

THE
Spurgeon
STUDY BIBLE

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KJV Spurgeon Study Bible
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BIOGRAPHY OF CHARLES HADDON SPURGEON

By Alistair Begg

The earthly remains of Charles Haddon Spurgeon were laid to rest in West Norwood Cemetery on Thursday, February 11, 1892. Inscribed on his tomb are words from the fourth verse of one of William Cowper's best-known hymns.

E'er since by faith I saw the
stream
Thy flowing wounds supply.
Redeeming love has been
my theme
And shall be till I die.

Sixty thousand people paid their respects during the three days his body lay in state at the Metropolitan Tabernacle, and an estimated one hundred thousand people lined the street as his hearse made its way to the cemetery. The flags were at half-mast, and the shops and the pubs were closed. The public display of mourning was on a par with what one would expect to see on the loss of a member of the royal family. He was, after all, known as the Prince of Preachers. Thousands listened to him and read his words. As many as twenty five thousand copies of his sermons were produced on a weekly basis and could be purchased for a penny. In Scotland, newsstands on railway station platforms carried the sermons.

Spurgeon's famous and well-loved voice, described by one as "a melody with an immense scale of tones," had been heard from the pulpit of the Metropolitan Tabernacle for the last time on Sunday morning, June 7, 1891. And yet 125 years later, what was said of Abel is true of Spurgeon: "God testifying of his gifts: and by it he being dead yet speaketh" (Heb. 11:4). His sermons and books have remained in print and continue to inform and influence generations of preachers.

How are we to explain the extent of his ministry during his life and the far-reaching impact that is still being felt? After all, the psalmist describes the human condition in terms of withering grass and fading flowers and observes how it vanishes and its place is no longer known. In Spurgeon's case a number of places associated with him have been marked by plaques and are well-known. For example at Isleham Ferry on the River Lark, a

commemorative stone marks the place of his baptism on Friday, May 3, 1850.

Even famous and influential people may be quickly forgotten, yet on the centenary of his birth, an overflow crowd filled the Royal Albert Hall in London to give thanks to God for his life and ministry. The chairman on that occasion was none other than Prime Minister Ramsay MacDonald! Surely Spurgeon would have never imagined that almost two hundred years after his birth his notes and sermons would form the basis of this study Bible.

The England into which he was born was one in which huge economic and social changes were taking place. Slavery was being abolished in most of the British Empire. The houses of parliament were all but destroyed by fire, and six Dorset farm laborers (the Tolpuddle martyrs) were sent to a penal colony for attempting to form a trade union. By the time he came to London, which was inhospitable and unhealthy, cholera was rampant and took the lives of twenty thousand in 1854 alone. The Crimean War had broken out and in America the Civil War. In the midst of these changing and daunting times, Eliza Spurgeon gave birth to a boy whose life and ministry was to have a dramatic role in the formation of the spiritual landscape of his day. The unassuming cottage in Kelvedon, Essex, in which he was born, is marked by a blue plaque which reads: "Birthplace of Charles Haddon Spurgeon, 1834-1892. Baptist Preacher and Philanthropist."

He was able to trace his roots to Holland and to the persecuted Huguenot refugees who settled in England in the second half of the sixteenth century, having been forced out by the Roman Catholic Duke of Alva. Spurgeon regarded his heritage with pride, and in the course of a sermon on Song of Solomon 1:6, entitled, "The Unkept Vineyard or Personal Work Neglected," he observed, "Our Puritan forefathers were strong men because they lived on the Scriptures." His father, John, and his grandfather, James, were nonconformist ministers, and in that context he immersed himself in Bunyan's *Pilgrim's Progress* and regarded Bunyan and others like him as heroes. Convictions formed at an early age were deepened with time and help explain his strong resistance to a diluted

Christianity which he detected in the Baptist Union's liberal views of biblical inspiration and the nature of the atonement. The Downgrade Controversy was to cost him dearly, not least of all in physical terms. Some suggested that the controversy killed him; and like other brave Protestants before him, he had died "a martyr to the faith."

His conviction about the inerrancy and sufficiency of Scripture infused his entire ministry. He began his Pastor's College to train men for ministry and to enable them to take seriously Paul's injunction to Timothy to "Preach the word" (2 Tim. 4:2). He wrote 135 books while pastor of the Metropolitan Tabernacle. Over a period of sixteen years (1870–1886), he produced his seven expository volumes on the Psalms. This "Treasury of David," as he called it remains influential today. His concern that the seed of the Word might be sown in the villages and rural communities of England led to the establishment of the Colporteur's Society. He took seriously Paul's admonition to Titus to see to it that "they which have believed in God might be careful to maintain good works" (Titus 3:8). This resulted in providing practical care for the elderly and schooling for the young. The orphanage he founded in 1867 laid the groundwork for a ministry supporting children and their families that one hundred fifty years later continues to declare the good news and to do good deeds. Spurgeon would never have countenanced any attempt at doing one without the other. He was aware of the work of his contemporary, William Booth, the founder of the Salvation Army, and shared his belief that to focus on the provision of clothes and shelter, of work and education, to the neglect of the gospel, is ultimately to waste your effort.

Each of these areas of gospel engagement stem from his pulpit. There more than anywhere we find the measure of the man. He had little time for making elaborate attempts to defend the Bible from the attacks of those who doubted its accuracy and rejected its authority. Spurgeon famously observed that the Word of God is like a lion. You do not have to defend it but need only let it loose and it will defend itself. He was convinced the Word of God can take care of itself and that the answer to every objection against the Bible is the Bible.

Outside the houses of parliament in London is a statue of Richard I on his horse. He was known as Richard Coeur de Lion (the Lionheart) on account of his having been a brave warrior and a great leader. What was said of him in the twelfth century was true of Spurgeon in the nineteenth century. In spiritual terms he

was lionhearted and shared the characteristics of a Baptist many years before—the most famous Baptist of all, John.

John was a strange man working in a strange place. In the Gospels little is said about dress, and so when it is mentioned, we are supposed to pay attention, as in the case of John's garment of camel hair and his leather belt. He was preaching in a location which was not ideal. Nevertheless vast crowds were flocking to hear him preach.

When Spurgeon arrived in London on Saturday, December 17, 1853, it would have been hard to imagine a more dingy, uninviting, and repelling region than the location of the New Park Street Chapel. London, on account of the prevalence of disease, was known as the city of death. Charles himself was striking in his uncouth appearance. Susannah's first impression was unfavorable. He appeared to her to be arrogant. His clothes looked as though they had been fashioned by a second-rate country tailor, and around his neck he wore a large piece of black satin that had seen better days. Yet his reputation as a preacher grew, the chapel had to be enlarged in 1855, and then in 1861 the Metropolitan Chapel was built with a seating capacity of forty six hundred and standing room for another thousand. That would soon prove inadequate in coping with the crowds that came to hear the most famous preacher in England.

Spurgeon had received no formal theological education, but like John his ministry was marked by an authority that was not his own. John's arrival was such that people wondered what he would be because there was an awareness that the hand of the Lord was with him. In Spurgeon's case there is the record of the "prophetic" word from Richard Knill declaring that this child Charles would one day preach the gospel to multitudes. Spurgeon possessed peculiar natural abilities, which had been combined with diligent study, but the real key to his usefulness lay in his being aware of the fact that, like John, he was an ambassador for God. Knowing that God's hand rests on those of a contrite spirit, he reminded his students: we must not trifle, but we must tremble at God's Word.

When the religious leaders came pressing John to identify himself by explaining his significance, he frustrated them by his response. He was, he said, the voice of one crying in the wilderness. Elsewhere he is described as a light shining or a finger pointing away from himself to the Lord Jesus. Spurgeon shares this selflessness and humility. "God has not come to exalt us but to exalt him." On the occasion of

his twenty-fifth anniversary celebration at the Metropolitan Tabernacle, it was apparent that he was distinctly uncomfortable with the attention and adulation he was receiving. He was concerned to avoid all self-praise. This humility was known by his flock upon whose prayers he depended. "May God help me if you cease to pray for me. Let me know the day, and I must cease to preach." Like Paul he understood that while one may plant or water, only God can make things grow.

Alongside God-given authority and genuine humility, we are aware of his personal integrity. John not only declares Jesus as the Lamb of God who takes away the sin of the world but in a different context enquires whether Jesus is actually the promised Messiah or they should be looking for another. He displays the character of uncorrupted virtue in as much as he does not seek to hide his uncertainty but is instead honest. Similarly Spurgeon's integrity is displayed not just in his unequivocal declarations but also in his willingness to admit to the fact that "days of darkness still come o'er me" (Francis Rowley, "I Will Sing the Wondrous Story"). He shared with Winston Churchill the experience of what the latter referred to as "Dog Days." Overwhelmed by his responsibilities and the vastness of his congregation, Spurgeon admitted to feeling that he would rather be flogged than face the crowd again. He knew there is no ideal place to serve God except the place He sets you down, and yet he wished sometimes for a small church with just two or three hundred souls to pastor. Sermon preparation and decisions about which passage to take were, he acknowledged, stressful. His integrity is revealed in the way he was both clear in his convictions and yet willing to be honest about his struggles.

No one could accuse either John or Charles of cowardice. John was prepared to challenge the religious hypocrisy by referring to the Pharisees and Sadducees as a "generation of vipers" (Matt. 3:7). He also took on the immorality of Herod by pointing out that it was not lawful for him to have his brother's wife. We may question his timing but not his courage. Charles was equally brave in his pulpit. "I am not very particular about how I preach. I have not courted any man's love; I asked no man to attend to my ministry; I preach what I like, when I like and as I like."

He was prepared to risk friendship by pointing out sham and pretense in his fellow clergy. His bravery in the face of great opposition in the Downgrade Controversy is well recorded. This factor is tied to the last. When the opponents

came against Nehemiah, he was able to stand his ground and be brave because he knew that nothing like what they were claiming was actually happening. Similarly Spurgeon was able to hold his own because he had been watching his life and doctrine closely.

One final point of similarity between these two famous Baptists is their helpful simplicity. John the Baptist provides a model of such simplicity. When they asked him what should be done in response to his preaching, he told them simply, "Repent, and be baptized" (Acts 2:38), and he left them in no doubt concerning the identity of Jesus, "Behold the Lamb of God" (John 1:29). Spurgeon had a phenomenal grasp of theology, and his reading had afforded him a breadth of insight matched by few, but when it came to opening up the Scriptures, he was a master of clarity and simplicity. He warned his students about going down among miners with technical theological terms and high-sounding phraseology. To do so, he said, was to act like an idiot. His *John Ploughman's Talk and Pictures* is filled with proverbs and practical wisdom and provided "plain advice for plain people." Just how helpful and effective it was is seen in the fact that it sold in the hundreds of thousands.

Perhaps Spurgeon was influenced in part by the recollection of his conversion. He often referred to that bitter cold and snowy morning in January 1850 when in a sparse congregation in a primitive Methodist chapel, the preacher, whose name we do not know, urged his listeners to heed God's Word through Isaiah, "Look unto me, and be ye saved, all the ends of the earth" (Isa. 45:22). The man cried out, "Look, Look, Look! It is only look!" And Spurgeon recalled, "I at once saw the way of salvation. Oh how I did leap for joy at that moment."

Similarly Spurgeon's preaching was plain and simply Christocentric. He made clear that he had never found a text that did not have a road to Christ, and that were he to find such a text, he would make a road going over hedge and ditch to "get at my Master." He was convinced the sermon could not do any good unless the savor of Christ is in it. Spurgeon was in no doubt, and left his hearers in no doubt, that "he is able also to save them to the uttermost that come unto God by him" (Heb. 7:25).

Toward the end of his life, he remarked to his private secretary Joseph Harrald, that when the time came, he did not wish for any fuss but just his initials and dates on the tombstone. Clearly that did not happen because a significant monument marks his grave. And though he may not have liked that, he would, no doubt,

have been happy with the verse of the hymn because he knew a day was coming for him, when again from Cowper's hymn, he would sing as he had never sung:

Then in a nobler, sweeter
song

I'll sing Thy power to save,
When this poor lisping,
stammering tongue
Lies silent in the grave.

(William Cowper, "There Is a Fountain Filled
with Blood")

THE LOST SERMONS OF SPURGEON

Readers will find twenty of Charles Spurgeon's earliest sermon manuscripts from *The Lost Sermons of C.H. Spurgeon: His Earliest Outlines and Sermons Between 1851 and 1854*, Volume 1 (B&H Academic, 2017) throughout the *KJV Spurgeon Study Bible*. The sermon numbers on these pages are retained from that work. The title, Scripture, and page numbers for each sermon are provided below.

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SPURGEON STUDY NOTES

The *KJV Spurgeon Study Bible* includes study notes crafted from sermons Charles Spurgeon preached over the course of his ministry. These notes provide both a helpful entry point into Spurgeon's sermons and a convenient way to read Spurgeon's exhortations from Scripture alongside of Scripture.

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PREFACE TO THE SPURGEON STUDY BIBLE

Charles Haddon Spurgeon, “the prince of preachers,” is perhaps the most widely known and read gospel preacher of all time. His sermons were printed and made available for purchase (for one penny) almost immediately after he preached them. They have continued to be available for over one hundred and fifty years and number about four thousand. They have been translated into at least 33 foreign languages. Over one hundred years after his death, few weeks go by without his words ringing out from a pulpit somewhere. In addition to being a preacher, he was a philanthropist (establishing and supporting an orphanage and other ministries), an educator (founding the “Pastor’s College), and an author of 135 books. His mastery of the English language was remarkable for its clarity and simplicity and still has the power to move us to tears of joy in our Savior.

Most of the sermons collected and excerpted here were obtained from the 3,563 sermons available at spurgeongems.org, operated by Eternal Life Ministries. See also spurgeon.org, operated by the Spurgeon Center for Biblical Preaching at Midwestern Seminary. All of Spurgeon’s sermons could not be used for this project. The ones used were chosen because the editors felt they best fit the needs of the readers of a study Bible. Excerpts were chosen that best hit the target of commenting on the meaning or application of the biblical text. Ellipses are not generally marked unless they are in the biblical text.

The sermons at spurgeongems.org have already been “updated to today’s language.”

Nevertheless, they have been further updated for this project. Antiquated terms, grammar, capitalization, and punctuation have been changed to fit contemporary usage. The term “shambles,” for example, has been changed to “butcher shop,” “round about” to “around,” “fettters” to “chains,” “hearken” to “listen,” “quicken” to “make alive,” “bastille” to “prison,” and “terra firma” to “solid ground.” Sometimes, Spurgeon’s wording has been retained but followed by an explanation in brackets, such as when he alludes (at Ezek. 47:8) to the “Chamber of Horrors,” one of the attractions at Madame Tussauds in London, which opened in 1802. Comments in brackets have also been added to clarify an antecedent either in Spurgeon or in a quoted biblical text.

Other comments are added to summarize a long paragraph and contextualize a quote. Longer comments are in parentheses or brackets beginning with “ED:” indicating a comment by the editor. For example, at Genesis 24:4-8 is found the comment, (ED: Spurgeon works out an analogy between Abraham’s servant and his mission to find a wife for Isaac, and the minister of the gospel and his mission to find souls for Jesus. Then he states:).

Spurgeon did not usually give citations for his biblical quotations, these have also been added for the reader.

The editors pray that these changes will serve to introduce Spurgeon to new audiences who can thereby benefit from and be inspired and instructed by this gifted giant from a former era of the church.

**THE
OLD TESTAMENT**

INTRODUCTION TO

Genesis

CIRCUMSTANCES OF WRITING

Since pre-Christian times authorship of the Torah, the first five books of the Bible, has been attributed to Moses, an enormously influential Israelite leader from the second millennium BC with an aristocratic Egyptian background. Even though Genesis is technically anonymous, both the Old and New Testaments unanimously recognize Moses as the Torah's author (Josh. 8:35; 2 Chron. 23:18; Neh. 8:1; Mark 12:19,26; Luke 2:22; Rom. 10:5; Heb. 10:28). At the same time, evidence in Genesis suggests that minor editorial changes dating to ancient times have been inserted into the text. Examples include the mention of "Dan" (14:14), a city that was not named until the days of the judges (Judg. 18:29), and the use of a phrase that assumed the existence of Israelite kings (Gen. 36:31).

The Torah (a Hebrew term for law) was seen as one unit until at least the second century BC. Sometime prior to the birth of Christ, the Torah was divided into five separate books, later referred to as the Pentateuch (lit "five vessels"). Genesis, the first book of the Torah, provides both the universal history of humankind and the patriarchal history of the nation of Israel. The first section (chaps. 1–11) is a general history commonly called the "primeval history," showing how all humanity descended from one couple and became sinners. The second section (chaps. 12–50) is a more specific history commonly referred to as the "patriarchal history," focusing on the covenant God made with Abraham and his descendants: Isaac, Jacob, and Jacob's twelve sons. Genesis unfolds God's plan to bless and redeem humanity through Abraham's descendants. The book concludes with the events that led to the Israelites being in the land of Egypt.

CONTRIBUTION TO THE BIBLE

Genesis lays the groundwork for everything else we read and experience in Scripture. Through Genesis we understand where we came from, how we got in the fallen state we

are in, and the beginnings of God's gracious work on our behalf. Genesis unfolds God's original purpose for humanity.

Genesis provides the foundation from which we understand God's covenant with Israel that was established with the giving of the Law. For the Israelite community, the stories of the origins of humanity, sin, and the covenant relationship with God helped them understand why God gave them the Law.

STRUCTURE

Genesis is chiefly a narrative. From a narrative standpoint, God is the only true hero of the Bible, and the book of Genesis has the distinct privilege of introducing him. God is the first subject of a verb in the book and is mentioned more frequently than any other character in the Bible. The content of the first eleven chapters is distinct from the patriarchal stories in chapters 12–50. The primary literary device is the catchphrase "these are the generations of." The phrase is broader in meaning than a simple generational account. It refers more to a narrative account. This was a common practice in ancient Near East writings. This phrase also serves as a link between the key person in the previous narrative and the one anticipated in the next section. Genesis could be described as historical genealogy, which ties together creation and human history in one continuum.

