

builders was to perpetuate the unity and solidarity of the race. Now this contravened the divine plan in two directions, (1) it prevented the rapid re-peopling of the earth, and (2) increased the power of evil by concentration, with every facility for rapid diffusion throughout the whole mass of humanity. Very soon the condition described in ch. 8, 11-13 would have again resulted. Accordingly by direct interposition, yet doubtless through agencies in harmony with the laws governing grammar and speech, God introduced rapidly operating tendencies to variation in language, and those who understood each other were compelled to "hive off" and emigrate. (Drill on the following sentences, writing the key-words on the slate).

Man's ambition aimed at preserving the unity of the race by concentration of all power and influence, and thus bidding defiance to God, and re-establishing the universal reign of worldly self-gratification. God's purpose, on the other hand, embraced the world re-peopled with separate nations, working out, each for itself, the problem of existence apart from Him, and proving the futility of its own efforts to regenerate itself, while the truth was preserved for a more favorable epoch by a covenant line, through which the redemption of the world was to come.

MAN'S AMBITION.

Unity.
Concentration.
Defiance.
Self-gratification.

GOD'S PURPOSE

The World Re-peopled.
Separate Nations.
A Covenant Line.
The World Redeemed.

The list of nations in chapter 10 is beautifully compared by Dr. Gibson to the record in a family Bible. It is the "Family Register" of Man in the world's Bible. The names of wandering prodigals are not forgotten, but stand here as a testimony to the Father's unforgetting love. John 3: 16, 17 is a New Testament commentary upon Gen. 10.

NOTES AND EXPLANATIONS.

LESSON PLAN. I. God's Call. vs. 1-3. II. Abram's Obedience. vs. 4, 5. III. Taking Possession. vs. 6-9.

I. GOD'S CALL. 1. **Had said**—ch. 11: 31, while in Ur. (ch. 15: 7; Neh. 9: 7; Acts 7: 2, 3). **Abram**—"High father," i. e. "illustrious progenitor." He is called to sever three very strong and tender ties, those which bound him to his country, his kindred and his home (11. 31, 32). Christ demands a similar sacrifice (Matt. 10: 37, 38; 16: 24; Luke 14: 26, 27; Acts 14: 22; John 17: 14; Matt. 6: 24; Rom. 12: 12; 1 Jn. 2: 15, 16). He was not told where he was to go (Heb. 11: 8), but it was clearly intimated that he was to be the head of a new "dispensation," or method of preparing the world for a coming Saviour. "Abraham is chosen to be the head of a new dispensation, as Noah was; but with this difference, that the world is not taken away this time, but only left out. God has promised that there shall be no more flood, and so the world is left. The nations are left to walk in their own ways. But while the world is not taken away from Abraham the coming man, Abraham the coming man, is taken away from the world. Thus a new dispensation is begun." (Gibson) He was thus better isolated from surrounding idolatry. 2. **A great nation**—This seemed incredible (see ch. 11: 30). Compare ch. 17: 6: 18: 18; 46: 3; Num. 23: 10; Deut. 26: 5; 1 Kings 3: 8; it was also fulfilled in the Arabs (ch. 17: 20; 21: 13) and Edomites, descended from Ishmael and Esau. **Name great**—No name has been so honored by men. Jews, Mahometans and Christians vie with each other in reverence for his memory. **Be thou, a blessing** (R. V.)—a fountain of blessing to others. "All true blessedness the world is now, or ever shall be possessed of is owing to Abram and his posterity. Through them we have a Bible, a Saviour and a gospel. They are the stock on which the Christian church is grafted. Their very dispersions have proved the riches of the race." (Fuller) 3. Compare ch. 27: 29; Ex. 23: 22; Num. 24: 9; Zech. 7: 8. So Christ identifies himself with his people, Matt. 10: 42; 25: 40; Mark 9: 41. Those who bless are spoken of in the plural, and those who curse in the singular; as if multitudes would be found among the former, and only solitary individuals amongst the latter. (Jamieson).

II. ABRAM'S OBEDIENCE. 4. **Haran**—This is not the same name as Haran the father of Lot. In Acts 7: 2 it is correctly spelled Charran. Here Terah died (Acts 7: