

Analytical Manual
OF THE
English Bible
BY
George S. Holmes

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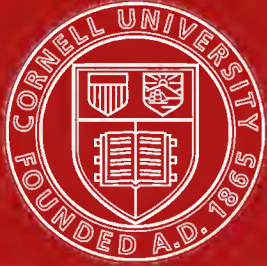
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Analytical Manual

OF THE

English Bible

BY

George S. Holmes, A.M., D.D.



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THE FOREWORD

By REV. S. PARKES CADMAN, D.D.

Pastor of Central Congregational Church, Brooklyn, N. Y.

Some time ago Dr. Holmes showed me this Analysis of the English Bible, while it was yet in manuscript form, and asked me to give it a careful examination. I did so and was most favorably impressed with the devotion and care Dr. Holmes has manifested in the construction of this work. He has followed the traditional lines of interpretation because he did not deem it within the scope of his book to deal with questions of criticism.

As a Manual for the study of the Holy Scriptures in their underlying unity and as a general conspectus of the fundamental truths which they are meant to teach, I do not know of anything exactly comparable with this production. It allows the Sacred Writings to speak for themselves in their own way and according to the manner of the authors. I quite agree with those who have referred, in terms of praise to the extraordinary knowledge of the Scriptures and the orderly arrangement displayed herein; and as the book goes forth upon its errand, which is to increase that knowledge of God in which standeth our eternal life and perfect freedom, I solicit for it the blessing of Heaven and the support of all lovers of the Bible.

S. PARKES CADMAN.

PREFACE

The author of this work, in his own early studies of the Holy Scriptures, realized that, in order to understand the great Book as he desired, he must first become thoroughly acquainted with each part, and then study the relation of all the parts to the whole. He made diligent search for some simple aid to a comprehensive understanding of the literal text of the English Bible, such as might enable him to grasp the individual sense and the general connection of each part as he studied it; but he discovered that no such aid as he sought was in existence. He therefore made his own analysis as he read and studied the Bible.

In subsequent years, when he attempted to direct others in a study of the Scriptures, he followed the method of analysis which he had found so helpful in his own experience; and, in making the method as complete and comprehensive as possible, he reviewed and perfected his earlier work. This method has proved so successful, and has so invariably awakened the keen interest of Bible students, both in class work and in individual study, that it is presented to Bible readers in general.

It is the single object of this work to offer, in analytical form, an outline of the scope and the details of the Bible, and to give this in a manner which will vividly and permanently impress upon the mind that which is read in the sacred volume. There is no attempt at interpretation or comment; and the brief notes which accompany the analysis are intended only to make the analysis clear to the understanding.

This analysis can not be used as a substitute for the Bible. Upon the contrary, the student must use the Bible in the study of every part. But the analysis will assist the reader in remembering what he reads, and in comprehending its place and relation in the great Book of truth.

It only remains to be said that this is the only ANALYSIS OF THE ENGLISH BIBLE which has ever been presented in this form; that its preparation has involved careful, studious and painstaking work extending through a period of twenty-five years; and that it has been sufficiently tested, in the practical experience of class-room instruction and individual study, to demonstrate

its value to all who desire a thorough knowledge and a comprehensive understanding of the Book of books. Other works which have been offered under the name of Analysis of the Bible, have endeavored to interpret, doctrinally and otherwise, the utterances of the Scriptures, and have not sought, as this does, simply to familiarize the student with the exact text of the Bible. And this is the ONLY object of this work.

The author wishes to acknowledge that in the consideration of the Mosaic Legislation, in the tenth and fourteenth studies, inclusive, he has largely followed and used the analysis of the laws arranged by Dr. William Smith in his "Old Testament History"—which is so complete that none equally good may be made without embodying it. In all other parts and details, the analysis in this work is entirely original.

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INTRODUCTORY

INTRODUCTORY

In order that we may intelligently study the Holy Scriptures, it is necessary for us, at the very beginning, to grasp a somewhat comprehensive understanding of the general scheme of revealed truth which runs through all the different parts of the Bible.

This scheme has been unfolded through the different books, in different ways, and at different times, just as human intelligence became able to receive and comprehend the different parts of complete and eternal truth.

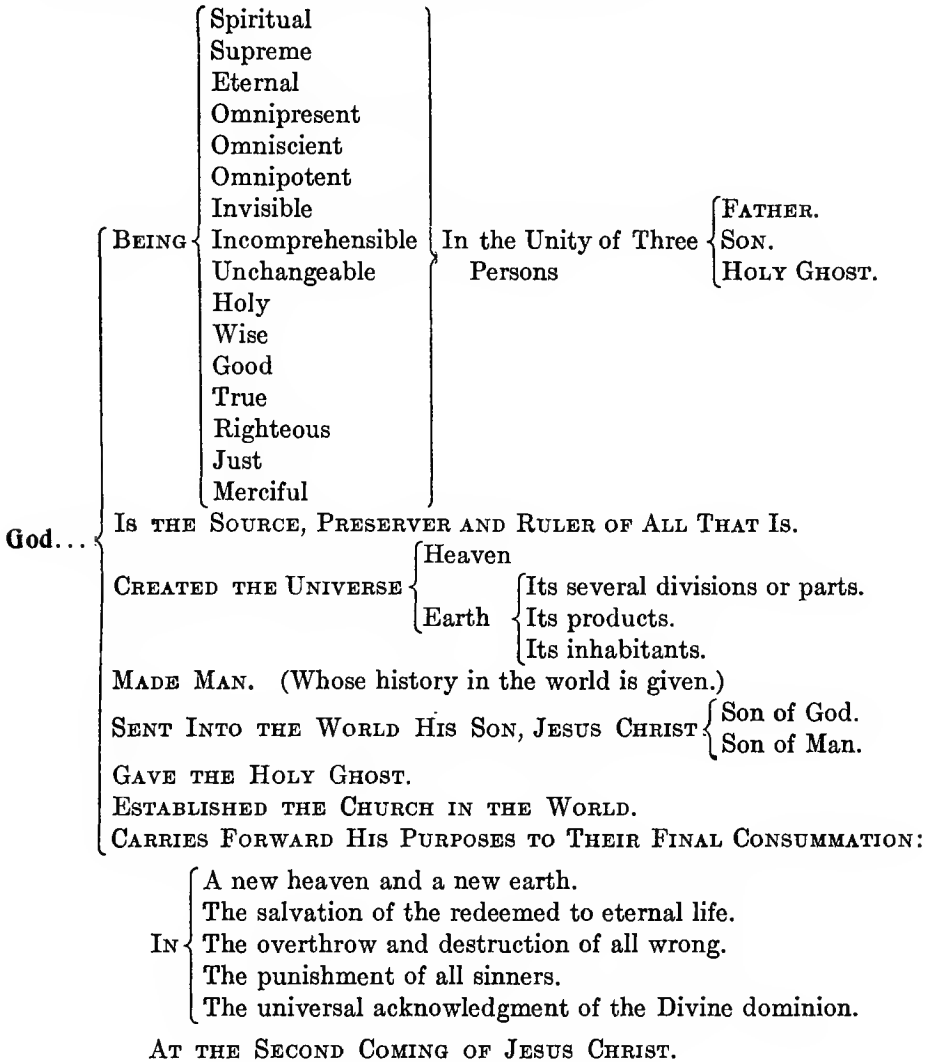
The diagram upon the opposite page sets forth a brief and simple outline of this scheme and should, together with the details presented upon the following pages of this introductory study, be clearly impressed upon the mind. Then, as the student proceeds with a study of each successive part of the sacred volume, he will understand the relation of that part to all the others and to the scheme as a whole.

INTRODUCTORY

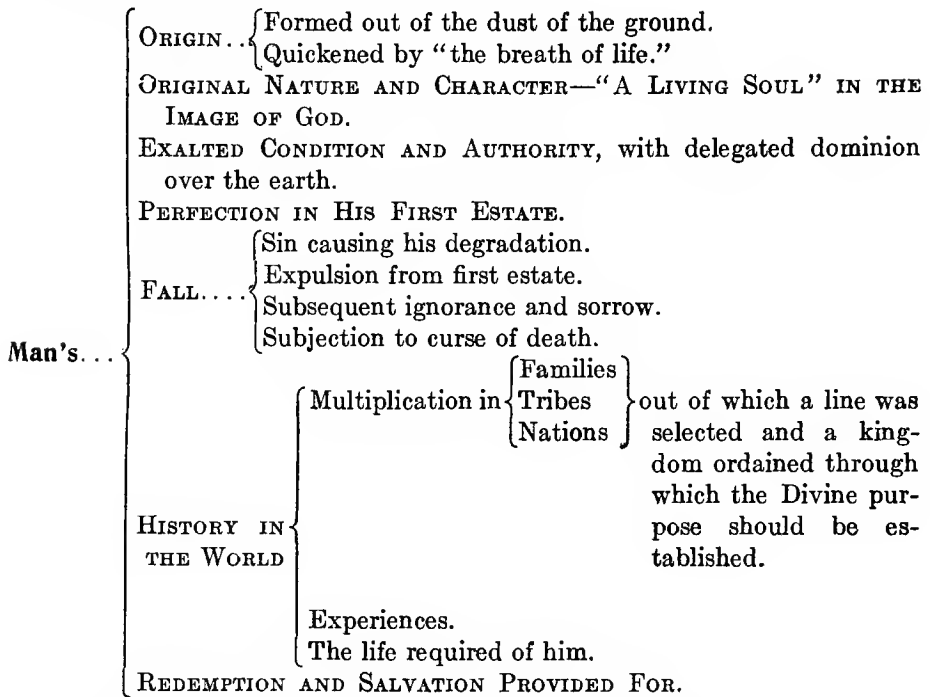
GENERAL OUTLINE OF REVEALED TRUTH



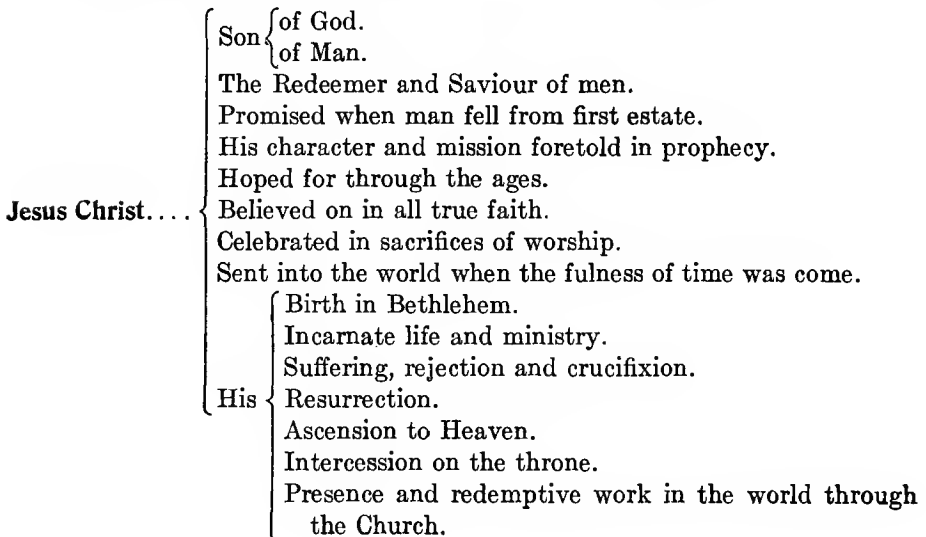
I. General Outline of Revealed Truth Concerning God.



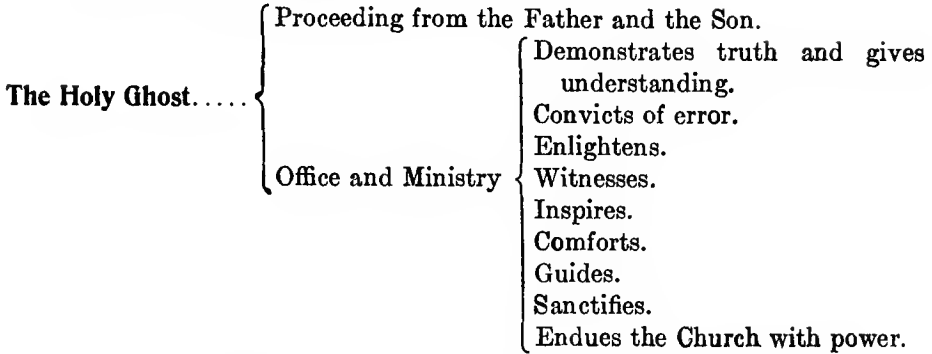
II. Outline of Revealed Truth Concerning Man.



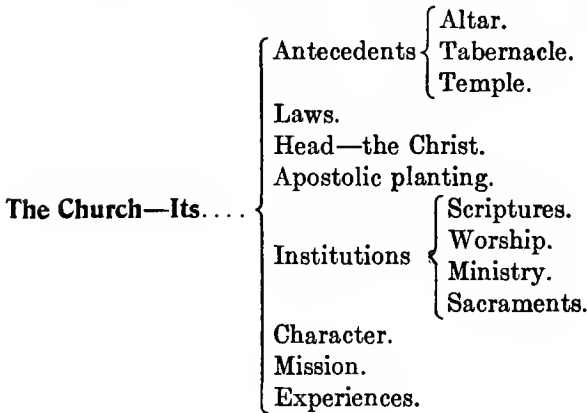
III. Outline of Revealed Truth Concerning Our Lord Jesus Christ.



IV. Outline of Revealed Truth Concerning the Holy Ghost.



V. Outline of Revealed Truth Concerning the Church.



NOTE.

In the analysis of the Bible which follows these introductory outlines, the references to the Scriptures are given in regular course. The doctrinal truths indicated in this preliminary view of the whole scheme, however, are to be gathered only through a complete and comprehensive study of the entire Bible. References are, therefore, given below to places in the sacred writings where some of the parts of truth set forth in the foregoing outlines are declared. It will be interesting and helpful to the student to carefully examine these references, noticing the manner and circumstances in which the revelations of these important matters are made through different periods of time. The historical facts indicated in the foregoing outlines will have their Scriptural authority and references indicated when they are reviewed, in detail, in the following parts of this work.

SCRIPTURE REFERENCES.

The Divine Attributes:

SPIRITUALITY.—Jno. iv : 24; Acts xvii : 24–29; II Cor. iii : 17.

SUPREMACY.—Gen. xxiv : 3; Ex. ix : 29; xv : 18; Deut. iv : 39; x : 14; xxxii : 39; Josh. ii : 11; I Sam. ii : 6–8; I Chron. xxix : 11, 12; II Chron. xx : 6; Neh. ix : 6; Job xxv : 2; Psa. x : 16; xxii : 28; xciii : 1, 2; ciii : 19; cxlv : 13; Jer. x : 10; Dan. vi : 26; Matt. vi : 10, 13; Acts xvii : 24–26; Rom. xiv : 11; Eph. iv : 6; I Tim. vi : 15; Heb. i : 3; Rev. xi : 17; xix : 6.

- ETERNITY.**—Gen. xxi : 33; Deut. xxxii : 40; xxxiii : 27; Psa. ix : 7; xc : 2; cii : 24–27; Isa. lvii : 15; I Tim. i : 17; II Pet. iii : 8; Rev. x : 6.
- OMNIPRESENCE.**—Gen. xxviii : 16; Ex. xx : 24; Deut. iv : 39; I Kin. viii : 27; Psa. cxxxix : 7–10; Isa. lvii : 15; Jer. xxiii : 24; Acts vii : 48, 49; xvii : 24–28; Eph. i : 23.
- OMNISCIENCE.**—Gen. xvi : 13; I Sam. ii : 3; xvi : 7; I Kin. viii : 39; I Chron. xxviii : 9; II Chron. xvi : 9; Job xxviii : 24; Psa. xxxiii : 13–15; cxxxix; Prov. xv : 3; Isa. xxix : 15, 16; Dan. ii : 22; Matt. vi : 4, 8, 32; x : 29, 30; Luke xvi : 15; Acts xv : 18; Eph. iii : 10; Heb. iv : 13.
- OMNIPOTENCE.**—Gen. xvii : 1; Job xlii : 2; Psa. cxxxv : 6; Isa. xxvi : 4; Matt. xix : 26; Rom. i : 20; Eph. iii : 20; Rev. xix : 6.
- INVISIBILITY.**—Ex. xxxiii : 20; Deut. iv : 15; Job ix : 11; Jno. i : 18; v : 37; Col. i : 15; I Tim. i : 17; vi : 16; Heb. xi : 27; I Jno. iv : 12.
- INCOMPREHENSIBILITY.**—Job xi : 7–9; xxxvii; Psa. xviii : 11; Eccl. iii : 11; Isa. xl, lv : 8, 9; I Cor. ii : 16.
- UNCHANGABLENESS.**—Num. xxiii : 19; I Sam. xv : 29; Job xxiii : 13; Psa. cii : 27; Mal. iii : 6; Jas. i : 17.
- HOLINESS.**—Ex. xv : 11; Lev. xix : 2; I Sam. ii : 2; Psa. xxii : 3; Isa. vi : 3; Hos. xi : 9; Luke i : 49; I Pet. i : 15, 16; Rev. iv : 8; xv : 4.
- WISDOM.**—Job ix : 4; xii : 13; Psa. civ : 24; Prov. iii : 19; Jer. x : 12; Dan. ii : 20–22; I Cor. ii : 7; Eph. iii : 10.
- GOODNESS.**—Ex. xxxiii : 19; xxxiv : 6; II Chron. v : 13; Psa. xxxiii : 5; cxix : 68; Lam. iii : 25; Matt. xix : 17; Rom. ii : 4; II Thess. i : 11; Jas. i : 17.
- TRUTH.**—Num. xxiii : 19; Psa. xxxiii : 4; xci : 4; Isa. xxv : 1; Dan. iv : 37; Jno. viii : 26; xvii : 17; Tit. i : 2; Rev. xv : 3.
- RIGHTEOUSNESS.**—Ezra ix : 15; Psa. v : 8; lxxi : 15; xcvii : 2; Isa. li : 8; Jer. xii : 1; Dan. ix : 14; Matt. vi : 33; Jno. xvii : 25; Acts xvii : 31; Rom. i : 17; II Tim. iv : 8; Rev. xvi : 5.
- JUSTICE.**—Ex. xxxiv : 5–7; Deut. xxxii : 4; Neh. ix : 33; Job xxxvii : 23; Psa. ix : 7, 8; lxxxix : 14; Eccl. iii : 17; xii : 14; Isa. xxx : 18; Jer. ix : 24; Dan. vii : 9, 10; Zeph. iii : 5; Acts xvii : 31; I Jno. i : 9; Rev. xvi : 5, 7.
- MERCY.**—Ex. xv : 13; xx : 6; xxxiv : 7; Deut. iv : 31; II Sam. xiv : 14; I Kin. viii : 23; I Chron. xvi : 34; Psa. c : 5; cxlv : 8; Luke i : 50; Rom. x : 13; Tit. iii : 5; Jas. v : 11; I Pet. i : 3.
- The Unity of the Godhead.**—Deut. vi : 4; Mark xii : 29; Jno. xvii : 3; I Cor. viii : 4, 6; I Tim. ii : 5.
- The Trinity.**—Matt. xxviii : 19; II Cor. xiii : 14; I Jno. v : 7.
- The Father.**—I Chron. xxix : 10; Psa. lxxxix : 26; Isa. lxiv : 8; Matt. vi : 9; xii : 50; xx : 23; xxvi : 29, 39; Jno. i : 14; vi : 44; I Cor. xv : 24; Jas. i : 17; I Pet. i : 2; I Jno. iv : 14; Rev. iii : 5.
- The Son:**
- OF GOD.**—Matt. iii : 17; xiv : 33; xvi : 15–17; xvii : 5; xxvii : 54; Mark i : 1; Luke i : 32, 35; Jno. i : 34; iii : 16–18; ix : 35–37; x : 36; xvii : 1; Acts iii : 13; Rom. viii : 3; Gal. iv : 4; I Thess. i : 10; Heb. iv : 14; I Jno. i : 7; v : 5; Rev. ii : 18.
- OF MAN.**—Isa. vii : 14; ix : 6; Jer. xxiii : 5; Dan. vii : 13; Matt. i : 1, 18–25; viii : 20; xvi : 27, 28; xviii : 11; xx : 28; xxi : 9; xxvi : 24; Mark ii : 28; ix : 9, 12; xiv : 21; Luke ii : 48; xxi : 36; Acts vii : 56; Rom. i : 3; I Cor. xv : 47; Gal. iv : 4; I Tim. ii : 5; Rev. i : 13; xiv : 14; xxii : 16.
- The Holy Ghost:**
- PROCEEDING FROM THE FATHER AND THE SON.**—Luke xi : 13; Jno. vii : 39; xiv : 26; xv : 26; xvi : 7; xx : 22; Acts ii : 2–4, 33.

OFFICE AND MINISTRY—

DEMONSTRATES TRUTH AND GIVES UNDERSTANDING.—Job xxxii : 8; Luke ii : 26; I Cor. ii : 10–13; vi : 11; Eph. iii : 5; II Pet. i : 21.

CONVICTS OF ERROR.—Jno. xvi : 8–11; Rom. viii : 1–4, 13, 26.

ENLIGHTENS.—Joel ii : 28; Acts ii : 16–18.

WITNESSES.—Matt. iii : 16; Acts v : 32; xv : 8; Rom. viii : 16; Heb. x : 15; I Jno. iii : 24; v : 5–7.

INSPIRES.—Mark xii : 36; xiii : 11; Luke i : 67; xii : 12.

COMFORTS.—Jno. xiv : 16, 17, 26; xv : 26; xvi : 7; Acts ix : 31.

GUIDES.—Luke ii : 27; Jno. xvi : 13; Gal. v : 18.

SANCTIFIES.—Rom. viii : 1–27; xv : 16; Eph. ii : 22; v : 9; II Thess. ii : 13; I Pet. i : 2, 22.

ENDUES WITH POWER.—Zech. iv : 6; Luke xxiv : 49; Acts i : 8; I Cor. xii : 4–11; Eph. iii : 16.

God the Source, Preserver and Ruler of All Things.—Gen. xxviii : 15; Ex. xix : 4; xx : 11; I Chron. xxix : 12; II Chron. xx : 6; Neh. ix : 6; Job xxv : 2; Psa. lix : 13; lxvi : 7; xci : 1–16; Isa. xliii : 2; Acts xvii : 24–28; Rom. xiv : 11; Col. i : 16, 17; Heb. i : 3; Rev. iv : 11; x : 6.

The Church.—Gen. iv : 4; viii : 20; xii : 7, 8; Ex. xxxiii : 7–11; Lev. xix : 30; Deut. xxxii : 9; I Kin. viii; Psa. xv : 1; lxxiv : 2; lxxxiv : 1–10; cxi : 1; Isa. ii : 2, 3; xii : 6; Matt. xvi : 18; xxiii : 34–39; Acts ii : 41; Rom. xii : 4; I Cor. xii : 12–28; Eph. i : 22, 23; ii : 20–22; iv : 11–16; I Tim. iii : 15; Heb. viii, ix, xii : 22, 23; Rev. xxi : 3, 10.

The Old Testament

PART I

THE PENTATEUCH

THE PENTATEUCH

The first five books of the Bible, entitled the First, Second, Third, Fourth and Fifth Books of Moses, constitute a distinct portion or division of the Holy Scriptures, which is known as **THE PENTATEUCH**. This name is composed of two Greek words meaning "Five Books." In ancient manuscripts these five books were bound together in one roll or volume.

The Pentateuch as a whole covers more than 2450 years of history, according to calculations made from statements made in the books themselves. Nearly 2370 of those years are covered by the book of Genesis, about 145 years by Exodus, and 39 years by the other three books. The last three, arranged as they are with especial reference to subjects, overlap somewhat in places, but preserve a systematic record of the subjects of which they treat.

FIRST STUDY
THE PENTATEUCH



The names of the first five books, in our English version of the Scriptures, are the Greek names, and indicate the subjects discussed. They are as follows:

NAME.	MEANING.
GENESIS.....	“Begetting” or “Beginning.”
EXODUS.....	“A Going Out” or “Departure.”
LEVITICUS.....	“Concerning the Levites.”
NUMBERS.....	(Referring to the numbering of the people.)
DEUTERONOMY....	“The Second Law.”

One general plan or scheme runs through the Pentateuch, unfolding the history of the human race and the Divine purpose for its place in the eternal kingdom, from the Creation to the arrival of the Israelites at the border of the land promised and appointed for their establishment as God’s chosen people.

This plan, in brief, is followed thus:

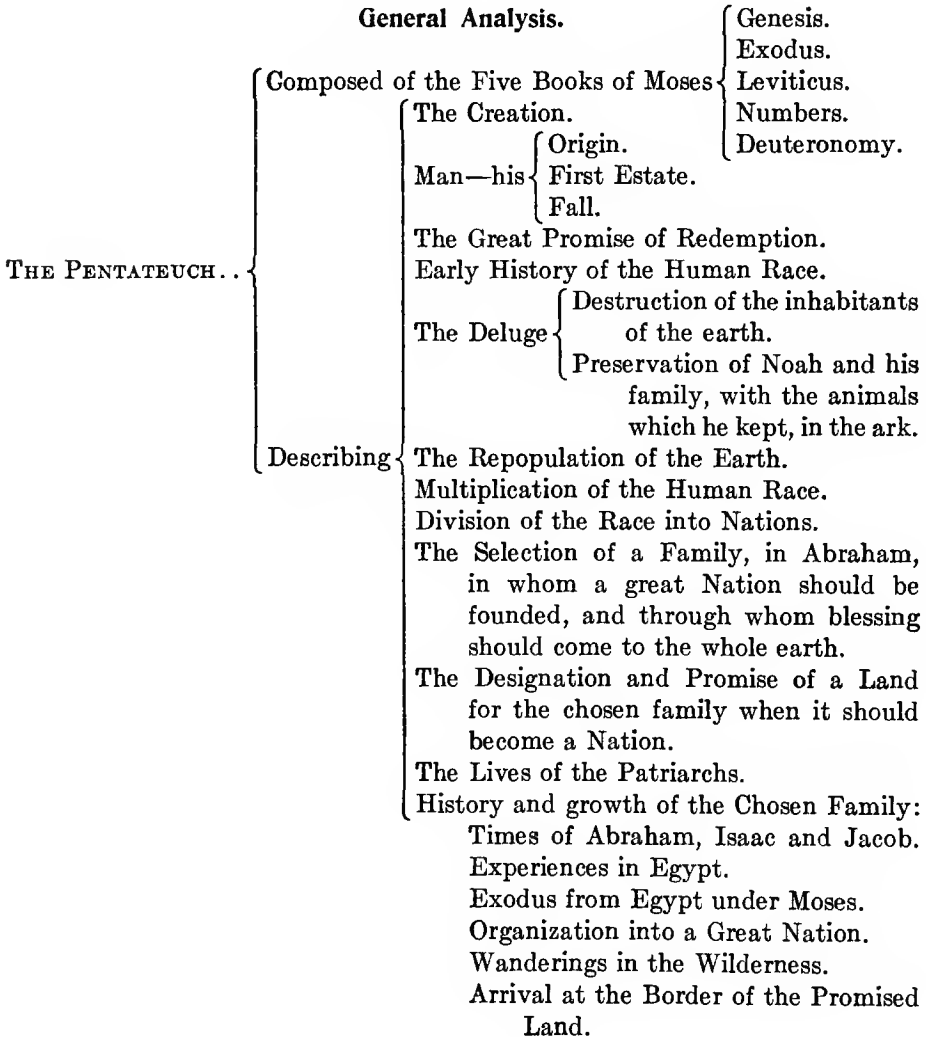
GENESIS tells of the creation of the world, and contains the history of man’s origin; his fall; his expulsion from the garden of Eden; the promise of a Redeemer; the history of the human race, particularly by families through which the promise and the human ancestry of the Redeemer are traced; the destructive deluge, and the re peopling of the earth through the preserved family of Noah; the calling of Abraham, as the father of a chosen people; the principal incidents in the lives of Abraham, Isaac and Jacob, through whom the line of the coming Redeemer is carried forward toward “the fulness of time;” the selling of Joseph into Egypt and his exaltation there—leading to the removal of Jacob and his family into Egypt.

EXODUS tells of the Israelites (descendants of Jacob) in Egypt; gives a sketch of the history of their experiences and oppression there; records their deliverance from the Egyptians under the leadership of Moses; tells of their wanderings in the wilderness on the way to the land promised to their ancestor Abraham and his seed; and records the giving of the Divine law from Mount Sinai, the Divine instructions for the building of altars of sacrifice and a sacred Tabernacle, together with various precepts. It is essentially a history of the formal organization of the emancipated and journeying people into a nation.

LEVITICUS sets forth the Divinely ordered services of the priests; their duties; the law of sacrifices; and many matters incidental to the proper observance of Divine worship and service in the life of the nation as a whole, and in the lives of its people as individuals.

NUMBERS describes the numbering or census of the people, taken upon two occasions; and supplies a general history of the Israelites from the time when they left Sinai until their arrival at the border of the promised land. It notes certain laws and records a number of events during the long period of wandering in the wilderness.

DEUTERONOMY records events about the close of the long pilgrimage and wandering; contains a rehearsal by Moses of the history of the wanderings; tells how he then repeated, enforced and somewhat modified the law previously given; how he laid down new principles, some of them having special reference to the possession of the promised land; and also relates a song which he taught the people, and a blessing pronounced by him upon the different Tribes. It closes with a chapter telling of his death.



SECOND STUDY

CREATION AND THE FALL OF MAN



I. In the Beginning (of time and history, when no part of our world or material universe had any existence,)

God Was;

And He Caused All Things To Be

By

Creating, in Six Days, the Heaven and the Earth: [GEN. CHAP. I.]

FIRST DAY.....Light.

SECOND DAY.....The Firmament.

THIRD DAY.....{Separation of the waters from the dry land.
Grass, Herbs, Trees.

FOURTH DAY....Sun, Moon and Stars.

FIFTH DAY.....Creatures living in the waters and flying above
the earth—Fishes and Birds.

SIXTH DAY.....Animals and Man.

II. Sanctification of the Seventh Day as a Day of Rest. [GEN. II : 1-3.]

III. The Early History of Man:

His Creation... { In the image of God. [GEN. I : 26, 27.]
Out of the dust of the ground. [GEN. II : 7.]
A living soul. [GEN. II : 7.]
Male and female. [GEN. I : 27; II : 18-25.]

Blessed of God. [GEN. I : 28.]

Given dominion over all things in the earth, the sea and the air.
[GEN. I : 26, 28-30.]

Placed in the garden of Eden. [GEN. II : 8-15.]

Commissioned to dress and keep the garden. [GEN. II : 15.]

Permitted to eat of all trees except one. [GEN. II : 16, 17.]

Tree of Life included among those allowed. [GEN. II : 9.]

Forbidden to eat of Tree of Knowledge of Good and Evil. [GEN.
II : 17.]

Told that death should be punishment for disobedience. [GEN. II : 17.]

Named the living creatures. [GEN. II : 19.]

Tempted { By the Serpent { Appealing to the woman. [GEN. III : 1-5.]
Slandering God. [GEN. III : 5.]
To doubt. [GEN. III : 4.]
To sinful desires { Gratification of appetite
("good for food").
Pleasure (of "the eyes").
Ambition (for unholy
knowledge). } [GEN. III: 6.]

Fall from First Estate:

Sin—eating the forbidden fruit. [GEN. III : 6.]

Conscience-smitten. [GEN. III : 7.]

Ineffectual attempt to hide from God. [GEN. III : 8.]

Condemnation	$\left\{ \begin{array}{l} \text{Of the Serpent.} \\ \text{Of the Woman.} \\ \text{Of the Man.} \end{array} \right\}$	$\left. \begin{array}{l} \text{[GEN. III : 14, 15.]} \\ \text{[GEN. III : 16-19.]} \end{array} \right\}$	Sorrow.
			Toil.
			Adversity.
			Death.

THE GREAT PROMISE. [GEN. III : 15.]

The woman named. [GEN. III : 20.]

Nakedness clothed. [GEN. III : 21.]

Expulsion from Eden. [GEN. III : 22-24.]

NOTE.

The Bible contains the only history there is of any time, any event or any people before the great flood in the days of Noah. Consequently, it is the only record which traces the human race back to its origin, or which gives any account of the beginning of the world. It commences with the "beginning" of all human knowledge, by giving an account of the origin of all those things which we call MATERIAL.

The first verse declares the CREATION. The history which is given is that of our world and its inhabitants, in connection with the visible universe of which the earth is a part, and of the relation of these to the Great Divine Life and Eternal Kingdom. It does not unveil the mysteries of the Divine Life and Kingdom which exist beyond the visible universe, except in such particulars as are necessary for our instruction, guidance and inspiration in this present life. Consequently, it opens with a brief declaration of the working of God in the sublime power of His own eternal life and dominion. Certain truths concerning the Divine life, character and attributes are revealed in other and later parts of the holy volume; but the history of Creation commences with a statement of the only fact possible to our present comprehension: namely, that, at the very beginning of all that we can see or know, God made everything.

This history of Creation is brief and concise. It does not enter into any minute particulars, nor describe the actual methods of the making; but it gives us the facts which acquaint us with the origin of all things and with the order in which they originated. Any more detailed explanation would probably involve us, at the commencement of our knowledge, in a great confusion of ideas. We could not comprehend the great truths which would crowd upon us. These are unfolded to us gradually, through the Scriptures, as we advance in intelligence and in a knowledge of revealed truth; for the acquisition of knowledge keeps pace with the development of a capacity for knowledge. When we become acquainted with the Bible in its entirety, we understand a great many facts which it would be impossible for us to grasp at the commencement of our study. And this inspired book starts with us at "the beginning" of our capacity for understanding, as well as at "the beginning" of our possession of information. As we gather more and more instruction from the Scriptures themselves, as we acquire information from the discoveries of all true science, and, especially, as we develop a comprehension of the character of God, we find this primary revelation of truth the SOLID AND EVER EXPANDING BASIS OF ALL ACTUAL KNOWLEDGE.

THIRD STUDY

THE EARLY HISTORY OF THE HUMAN RACE



The first three chapters of GENESIS having given an account of the Creation, and of the fall of man from his original and perfect condition, the next five chapters record the history of the race until the passing of the great flood, in the time of Noah, which was the instrument of its almost complete destruction. This record is brief but very suggestive, noting the growth and development of the race, and preserving a complete genealogical list in the line of Seth. The value of this genealogical list is not fully appreciated until our course of study proceeds so far through the different books of the Bible that we discover how the descent of our Lord and Saviour is traced through every generation from Adam in this line. For the complete genealogical table from Adam to Jesus Christ, see the Thirtieth Study in this book.

A computation of time may be made from the record given of the times of births and the ages of the individuals in succeeding generations. For instance: it is stated that Adam was 130 years old when Seth was born, and that Seth lived 912 years; which makes the death of Seth occur 1042 years after the creation of Adam.