SPURGEON ON GENESIS

"In the beginning." When that beginning was we cannot tell. It may have been long ages before God fitted up this world for the abode of man, but it was not self-existent. It was created by God; it sprang from the will and the word of the all-wise Creator. When God began to arrange this world in order, it was shrouded in darkness, and it had been reduced to what we call, for lack of a better name, chaos. This is just the condition of every soul of man when God begins to deal with him in his grace; it is formless and empty of all good things.

THE CREATION

1 In the beginning God created the heaven and the earth.

² And the earth was without form, and void; and darkness *was* upon the face of the deep. And the Spirit of God moved upon the face of the waters.

THE FIRST DAY

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.

THE SECOND DAY

⁶ ¶ And God said, Let there be a firmament in the midst of the waters, and let it divide the waters from the waters.

⁷ And God 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.

THE THIRD DAY

⁹ And God said, Let the waters under the heaven be gathered together unto one place, and let the dry *land* appear: and it was so.

¹⁰ And God called the dry *land* Earth; and the gathering together of the waters called he Seas: and God saw that *it was* good.

¹¹ ¶ And God said, Let the earth bring forth grass, the herb yielding seed, *and* the fruit tree

How there was light before there was any sun, for the sun was not created until the fourth day of the week, is not for us to say. But God is not dependent on his own creation. (He can make light without a sun. (He can spread the gospel without the aid of ministers; he can convert souls without any human or angelic method, for he does as he wills in the heavens above and on the earth beneath.

QUOTE 1:3-4

yielding fruit after his kind, whose seed *is* in itself, upon the earth: and it was so.

¹² And the earth brought forth grass, *and* herb yielding seed after his kind, and the tree yielding fruit, whose seed *was* in itself, after his kind: and God saw that *it was* good.

¹³ And the evening and the morning were the third day.

1:1 "In the beginning." When that beginning was we cannot tell. It may have been long ages before God fitted up this world for the abode of man, but it was not self-existent. It was created by God; it sprang from the will and the word of the all-wise Creator.

1:2 "without form, and void." When God began to arrange this world in order, it was shrouded in darkness, and it had been reduced to what we call, for lack of a better name, chaos. This is just the condition of every soul of man when God begins to deal with him in his grace; it is formless and empty of all good things.

1:3-4 "Let there be light." God had but to speak the word, and the great wonder was

accomplished. *How there was light before there was any sun, for the sun was not created until the fourth day of the week, is not for us to say. But God is not dependent on his own creation. He can make light without a sun. He can spread the gospel without the aid of ministers; he can convert souls without any human or angelic method, for he does as he wills in the heavens above and on the earth beneath.*

1:5 "God called the light 'Day.'" Darkness first and light afterwards. It is so with us spiritually—first darkness, then light. I suppose that until we get to heaven, there will be both darkness and light in us. And as

to God's providential dealings, we must expect darkness as well as light. They will make up our first day and our last day, till we get where there are no days but the Ancient of Days.

1:6-8 "Let there be a firmament." Note those four words, "and it was so." Whatever God ordains always comes. It is true of all his promises that whatever he has said will be fulfilled, and we will one day say of it all, "And it was so." It is equally certain concerning all his threats that what he has spoken will certainly be fulfilled, and the ungodly will have to say, "And it was so." These words are often repeated in this chapter. They convey to us the great lesson

that the Word of God is sure to be followed by the deed of God. He speaks and it is done.

1:9-13 "Let the earth bring forth grass." What a strange place this world must have been with its plains and hills and rocks and vales without one single blade of grass, or a tree, or a shrub! So at once, before that day was over, God threw the mantle of verdure over the earth and clad its mountains and valleys with forests and plants and flowers, as if to show us that the fruitless is uncomely in God's sight, that the man who bears no fruit unto God is unendurable to him. There would be no beauty whatever in a Christian without any good works and with no graces.

THE FOURTH DAY

¹⁴ ¶ And God said, Let there be lights in the firmament of the heaven to divide the day from the night; and let them be for signs, and for seasons, and for days, and years:

¹⁵ And let them be for lights in the firmament of the heaven to give light upon the earth: and it was so.

¹⁶ And God made two great lights; the greater light to rule the day, and the lesser light to rule the night: *he made* the stars also.

¹⁷ And God set them in the firmament of the heaven to give light upon the earth,

¹⁸ And to rule over the day and over the night, and to divide the light from the darkness: and God saw that *it was* good.

¹⁹ And the evening and the morning were the fourth day.

THE FIFTH DAY

²⁰ ¶ And God said, Let the waters bring forth abundantly the moving creature that hath life, and fowl *that* may fly above the earth in the open firmament of heaven.

²¹ And God created great whales, and every living creature that moveth, which the waters brought forth abundantly, after their kind, and every winged fowl after his kind: and God saw that *it was* good.

²² And God blessed them, saying, Be fruitful, and multiply, and fill the waters in the seas, and let fowl multiply in the earth.

²³ And the evening and the morning were the fifth day.

THE SIXTH DAY

²⁴ ¶ And God said, Let the earth bring forth the living creature after his kind, cattle, and creeping thing, and beast of the earth after his kind: and it was so.

²⁵ And God made the beast of the earth after his kind, and cattle after their kind, and every thing that creepeth upon the earth after his kind: and God saw that *it was* good.

THE CREATION OF MAN

²⁶ ¶ And God said, Let us make man in our image, after our likeness: and let them have

dominion over the fish of the sea, and over the fowl of the air, and over the cattle, and over all the earth, and over every creeping thing that creepeth upon the earth.

²⁷ So God created man in his *own* image, in the image of God created he him; male and female created he them.

²⁸ And God blessed them, and God said unto them, Be fruitful, and multiply, and replenish the earth, and subdue it: and have dominion over the fish of the sea, and over the fowl of the air, and over every living thing that moveth upon the earth.

