction to the Literature of the Old Testament*. S. R. Driver, D.D.
- vii. *Outline of the History of the Literature of the Old Testament*. E. Kautzsch.

2. Histories—

- i. Edersheim's *Bible History—The World before the Flood, and the History of the Patriarchs*. Vol. i.
- ii. Geikie's *Hours with the Bible—From the Creation to Moses*. Vol. i.
- iii. Stanley's *Jewish Church*. Vol. i.
- iv. Kittel's *History of the Hebrews*. Vol. i.
- v. Carr's *Bible History* in the 'Cambridge Companion to the Bible.'
- vi. Barnes' art. 'History of Israel' in Hastings' *Bible Dictionary*.

3. Commentaries—

- i. Marcus Dods ('Handbooks for Bible Classes').
- ii. Payne Smith (*Ellicott's Com. for English Readers*).
- iii. Harold Browne ('Speaker').
- iv. Farrar, Cotterill, Whitelaw (*Pulpit*).
- v. Ryle, *The Early Narratives of Genesis*.
- vi. Candlish, *The Book of Genesis*.
- vii. Inglis, *The Book of Genesis*.
- viii. Murphy, *Critical and Exegetical Commentary on Genesis*.
- ix. Delitzsch, *New Commentary on Genesis*, 1888-1889.
- x. Dillmann, *Genesis Critically and Exegetically Expounded*. Translated by Wm. B. Stevenson (Literature, pp. 22-24).

4. Expositions—

- i. Marcus Dods (*Expositor's Bible*).
- ii. Robertson, *Notes of Lectures on Genesis*.
- iii. Kingsley, *The Gospel of the Pentateuch and David*.
- iv. Maurice, *The Patriarchs and Lawgivers of the Old Testament*.
- v. Jukes, *Types of Genesis*.

5. Apologetic—

- i. Body, *The Permanent Value of the Book of Genesis*.
- ii. Watson, *The Book of Genesis: a True History*.
- iii. Gladstone, *Dawn of Creation and of Worship: Proem to Genesis (Gleanings of Past Years)*.
- iv. Dawson, articles in the *Expositor*, 4th series, vol. ix.

6. Illustrative—

- i. George Smith, *The Chaldean Account of Genesis*.
- ii. *Authority and Archeology, Sacred and Profane*. Edited by David E. Hogarth. Part I. *Hebrew Authority*. Canon Driver (esp. pp. 3-54).
- iii. Art. 'Cosmogony,' Hastings' *Bible Dictionary*. Owen C. Whitehouse.
- iv. Art. 'Cosmogony,' *Encyclopædia Britannica*. T. K. Cheyne.
- v. Art. 'Eden,' Hastings' *Bible Dictionary*. A. H. Sayce.
- vi. Arts. 'Adam,' 'Eve,' Hastings' *Bible Dictionary*. W. H. Bennett.
- vii. Art. 'Flood,' Hastings' *Bible Dictionary*. F. H. Woods.
- viii. Art. 'Abraham,' Hastings' *Bible Dictionary*. H. E. Ryle.
- ix. Arts. 'Isaac,' 'Hagar,' Hastings' *Bible Dictionary*. H. E. Ryle.
- x. Arts. 'Jacob,' 'Joseph,' Hastings' *Bible Dictionary*. S. R. Driver.
- xi. Art. 'Covenant,' Hastings' *Bible Dictionary*. A. B. Davidson.
- xii. Art. 'Egypt,' Hastings' *Bible Dictionary*. W. E. Crum.
- xiii. Sayce, 'Archæological Commentary on Genesis' in THE EXPOSITORY TIMES, 1898, 1899.
- xiv. Sayce, *Higher Criticism and the Monuments*.
- xv. Curtis, 'Chronology of the Old Testament,' Hastings' *Bible Dictionary*. i. From the Creation to the Flood. ii. From the Flood to the Exodus.
- xvi. Ball, *Light from the East; or, The Witness of the Monuments*, pp. 1-72 (Mesopotamian Documents which illustrate Genesis).
- xvii. Nicol, *Recent Archeology and the Bible*. Lectures 2-4.
- xviii. Jastrow, 'Adam and Eve in Babylonian Literature,' *Journ. of Sem. Languages and Literatures*, July 1899.