The table of contemporaneous longevity, at the right of the following chart, is simply a tabulated schedule of the times of birth and death as given in these early chapters of GENESIS. It presents some very interesting facts when closely studied. By it we perceive that Seth, Enos, Cainan, Mahalaleel, Jared, Enoch, Methuselah and Lamech were all living at the time of Adam's death, and that Adam died only 126 years before the birth of Noah.

The ages of the descendants of Cain are not given, and we can not thus trace the times of the birth and death of the different individuals in that line. Neither is the genealogical record of the family of Cain carried forward so far as that of the family of Seth. But it is continued far enough to show certain facts of great interest connected with the growth and development of the human race.

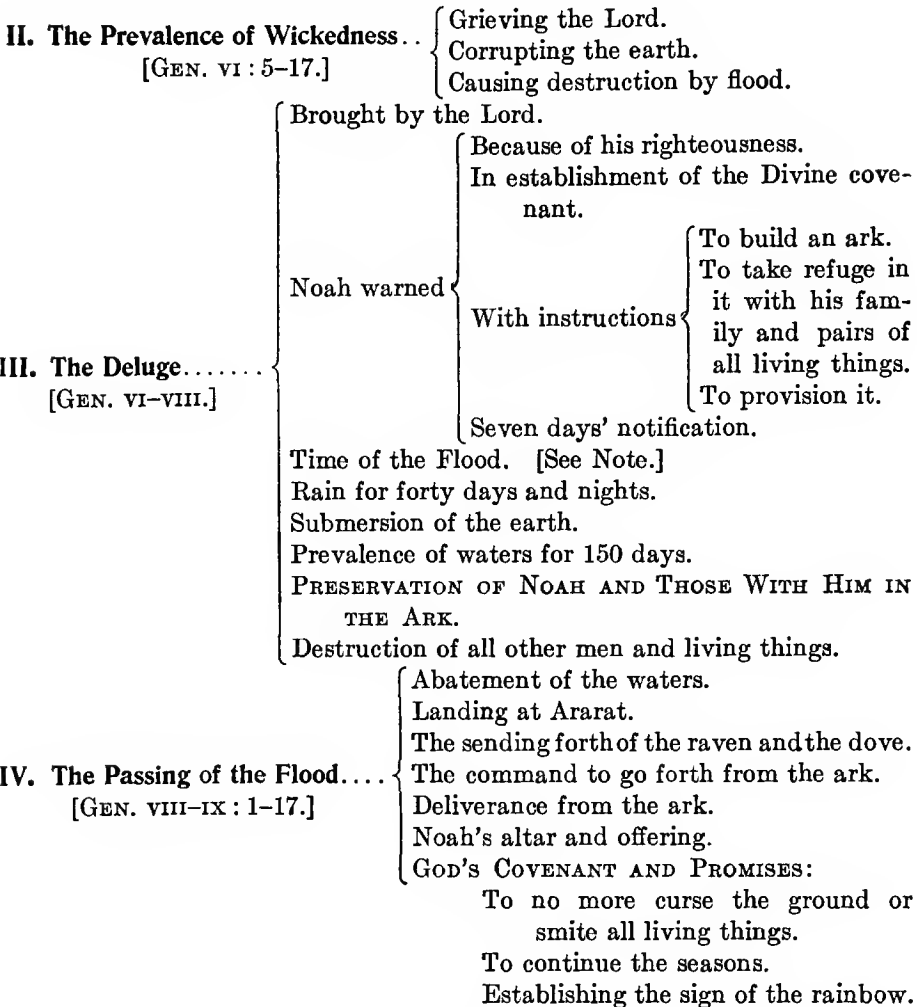
The almost constant reference, in this history of the lines of both Seth and Cain, to the birth of other "sons and daughters" gives us knowledge of the rapid multiplication of the race of man; and the consecutive instances given of the great length of human life, taken into consideration with that knowledge of rapid multiplication, show how extensive the population of the earth became during the time covered by this part of the history.

This Third Study may be outlined as follows:

- | | | |
|---------------------------------|---|--|
| EARLY HISTORY OF THE HUMAN RACE | { | I. Growth and Development of the Race. |
| | | II. The Prevalence of Wickedness. |
| | | III. The Deluge. |
| | | IV. The Passing of the Flood. |

I. Growth and Development of the Race.

(See the chart opposite.)



NOTES.

CALLING UPON THE NAME OF THE LORD.—The statement of GENESIS IV : 26 that, in the time of ENOS, men began "to call upon the name of the Lord," calls attention to a custom of worship. The expression warrants the idea of an avowal of allegiance to God, and seems to mean that the descendants of Seth, probably actuated by the promise of mercy and redemption given to Adam and handed down through Seth, began thus early to entertain a faith which they confessed and showed by open acts. And this is in marked contrast to the spirit of evil manifested in Cain and, according to inference, perpetuated in his descendants.

COMMERCE, ART AND MECHANICS.—In the time of the seventh generation after Adam, three notable things are mentioned in the development of the human race. It is interesting to remark that these three things are introduced for the benefit of humanity by the sons of Lamech of the line of Cain. One of these three sons was "the father of such as dwell in tents,

and of such as have cattle"—the first of nomadic herdsmen, his occupation causing him to travel from place to place for the purpose of trade, and thus introducing commerce. The second "was the father of all such as handle the harp and organ"—the inventor of musical instruments, and thus the first recorded student of the art of music. And the third was "an instructor of every artificer in brass and iron"—the discoverer of methods of working metals, and therefore the first of skilled mechanics. Such is the concise history of the development of the race in these three great departments of life's activities and interests.

THE INTERMARRIAGE OF RACES.—The families of Cain and Seth evidently lived apart and were entirely distinct for a long time. But the generally accepted interpretation of GENESIS VI : 1, 2 understands the expression "sons of God" to refer to the men of the line of Seth (who "called upon," or called themselves by, "the name of the Lord"), and that of "the daughters of men" to signify the women of the line of Cain. And by this interpretation it is understood that intermarriage brought these two lines together. This mingling of the two races resulted in the moral corruption of the race of Seth, and also in the production of a human stock famous for physical strength. From the time when this union began, there was a marked increase of wickedness, and a limitation was set by the Lord upon the length of human life.

THE TIME OF THE FLOOD.—According to the list of births and ages given in GENESIS IV-VI (as shown in the table of contemporaneous longevity in this Study), Noah was born 1056 years after the creation of Adam. In Genesis vii : 6 it is stated that "Noah was six hundred years old when the flood of waters was upon the earth." This would place the time of the Flood 1656 years after the creation of Adam.

FOURTH STUDY

AFTER THE FLOOD

[GENESIS IX : 18—XII : 9]

After noting the passing of the Flood, and the deliverance from the ark of those who had been saved in it, the book of Genesis proceeds to give an account of "the generations of the sons of Noah." In doing this, it mentions certain matters of great importance in the history of the world, which may be classified thus:

- I. The repopulation of the earth.
- II. The confusion of tongues, or origin of diverse languages.
- III. The division of the people into different nations, through their dispersion into new and remote regions.
- IV. The selection, in Abraham, of a chosen family in which a great and peculiar nation of people should be established, and through which all the families of earth should be blessed.
- V. The designation of a particular land which should become the territory of the chosen and peculiar people.
- VI. Genealogical and historical records.

The record of these matters is very brief, and is found in GENESIS IX : 18—xii : 9, inclusive. The statements concerning the first five are incidental to the genealogical lists which are given, but they are reviewed here in the order named.

I. The Repopulation of the Earth.

The latter part of the ninth chapter of GENESIS (verses 18–29) refers to the life of Noah after the Flood, and emphasizes the fact that by his three sons "was the whole earth overspread." Chapter x contains the genealogical records of the lines of Japheth and Ham; and chapters x and xi give a list of those who follow in lineal descent from Shem. Verse 25 of chapter x states that the separation of these three great divisions of people, and their dispersion to different regions (thus causing the origin of distinct nations or races) occurred during the life of Peleg, in the fifth generation after Noah.

II. The Confusion of Tongues.

The first nine verses of the eleventh chapter of GENESIS give an account of that dispersion of the people which resulted in the settlement of different parts of the earth by the different divisions of the descendants of Noah. It seems evident that, as the families multiplied, they remained together, travelling in company when they moved from place to place, until they came to, and

determined to locate at, "a plain in the land of Shinar." Here they appear to have given serious thought to the rapid multiplication of their race, and to have considered it probable that, before long, they would become so numerous as to make it impossible for them all to remain in one compact body. Therefore, they determined to build a capital city, which should be the center of their life and interests and, no doubt, of the administration of such government as they might contemplate or desire. The expression "lest we be scattered abroad upon the face of the whole earth," indicates a conviction that something in the nature of dispersion was inevitable, and a desire to have those who should dwell in the most remote places feel a community of interests and an identity of life with all the others. Thus it seems that they proposed to continue ONE NATION, wherever different members of the whole body might be. They began to make brick for the building of permanent houses; and they determined and commenced to construct a great tower which should represent power and authority. The story, while very brief, concisely reflects an independent and all-sufficient spirit which proposed to dominate all things, and which ignored all obligation to the supreme authority and dominion of God. These plans were overthrown by the Lord, who saw the evil of the things which they "imagined to do," and who caused such a confusion of speech among them that there could no longer be intelligent expression of thought and purpose. Consequently, they drifted apart, according to families and languages, settling in different regions, and beginning separate national existences.