THE GIVING OF FOOD

²⁹ ¶ And God said, Behold, I have given you every herb bearing seed, which *is* upon the face of all the earth, and every tree, in the which *is* the fruit of a tree yielding seed; to you it shall be for meat.

³⁰ And to every beast of the earth, and to every fowl of the air, and to every thing that creepeth upon the earth, wherein *there is* life, *I have given* every green herb for meat: and it was so.

³¹ And God saw every thing that he had made, and, behold, *it was* very good. And the evening and the morning were the sixth day.

THE SEVENTH DAY

2 Thus the heavens and the earth were finished, and all the host 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: because that in it he had rested from all his work which God created and made.

⁴ ¶ These *are* the generations of the heavens and of the earth when they were created, in the day that the LORD God made the earth and the heavens,

⁵ And every plant of the field before it was in the earth, and every herb of the field before it grew: for the LORD God had not caused it to rain upon the earth, and *there was* not a man to till the ground.

⁶ But there went up a mist from the earth, and watered the whole face of the ground.

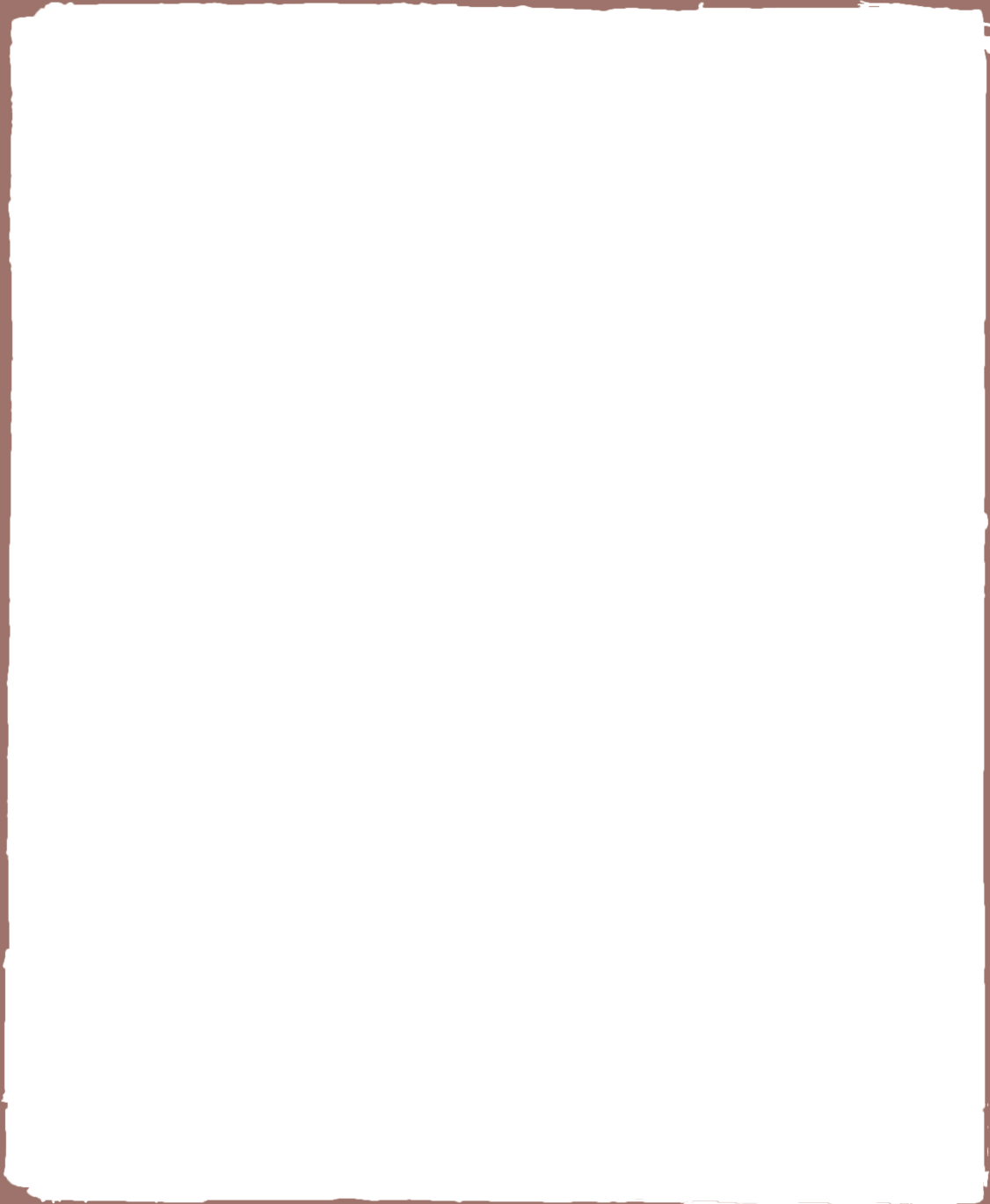
1:24-25 "God saw that it was good." After each day's work, God looks on it; and it is well for us, every night, to review our day's work. Some people's work will not bear looking at and tomorrow becomes all the worse to them because today was not considered and its sin

repented of by them. But if we mark the errors of today, a repetition of them may be avoided tomorrow. Only God can look on a day's work and say of it, as a whole and in every part, that it is good. As for us, our best things need sprinkling with the blood of Christ, which we need

not only on the lintels and side posts of our house but even on the altar and the mercy seat at which we worship God.

1:26-28 "Let us make man in our image." The earth is completed now that man has come upon it, and man is completed when the image of God is upon

him, when Christ is formed in him the hope of glory, but not till then. When we have received the power of God and have dominion over ourselves and over all earthly things in the power of God's eternal Spirit, then are we where and what God intends us to be.



THE FIRST PROMISE

GENESIS 3:15

“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.”

This is a most glorious promise, the first and only one until the time of Abraham. We will notice:

I. THE OCCASION OF ITS GIFT BY MAKING SOME REMARKS ON THE PRECEDING VERSES.

II. THE CHARACTERS MENTIONED.

Jesus and his elect, the seed of the woman, all who believe on and partake [of] the spirit of Jesus, Satan and the wicked who bear a likeness to him, Scoffers, Sinners, Self-righteous, Rejecters of the gospel. Between these two parties there is a conflict.