7. Biographies—

- i. Deane, *Men of the Bible: Abraham*.
- ii. Dykes, *Abraham the Friend of God*.

- iii. Meyer, *Abraham; or, The Obedience of Faith.*
 iv. Marcus Dods, *Isaac, Jacob, and Joseph.*
 v. Hanna, *The Patriarchs.*
 vi. Dodds, *Life and Times of Joseph.*
 vii. Tomkins, *Joseph: his Life and Times.*
 viii. Taylor, *Joseph the Prime Minister.*

- ix. Symington, *The Story of Joseph read in the Light of the Son of Man.*
 x. Geikie, *Old Testament Characters*, pp. 1-77 (Noah, Abraham, Isaac, Ishmael, Jacob, Leah and Rachel, Esau, Judah, Joseph).
 xi. Whyte, *Bible Characters*, i. 'Adam to Achan.'

The Great Text Commentary.

THE GREAT TEXTS OF GENESIS.

GENESIS XLVII. 9.

'And Jacob said unto Pharaoh, The days of the years of my pilgrimage are an hundred and thirty years: few and evil have been the days of the years of my life, and they have not attained unto the days of the years of the life of my fathers in the days of their pilgrimage.'

EXPOSITION.

'The years of my pilgrimage.'—That is 'sojourning,' migratory life. The expression is the more appropriate as applied to Jacob's life, because he was ever on the move, without fixed abode or proper home, and had come to live in Egypt after having lived in two other countries before.—DILLMANN.

THE idea of a pilgrimage is a modern one. Even in 1 P 2¹¹ 'pilgrim' means in the Greek a stranger who has settled in a country of which he is not a native. So, too, here Jacob was not a pilgrim, for he was no traveller bound for religious motives to some distant shrine, but he was a sojourner, because Canaan was not the native land of his race.—PAYNE SMITH.

'Few and evil have been the days of the years of my life.'—Jacob feels himself at the close of his life, and regards the one hundred and thirty years of it which are past as the whole. In comparison with the years of his fathers he calls his own few; and he calls them *evil* when he thinks of his long oppressive service for Laban, and of the misfortunes his sons had brought him.—KNOBEL.

THE Jews speak of Jacob's seven afflictions: (1) the persecution of Esau; (2) the injustice of Laban; (3) the result of his wrestling with the angel; (4) the violation of Dinah; (5) the loss of Joseph; (6) the imprisonment of Simeon; (7) the departure of Benjamin for Egypt. They might well have added the death of Rachel and the incest of Reuben.—BROWNE.

METHODS OF TREATMENT.

I.

Two Retrospects of One Life.

(Gn 47⁹ 48^{15, 16}.)

By the Rev. A. Maclaren, D.D.

These are two strangely different estimates of the same life to be taken by one man. The latter

contradicts the former in everything. Jacob was possibly in a melancholy mood when he spoke to Pharaoh,—depressed and bewildered by his new surroundings. Perhaps the words express only conventional humility, a piece of court etiquette. More likely they express the true feeling of the moment, in a mood that passed and was followed by a more wholesome one.

I. Here are two possible views of life. The difference is that in the former there is nothing about God; it is all about Jacob; in the latter there is much more about God than about Jacob. Shut God out and all is dark; let God into your life and it changes like a landscape when the sun comes out. Jacob says his days have been few and evil. He calls them evil, yet complains of their brevity. Life is both short and long,—short as compared with man's capacities, long enough if it manifests that God cares for us, and serves us to build a God-pleasing character. So in Jacob's dying remembrances he says that God has 'fed' or 'shepherded' him all his life long. 'Few and evil' he called his days when he was not thinking about God. His life had been evil, whether we mean sorrowful or sinful. But he has been tried by sorrows, cleansed from sins, and at the end he says, 'the angel redeemed me from all evil.'

II. The wisdom and duty of taking the completer and brighter view. The first words are often quoted as an example of pious resignation, but if Jacob believed what he said he was ungrateful and shortsighted. If his days had been evil he had made them so. We may choose which of the views we will take. We may look at the darker or the brighter parts of our past. There will be plenty of material for complaint if we choose, but there will also be enough to make us ashamed of murmuring. There are facts for both views, but those that feed melancholy are partial and super-