III. The Division Into Nations.

The record, given in Genesis x, of the regions settled by the different people descended from Noah through his three sons, is very brief and not definite in detail; and it uses names which, owing to changes of language, are not easily identified at the present time. But the history of locations as given enables us to understand that the general distribution of races was as follows: the race of Shem in the southwestern part of Asia and in the peninsula of Arabia; that of Ham in Africa; and that of Japheth on the coasts of the Mediterranean in Europe and Asia Minor. The long genealogical lists which are given in various parts of the Scriptures include a number of details which throw light upon studies of the origin and location of many tribes and nations arising at different periods of the world's history; but they furnish data for the guidance of those who pursue an exhaustive study of history through all sources, rather than a consecutive and direct account—which would, of course, be impossible in the scope of the Bible. The general idea of locations thus given, however, is of great importance and value, as it shows the origin of the three great races of humanity known as the Caucasian, the Mongolian and the African. And it shows how the descendants of Canaan (son of Ham), while principally located in one part of the earth, yet became mingled with those of Shem and Japheth, and largely as their servants, in fulfilment of the prophetic declaration of Noah (GEN. IX : 25); how Japheth was "enlarged" and dwelt "in the tents of Shem" (GEN. IX : 27) in the intercourse and rela-

tions of ensuing times; and how through the descendants of Shem the great purposes and promises of God for the redemption and uplifting of man were carried forward.

IV. The Selection of a Family.

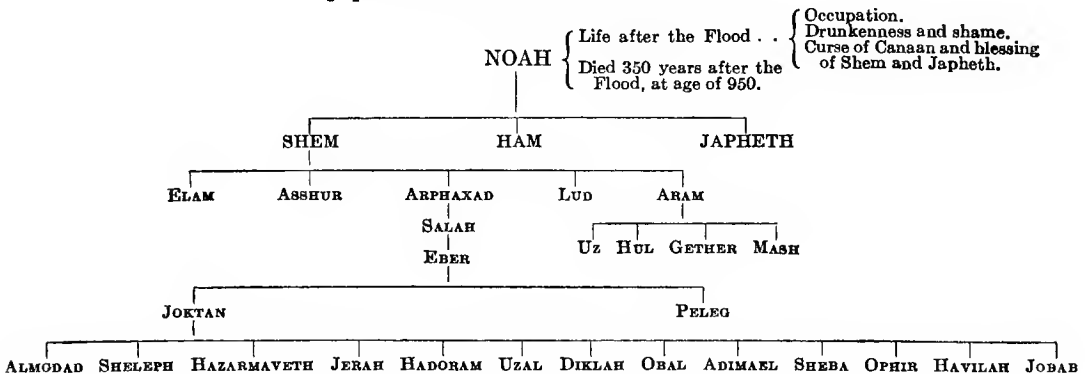
The original announcement, made in the time of Adam (GEN. III : 15), that the seed of the woman should bruise the serpent's head, was a promise which was to have its real fulfilment in our Lord and Saviour Jesus Christ. It can be understood only as we follow the complete scheme of truth revealed in the Scriptures; but its full import is unfolded through the prophecies concerning the coming Redeemer. From the race of Shem God chose a particular family, from which the promised Seed of the Woman should spring in the fulness of time; and this family became a great nation, out of which were successively designated the tribe and the individual line from which the Messiah should come. Therefore, the genealogy of that line is carefully recorded in the Scriptures, from Shem down to the birth of the Christ, even as it is from Shem back to Adam. Coming to the time when this family was chosen, the record gives (as will appear in the next study) a full history of the man, Abram (afterward called Abraham), who was made the head of the family; and a comprehensive knowledge of him and his history is essential to an understanding of the scheme of the Scriptures. In this present study, therefore, the genealogy is traced from Noah to Abram.

V. The Designation of a Land.

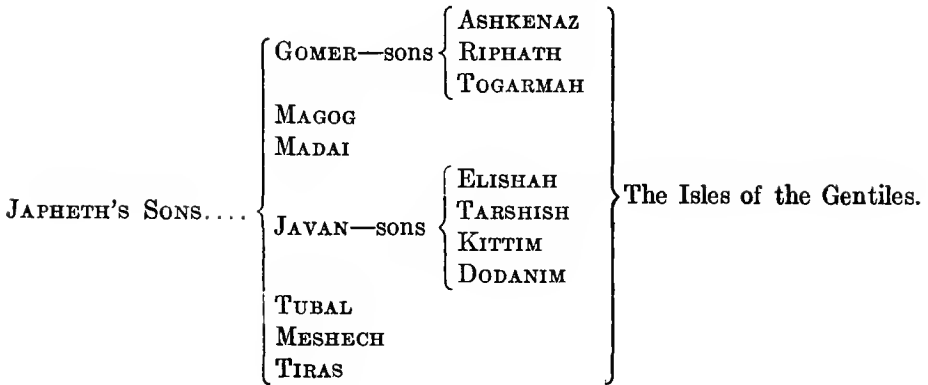
The land of Canaan, promised to Abram, becomes a pivotal point in the history which follows, and is the scene of the greatest events in the history of the world. Its associations naturally entitle it to the name of "Holy Land," by which it is often called; and its designation in the events now being described is one of the important facts to be impressed upon the attention of the student.

VI. Genealogical and Historical Records. [GEN. IX : 18-XII : 9.]

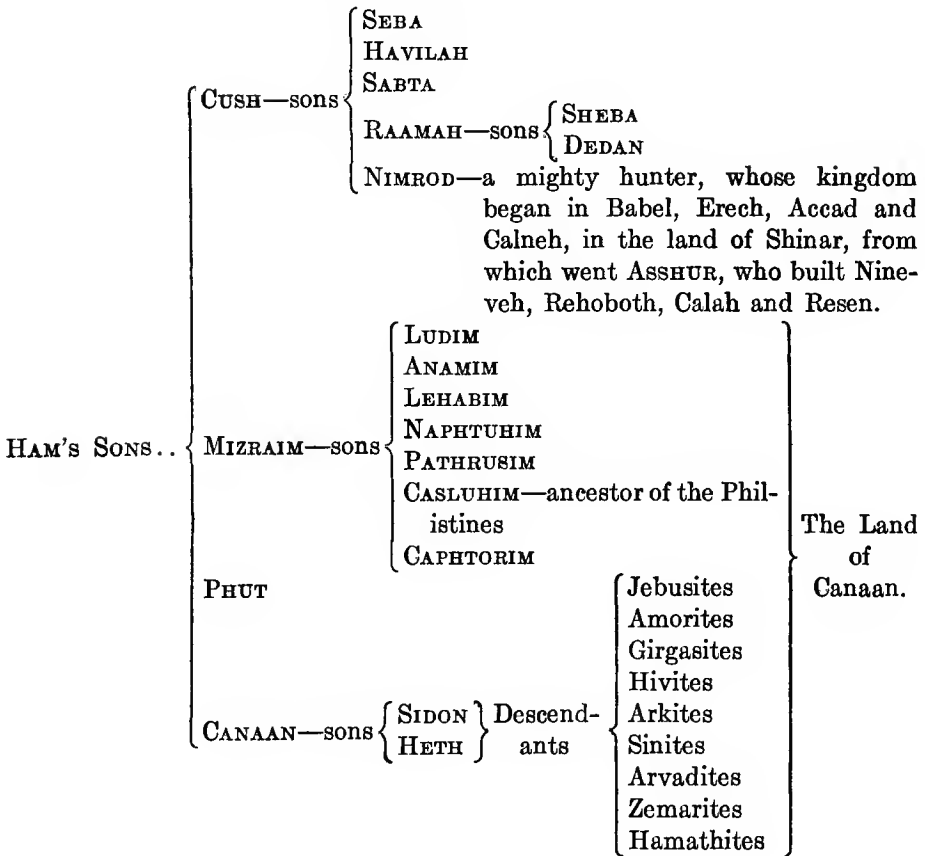
[A] The Families of Noah and Shem.