III. THE BRUISING OF THE HEEL OR THE INFERIOR NATURE.

1. In the temptation, suffering, and death of Jesus.
2. In the persecution of God's people.
3. In the struggle of every Christian's heart. "Bruising the heel" is painful. Difficult it makes the way. But it is not fatal. Distress, but not death.

IV. THE BRUISING OF THE HEAD OF THE SERPENT AND HIS SEED.

1. In the triumph of Jesus and Satan's confinement in the pit.
 2. In the salvation of all the elect.
 3. In the overthrow of hell's dominion in the world and the establishment of the kingdom of righteousness.
1. We must look for trial.
 2. And as surely as that comes will final triumph come.

82.480.

⁷And 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.

THE GARDEN OF EDEN

⁸¶And the LORD God planted a garden eastward in Eden; and there he put the man whom he had formed.

⁹And out of the ground made the LORD God to grow every tree that is pleasant to the sight, and good for food; the tree of life also in the midst of the garden, and the tree of knowledge of good and evil.

¹⁰And a river went out of Eden to water the garden; and from thence it was parted, and became into four heads.

¹¹The name of the first is Pison: that is it which compasseth the whole land of Havilah, where *there is* gold;

¹²And the gold of that land is good: there is bdellium and the onyx stone.

¹³And the name of the second river is Gihon: the same is it that compasseth the whole land of Ethiopia.

¹⁴And the name of the third river is Hiddekel: that is it which goeth toward the east of Assyria. And the fourth river is Euphrates.

MAN TO CARE FOR THE GARDEN

¹⁵And the LORD God took the man, and put him into the garden of Eden to dress it and to keep it.

¹⁶And the LORD God commanded the man, saying, Of every tree of the garden thou mayest freely eat:

¹⁷But 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.

¹⁸¶And the LORD God said, *It is* not good that the man should be alone; I will make him an help meet for him.

ADAM NAMES LIVING CREATURES

¹⁹And 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.

²⁰And 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.

THE CREATION OF WOMAN

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;

²²And the rib, which the LORD God had taken from man, made he a woman, and brought her unto the man.

²³And Adam said, *This is* now bone of my bones, and flesh of my flesh: she shall be called Woman, because she was taken out of Man.

THE FIRST MARRIAGE

²⁴Therefore shall a man leave his father and his mother, and shall cleave unto his wife: and they shall be one flesh.

²⁵And they were both naked, the man and his wife, and were not ashamed.

THE TEMPTATION

3 Now the serpent was more subtil than any beast of the field which the LORD God had made. And he said unto the woman, Yea, hath God said, Ye shall not eat of every tree of the garden?

²And the woman said unto the serpent, We may eat of the fruit of the trees of the garden:

³But 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.

⁴And the serpent said unto the woman, Ye shall not surely die:

⁵For 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.

THE FALL OF MAN

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.

⁷And the eyes of them both were opened, and they knew that they *were* naked; and they sewed fig leaves together, and made themselves aprons.

The only way to repel Satan's subtlety is by acquiring true wisdom.

QUOTE 3:1

3:1 "Now the serpent was more subtil than any beast of the field." *The only way to repel Satan's subtlety is by acquiring true wisdom.* Again I

repeat it: man has none of that in himself. What then? Herein is true wisdom. If we would successfully wrestle with Satan, we must make the Holy Scriptures

our daily resort. Out of this sacred book we must continually draw our armor and our ammunition. We must lay hold on the glorious doctrines of God's

Word—make them our daily meat and drink. So will we be strong to resist the devil and joyful in discovering that he will flee.

⁸ And they heard the voice of the LORD God walking in the garden in the cool of the day: and Adam and his wife hid themselves from the presence of the LORD God amongst the trees of the garden.

ILLUSTRATION 3:8

However far we may get away from God, we will have to come close to him one of these days. Like the comet that flies far off from the sun, wandering into space for an altogether inconceivable distance and yet has to come back again—however long the time its circuit takes—so we will have to come back to God, either willingly, repentantly, believingly, or else unwillingly and in chains to receive our sentence of doom from the lips of the Almighty whom we have provoked to anger by our sin.

⁹ And the LORD God called unto Adam, and said unto him, Where *art* thou?

¹⁰ And he said, I heard thy voice in the garden, and I was afraid, because I *was* naked; and I hid myself.

¹¹ And he said, Who told thee that thou *wast* naked? Hast thou eaten of the tree, whereof I commanded thee that thou shouldst 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.

THE CURSE

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 thy husband, and he shall rule over thee.

¹⁷ And unto Adam he said, Because thou hast hearkened unto the voice of thy wife, and hast eaten of the tree, of which I commanded thee, saying, Thou shalt not eat of it: cursed *is* the ground for thy sake; in sorrow shalt thou eat *of* it all the days of thy life;

¹⁸ Thorns 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.

3:8 “The LORD God walking in the garden in the cool of the day.” It would have been the worst thing that could have happened to our race if God had left this planet to take its own course and had said, concerning the people on it, “I will leave them to their own way, for they are given over to idols.” But God waited until the evening. This suggests to me God’s great patience with the guilty, and it should also teach us to be patient with others. The second thing I gather from the Lord’s coming to Adam and Eve in the evening is his divine care for the guilty. He could have left them until the morning. But God would not leave Adam and Eve in suspense through the whole night after they had sinned against him. He seemed to say, “I will not

leave them all night without the promise which will brighten their gloom.”

3:9 “Where art thou?” God makes them realize their lost condition. This is implied in the question. Adam was lost—lost to God, lost to holiness, lost to happiness. God himself says, “Where are you?” That was to let Adam know this, “I have lost you, Adam. At one time I could speak with you as with a friend, but I cannot do so any longer. You were once my obedient child, but you are not so now.”

3:11-12 “The woman whom thou gavest to be with me.” There is no sign of true confession here. We can see how completely death was brought into Adam’s moral nature, for if it had not been so, he would have said, “My God,

I have sinned. Can you and will you forgive me?” But instead of doing so, he laid the blame for his sin on his wife, which was an utterly evil action. He almost seemed to lay the blame on God because he had given him the woman to be with him. He was guilty of unkindness to his wife and of blasphemy against his Maker in seeking to escape from confessing the sin he had committed.

3:13 “What is this that thou hast done?” By her action and her husband’s, the floodgates had been pulled up, and the flood of sin had been let loose on the world. They had struck a match and set the world on fire with sin.

3:14-15 “it shall bruise thy head, and thou shalt bruise his heel.” The Lord God did not

ask the serpent anything, for he knew he was a liar. There is no creature so degraded as that once bright angel who is now the devil. That which is foul, material, carnal, he delights in. And his head is bruised. Blessed be the name of the woman’s promised seed. The old serpent’s head is bruised with a fatal bruising, while the wounded heel of our Savior is the joy and delight of our hearts.

3:21 “coats of skins.” Some creature had to die in order to provide them with garments, and we know who died in order that we might be robed in his spotless righteousness. The Lamb of God has made for us a garment that covers our nakedness so that we are not afraid to stand even before the bar of God.

MAN SENT FROM THE GARDEN

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 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 Cherubims, and a flaming sword which turned every way, to keep the way of the tree of life.

CAIN AND ABEL

4 And Adam knew Eve his wife; and she conceived, and bare Cain, and said, I have gotten a man from the LORD.

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 Abel and to his offering:

⁵ But unto Cain and to his offering he had not respect. And Cain was very wroth, and his countenance fell.

⁶ And the LORD said unto Cain, Why art thou wroth? and why is thy countenance fallen?

⁷ If thou doest well, shalt thou not be accepted? and if thou doest not well, sin lieth at the door. And unto thee *shall be* his desire, and thou shalt rule over him.

ABEL MURDERED

⁸ ¶ And Cain talked with Abel his brother: and it came to pass, when they were in the field, that Cain rose up against Abel his brother, and slew him.

⁹ ¶ And the LORD said unto Cain, Where *is* Abel thy brother? And he said, I know not: *Am I* my brother's keeper?

¹⁰ And he said, What hast thou done? the voice of thy brother's blood crieth unto me from the ground.

THE CURSE OF CAIN

¹¹ And now *art* thou cursed from the earth, which hath opened her mouth to receive thy brother's blood from thy hand;

¹² When thou tillest the ground, it shall not henceforth yield unto thee her strength; a fugitive and a vagabond shalt thou be in the earth.

¹³ And Cain said unto the LORD, My punishment *is* greater than I can bear.

¹⁴ Behold, thou hast driven me out this day from the face of the earth; and from thy face shall I be hid; and I shall be a fugitive and a vagabond in the earth; and it shall come to pass, *that* every one that findeth me shall slay me.

¹⁵ And the LORD said unto him, Therefore whosoever slayeth Cain, vengeance shall be taken on him sevenfold. And the LORD set a mark upon Cain, lest any finding him should kill him.

CAIN DWELLS IN THE LAND OF NOD

¹⁶ ¶ And Cain went out from the presence of the LORD, and dwelt in the land of Nod, on the east of Eden.

4:6 "Why art thou wroth?" Many ungodly people in the world are not happy in the condition in which they find themselves. They have a religion of their own, but it yields them no comfort. They would like to have peace of conscience. They would like to be uplifted beyond all fear of death, and they would like to be as happy as Christian people are, but they do not want to pay the price—namely, obedience to God by faith in Jesus Christ. They play the part of the dog in the manger, who could not eat the hay himself and would not let the horses do so. They will not accept Christ and yet grumble because others have him. Although Cain was in such a bad temper that he was angry and looked despondent,

God, the infinitely Gracious One, came and spoke with him and patiently reasoned with him. It is wonderful that God should speak with man at all, considering man's insignificance. But for the Lord to speak with sinful man is a far greater marvel. And for him to reason with such a man as Cain, a murderer in heart and soon to be a murderer in deed—impenitent, implacable, presumptuous, blasphemous—this is a miracle of mercy.

4:9 "Am I my brother's keeper?" The cool impudence of Cain is an indication of the state of heart that led up to his murdering his brother, and it was also part of the result of his having committed that terrible crime. He would not have proceeded to the cruel deed

of bloodshed if he had not first cast off the fear of God and been ready to defy his Maker. Having committed murder, the hardening influence of sin upon Cain's mind must have been intense, and so at last he was able to speak out to God's face what he felt within his heart and ask, "Am I my brother's keeper?" Save us, O God, from having our hearts hammered to the hardness of steel by sin! Daily keep us, by your grace, sensible and tender before you, trembling at your Word.

4:10 "the voice of thy brother's blood crieth unto me from the ground." Perhaps Cain went his way dreaming that the terrible matter was all over. He had done the deed, and it could not be undone; he had struck the

blow, rid himself of the presence of one who was obnoxious to him; the blood had been swallowed up by the earth, and that was the end to the business which need cause no further thought. It was not so, however, for though that blood was silent in the seared conscience of Cain, it had a voice elsewhere. A mysterious voice went up beyond the skies; it reached the ear of the invisible God and moved the heart of Eternal Justice, so that breaking through the veil that conceals the Infinite from man, God revealed himself and spoke to Cain. Then Cain knew that blood could not be idly spilt, that murder would be avenged, for there was a tongue in every drop of the vital essence that flowed from

¹⁷ And Cain knew his wife; and she conceived, and bare 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 Mehujael: and Mehujael begat Methusael: and Methusael begat Lamech.

LAMECH'S DESCENDANTS

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 my speech: for I have slain a man to my wounding, and a young man to my hurt.

²⁴ If Cain shall be avenged sevenfold, truly Lamech seventy and sevenfold.

THE BIRTH OF SETH

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.

ADAM'S DESCENDANTS

5 This is the book of the generations of Adam. In the day that God created man, in the likeness of God made he him;

² Male and female created he them; and blessed them, and called their name Adam, in the day when they were created.