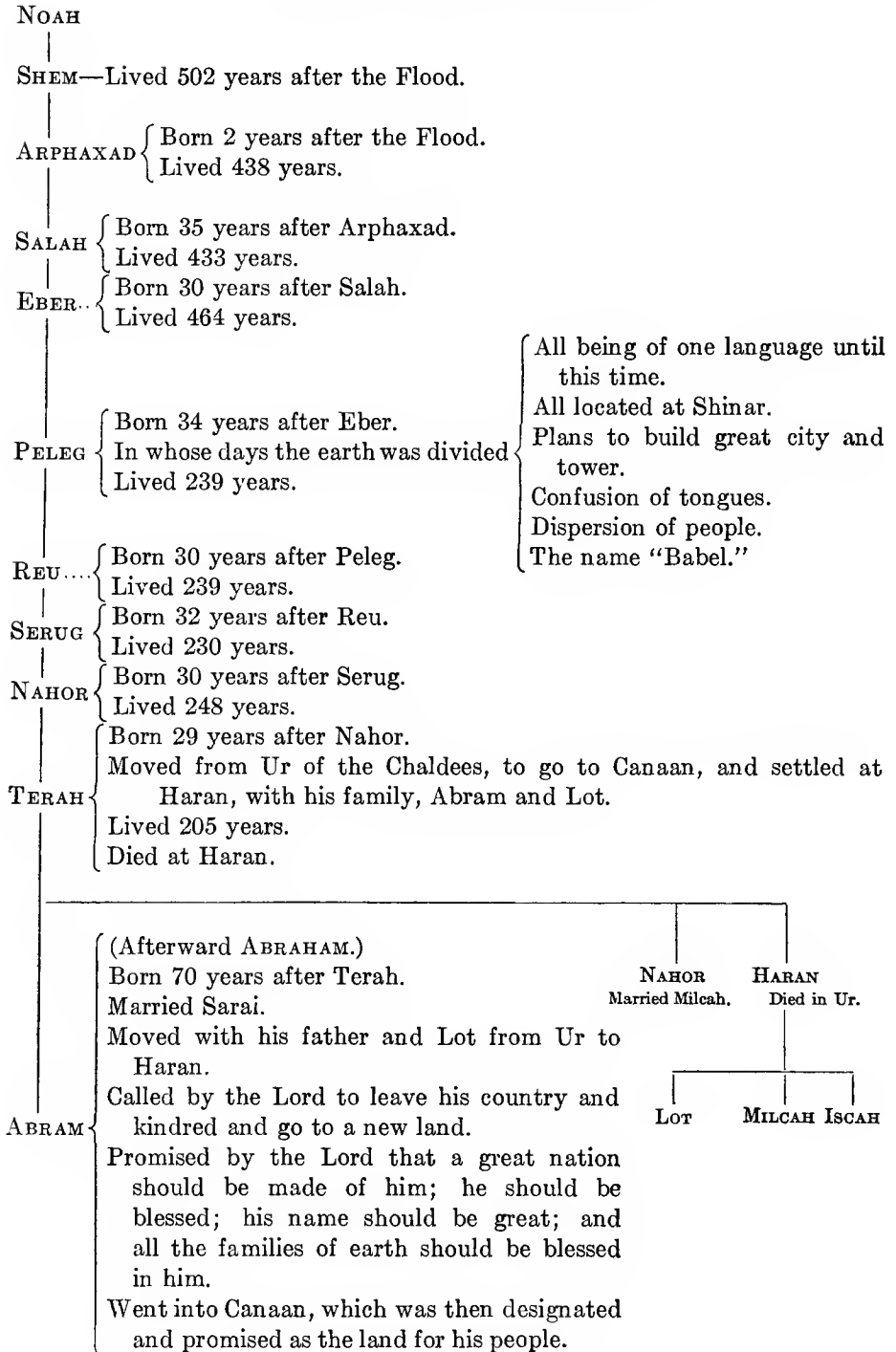
[B] The Descendants of Japheth.



[C] The Descendants of Ham.



[D] Lineal Descent in the Line of Shem.



FIFTH STUDY
THE LIFE AND TIME OF ABRAHAM

[GENESIS XI : 26—XXV : 10]

The history of the time covered by the life of Abraham is full of interesting and important incidents. Abraham is an important character in the chain of events and the line of human beings through which God carries out His great plans for the world and the race of man; and other persons living during the period of his life figure very largely in history. The promises given to Abraham are to be understood and kept in mind as subsequent events are recorded, and as their fulfilment comes in incidents of supreme interest to the world. The origin of different nations is traced in the history of such persons as Lot and Ishmael.

I. Abram—afterward, Abraham.

Born when Terah was 70. [XI : 26.]

Married Sarai. [XI : 29.]

Moved with Terah and Lot from Ur to Haran. [XI : 31.]

Called by the Lord to leave his country and kindred, and go to a new land—being promised that a great nation should be made of him; he should be blessed; his name should be great; all the families of earth should be blessed in him. [XII : 1-3.]

When 75 years old, went with Sarai and Lot into Canaan: [XII : 4-9.]

Located at plain of Moreh;

Was promised that the land would be given to his seed;

Built an altar;

Removed to a mountain east of Bethel, where he pitched his tent and built another altar;

Journeyed south.

Visited Egypt on account of a famine in Canaan: [XII : 10-20.]

Practiced deception concerning Sarai;

Well treated but reproved by Pharaoh, who had taken Sarai, thus causing plagues;

Sent away by the king.

Returned to Canaan: [CHAPTERS XIII, XIV.]

Location between Bethel and Hai.

Strife between his herdmen and those of Lot.

Separation from Lot—the latter choosing the plain of Jordan, and locating toward Sodom, the wickedness of which is noted.

Dwelling in Canaan.

Received renewed promise of the land and of great posterity.

Removed to plain of Mamre in Hebron.

Called "the Hebrew."

Rescued Lot from Chedorlaomer by whom he was captured in raid after battles of kings.

Blessed by Melchizedek, king of Salem and priest of God.

Interview with king of Sodom.

Received promise of a son and, through him, of a great nation.

[CHAPTER XV.]

Complaint that he was childless.

Told by the Lord that his heir should be his own son.

Assured that his posterity should be countless as the stars.

His faith counted for righteousness.

Promise confirmed by sign and vision, in which he was told that his seed should be strangers and servants in a strange land for 400 years, but be delivered with great wealth to return to their own land—the boundaries of the promised land being described.

II. Ishmael. [CHAPTER XVI.]

Son of Abram by Sarai's Egyptian handmaid, Hagar, who was harshly treated by Sarai, and who fled to fountain on road to Shur; was met by an angel and told to return and submit to her mistress, and she should have many descendants by her child, whom she should name Ishmael, and who would be a wild man, opposed to all men.

Ishmael born when Abram was 86 years old.

III. Abram's Name Changed to Abraham. [CHAPTER XVII.]

When he was 99 years old.

The covenant renewed to him.

Told that he would be the father of many nations.

Rite of circumcision established.

Told of change of Sarai's name to Sarah, and given the promise of a son by her.

His prayer for Ishmael and its answer.

IV. Appearance of Three Men to Abraham at His Tent Door. [CHAPTER XVIII.]

His care for their comfort.

Their message concerning Sarah.

Sarah's laughter and denial of it.

Departure of the men toward Sodom, accompanied by Abraham.

Destruction of Sodom and Gomorrah announced on account of sin.

Abraham's plea for Sodom.

V. Destruction of Sodom and Gomorrah. [CHAPTER XIX.]

Visit of two angels to Lot at Sodom.
 His entertainment of them.
 Evil behaviour of the Sodomites.
 Departure of Lot and family.
 Their arrival at Zoar.
 Destruction of cities by brimstone and fire.
 Lot's wife transformed into a pillar of salt because of disobediently looking back.
 Lot's residence in a mountain cave, and the birth of his sons Moab and Ammon (Ben-ammi), of whom came the Moabites and Ammonites, by his two daughters.

VI. Abraham's Journey South and Location in Gerar. [CHAPTER XX.]

Passing Sarah as his sister.
 Sarah taken by King Abimelech.
 God's appearance to Abimelech and declaration concerning Sarah.
 The judgment in consequence of Abimelech's act.
 Abimelech's restoration of Sarah and rebuke of Abraham.
 Abraham's explanation that Sarah was indeed his half-sister.
 Abimelech's gift to Abraham of animals, servants, land and silver, and his reproof of Sarah.
 Abraham's prayer for Abimelech and its answer.

VII. Isaac. [XXI : 1-8.]

Son of Abraham and Sarah in fulfilment of promises.
 Born when Abraham was 100 years old.
 The feast at the weaning.

VIII. The Casting Out of Hagar and Ishmael. [XXI : 9-21; XXV : 13-18.]

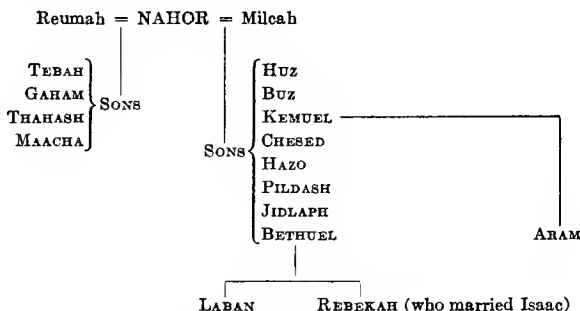
Because Ishmael mocked Sarah.
 Wandering in wilderness of Beer-sheba.
 Famishing for water, Ishmael cast by Hagar under a shrub to die.
 Assurance given by angel that Ishmael should live and become a great nation.
 A well of water found.
 Subsequent life of Ishmael, who became an archer and dwelt in the wilderness of Paran; married an Egyptian; became the progenitor of 12 princes and their nations; and died in the presence of his brethren at the age of 137.