³ ¶ And Adam lived an hundred and thirty years, and begat *a son* in his own likeness after his image; and called his name Seth:

⁴ And the days of Adam after he had begotten Seth were eight hundred years: and he begat sons and daughters:

⁵ And all the days that Adam lived were nine hundred and thirty years: and he died.

SETH'S DESCENDANTS

⁶ And Seth lived an hundred and five years, and begat Enos:

⁷ And Seth lived after he begat Enos eight hundred and seven years, and begat sons and daughters:

⁸ And all the days of Seth were nine hundred and twelve years: and he died.

ENOS'S DESCENDANTS

⁹ ¶ And Enos lived ninety years, and begat Cainan:

¹⁰ And Enos lived after he begat Cainan eight hundred and fifteen years, and begat sons and daughters:

¹¹ And all the days of Enos were nine hundred and five years: and he died.

CAINAN'S DESCENDANTS

¹² ¶ And Cainan lived seventy years, and begat Mahalaleel:

¹³ And Cainan lived after he begat Mahalaleel eight hundred and forty years, and begat sons and daughters:

¹⁴ And all the days of Cainan were nine hundred and ten years: and he died.

MAHALALEEL'S DESCENDANTS

¹⁵ ¶ And Mahalaleel lived sixty and five years, and begat Jared:

¹⁶ And Mahalaleel lived after he begat Jared eight hundred and thirty years, and begat sons and daughters:

¹⁷ And all the days of Mahalaleel were eight hundred ninety and five years: and he died.

JARED'S DESCENDANTS

¹⁸ ¶ And Jared lived an hundred sixty and two years, and he begat Enoch:

¹⁹ And Jared lived after he begat Enoch eight hundred years, and begat sons and daughters:

²⁰ And all the days of Jared were nine hundred sixty and two years: and he died.

ENOCH'S DESCENDANTS

²¹ ¶ And Enoch lived sixty and five years, and begat Methuselah:

²² And Enoch walked with God after he begat Methuselah three hundred years, and begat sons and daughters:

murdered manhood, which prevailed with God, so that he would interpose and hold a solemn inquest.

5:21-24 "Enoch walked with God." It was not that he merely

thought of God, that he speculated about God, that he argued about God, that he read about God, that he talked about God; he walked with God, which is the practical and

experimental part of true godliness. In his daily life he realized that God was with him, and he regarded him as a living God, in whom he confided and by whom he was loved. And notice

that Enoch was a family man. He "begat sons and daughters." Some have said, "Ah, you cannot live as you like if you have a lot of children about you. Do not tell me about keeping up

²³ And all the days of Enoch were three hundred sixty and five years:

²⁴ ¶ And Enoch walked with God: and he *was* not; for God took him.

METHUSELAH'S DESCENDANTS

²⁵ And Methuselah lived an hundred eighty and seven years, and begat Lamech:

²⁶ And Methuselah lived after he begat Lamech seven hundred eighty and two years, and begat sons and daughters:

²⁷ And all the days of Methuselah were nine hundred sixty and nine years: and he died.

LAMECH'S DESCENDANTS

²⁸ ¶ And Lamech lived an hundred eighty and two years, and begat a son:

²⁹ And he called his name Noah, saying, This *same* shall comfort us concerning our work and toil of our hands, because of the ground which the LORD hath cursed.

³⁰ And Lamech lived after he begat Noah five hundred ninety and five years, and begat sons and daughters:

³¹ And all the days of Lamech were seven hundred seventy and seven years: and he died.

NOAH'S DESCENDANTS

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

MAN'S WICKEDNESS

6 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 an 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.

⁵ ¶ And GOD saw that the wickedness of man *was* great in the earth, and *that* every imagination of the thoughts of his heart *was* only evil continually.

⁶ And it repented the LORD that he had made man on the earth, and it grieved him at his heart.

⁷ And the LORD said, I will destroy man whom I have created from the face of the earth; both man, and beast, and the creeping thing, and the fowls of the air; for it repenteth me that I have made them.

NOAH FINDS GRACE WITH GOD

⁸ ¶ But Noah found grace in the eyes of the LORD.

⁹ ¶ These *are* the generations of Noah: Noah was a just man *and* perfect in his generations, *and* Noah walked with God.

¹⁰ And Noah begat three sons, Shem, Ham, and Japheth.

¹¹ The earth also was 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.

BUILDING THE ARK

¹⁴ ¶ Make thee an ark of gopher wood; rooms shalt thou make in the ark, and shalt pitch it within and without with pitch.

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.

your hours of prayer and quiet reading of the Scriptures if you have a large family of little ones. You will be disturbed, and there will be many domestic incidents that will be sure to try your temper and upset your equanimity. Get away into the woods and find a hermit's cell. There, with your brown jug of water and your loaf of bread, you may be able to walk with God. But with a wife not always amiable and a troop of children who are never quiet, by day or night, how can a man be expected to walk with God?" The wife,

on the other hand, exclaims, "I believe that had I remained a single woman I might have walked with God. When I was a young woman I was full of devotion. But now with my husband, who is not always in the best of tempers, and with my children who seem to have an unlimited number of needs and never to have them satisfied, how is it possible that I can walk with God?" Yet Enoch was a family man, and he walked with God.

6:9 "Noah was a just man *and* perfect in his generations, *and* Noah walked with God." God

keeps his eyes on the sons of men, and he searches among them for certain individuals on whom he delights to fix his gaze. These are not the kings and princes. These are not the men of talent or of fashion. These are not the men who are regarded by their fellows as famous. When God speaks of having seen Noah (7:1), he speaks of having seen the kind of man for whom he was looking, namely, a righteous man. There is not a righteous man on the earth whom God does not see. He may be in an obscure position,

his circumstances may be those of poverty, he may be anything but famous. But as long as he is righteous, God delights to look on him. In an age of violence and oppression, Noah alone was a righteous man. He was no oppressor. He dealt justly and fairly with his fellowmen. He was also a devout man, for we read that "Noah walked with God." Like his ancestor Enoch, he lived in communion with God, in prayerfulness and pious meditation; and his life before his fellowmen was consistent with that walk before God.