IX. Abraham's Covenant with Abimelech and Location at Beer-sheba.
[XXI : 22-34.]

X. The Trial of Abraham's Faith in a Call to Sacrifice Isaac. [XXII : 1-19.]

The summons to make a burnt offering of Isaac in Moriah.
 The three days' journey and private devotions.
 Isaac's question and Abraham's answer.
 An altar built and Isaac bound upon it.
 Abraham's hand stayed by an angel, and a ram sacrificed.
 Great blessing as the reward of obedient faith.
 The return to Beer-sheba.

XI. Nahor's Family. [XXII : 20-24.]



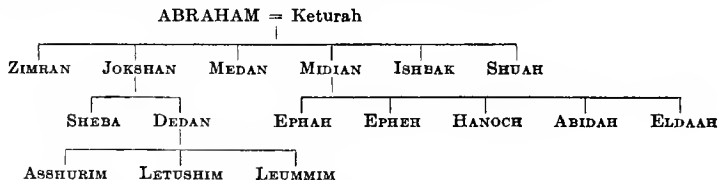
XII. The Death of Sarah. [CHAPTER XXIII.]

At Kirjath-arba, or Hebron, aged 127.
 Abraham's purchase of the field of Ephron in Machpelah.
 Burial of Sarah in the cave.

XIII. Rebekah Obtained as Isaac's Wife. [CHAPTER XXIV.]

Abraham, being old, sending his eldest servant to his own kindred.
 The servant's errand to city of Nahor in Mesopotamia.
 Rebekah, daughter of Bethuel, found by the servant at a fountain.
 The sign of recognition and presentation of gifts.
 The servant invited home by Rebekah and meeting Laban.
 The visit of the servant at Bethuel's home, explaining his errand.
 The marriage contract.
 Departure of the servant and Rebekah, and their journey.
 The meeting with Isaac in the field.

XIV. Abraham's Marriage to Keturah, and His Children by Her. [XXV : 1-4.]



XV. The Death of Abraham. [XXV : 5-10.]

At the age of 175.
 Burial by Isaac and Ishmael at Machpelah.

SIXTH STUDY

**THE LIVES AND TIMES OF ISAAC
AND JACOB**

[GENESIS XXV—L]

The promises given to Abraham are carried forward through Isaac and Jacob; and therefore the lives of these men next receive consideration in the sacred history. To them at different times the covenant of the Lord is reaffirmed. The history of Esau has a direct relation to that of Jacob, and so receives attention. The narrative leads up to the establishment of the chosen people in Egypt, and thus prepares the way for a contemplation of their experience and increase there, and then their wonderful journey through the wilderness on the way to the promised land. An incident of the last days of Jacob designates the particular branch of his family (that of Judah) from which is to spring the royal line, and through which is to come the SHILOH, in the furtherance and accomplishment of all the Divine plan and providence made known through the Scriptures as a whole. The prophetic utterances made during the ages now under consideration are not fully understood in the times when they are first given, but they become clear in the light of subsequent events and fuller revelation.

I. Synopsis of Life of Isaac.

(For his early life and marriage, see Fifth Study.)

Dwelling at Lahai-roi. [xxv : 11.]

Birth of his sons Esau and Jacob, when he was 60, in answer to prayer. [xxv : 19–26.]

Removal to Gerar, on account of famine. [xxvi.]

Told by the Lord to abide there and not to go to Egypt.

CONFIRMATION MADE TO HIM OF THE DIVINE PROMISE SWORN
TO ABRAHAM.

His deception concerning Rebekah, and reproof by King Abimelech.

Acquisition of wealth.

Reopened Abraham's wells, which the Philistines had filled.

Sojourn at Beer-sheba : [xxvi, xxvii.]

In consequence of compact with Abimelech, Ahuzzeth and Phichol.

Grief over Esau's marriage.

Deceived by Jacob, who obtained blessing intended for Esau.

Death at age of 180, and burial by Esau and Jacob. [xxxv : 28, 29.]

II. Synopsis of Life of Esau.

- A red and hairy man, a cunning hunter, loved by Isaac. [xxv : 25, 28.]
 Despised birthright, as first-born of twins, and sold it to Jacob. [xxv : 29-34.]
 Marriage, at age of 40, to Judith, daughter of Beeri, and Bashemath, daughter of Elon, both Hittites. [xxvi : 34.]
 Cheated out of blessing by Jacob; received secondary blessing; was told that he should serve his brother, and afterward break the yoke; hated Jacob and swore to kill him. [xxvii.]
 Later marriages. [xxviii : 6-9; xxxvi : 2, 3.]
 Meeting and reconciliation with Jacob, when the latter returned from Padan-aram. [xxxiii : 1-16.]
 Separation from Jacob; dwelling at Mount Seir; family and descendants. [xxxvi.]

III. Synopsis of Life of Jacob.

- A plain man, dwelling in tents, loved by Rebekah. [xxv : 27, 28.]
 Bought birthright from Esau. [xxv : 29-34.]
 Deceived Isaac at Rebekah's instigation. [xxvii : 1-40.]
 Securing parental blessing.
 Supplanting Esau.
 Because of Esau's plot against him, was sent to Padan-aram. [xxviii.]
 Journey toward Haran.
 Night at Bethel (formerly Luz).
 Dream of ladder.
 PROMISE OF THE LORD.
 Vow and pillar.
 Sojourn at Laban's. [xxix, xxx.]
 Meeting with men of Haran, and with Laban's daughter Rachel.
 Arrival at Laban's, and contract to serve 7 years for Rachel.
 Deceived by Laban into marrying Leah.
 Served additional 7 years for Rachel, and married her.
 His children by his two wives and their handmaids.
 Agreement with Laban concerning wages in cattle; shrewd policy and acquisition of wealth.
 Remained in Laban's service 20 years. [xxxii : 41.]
 Return to Canaan. [xxxii-xxxv.]
 Complaint of Laban's sons to their father concerning Jacob's prosperity.
 Displeasure of Laban.
 Jacob's conference with Leah and Rachel.
 Secret departure, with family, cattle and goods.

Laban's pursuit :

For his images, stolen by Rachel.

Interview with Jacob.

The covenant at Mizpeh.

Meeting with angels of God at Mahanaim.

Sending messengers to Esau; defensive preparations to meet him; sending presents in advance.

The wrestling at Peniel, and CHANGE OF NAME TO ISRAEL.

Meeting and reconciliation with Esau.

Lodging at Succoth.

Establishment at Shalem, a city of Shechem :

Dinah taken by Shechem;

Treacherous compact of Jacob's sons with Hamor and Shechem;

The revenge on people of Shechem.

Removal to Bethel :

Under God's direction;

An altar built;

Death of Deborah;

RENEWAL TO JACOB OF COVENANT MADE WITH ABRAHAM AND ISAAC.

From Bethel to Mamre.

Birth of Benjamin, and death and burial of Rachel, near Ephrath (Bethlehem).

The sin of Reuben.

Abode with Isaac until the latter's death.

THE LOSS OF JOSEPH. [XXXVII-XLI.]

More loved than all the children, and clothed with special coat.

Hated by his brothers.

His dreams:

Of the sheaves;

Of the sun, moon and stars.

Sent by Jacob to his brothers :

About to be killed by the others, who were prevented by Reuben.

Cast into a pit.

Sold to passing Ishmaelites.

His coat dipped in blood, and taken to Jacob, who supposed him killed by a wild beast.

Taken to Egypt.

Sold to Potiphar, captain of Pharaoh's guard.

Made overseer of Potiphar's house.

Cast into prison under false charge made by Potiphar's wife.

Favored and trusted by the prison keeper.

Interpreted dreams of chief butler and chief baker in prison.

Called from prison to interpret Pharaoh's dream.
 Made ruler, under Pharaoh, of all Egypt.
 Married Asenath, daughter of priest Potipherah of On.
 Prepared for 7 years of famine by storing food during 7
 plentiful years. Sold corn to famine-stricken countries.
 His sons Manasseh and Ephraim.

JACOB'S REMOVAL TO EGYPT. [XLII-L.]

Sent 10 sons to Egypt to buy corn.
 The brothers recognized by Joseph, who accused them of
 being spies.
 Protested the sincerity of their errand, and told of their
 father—not recognizing Joseph.
 Were told by Joseph that they must leave one of their
 number, and bring Benjamin to prove their story.
 Left Simeon, and returned to Jacob—finding their money in
 their sacks.

Jacob's distress when the nine sons returned with their report.

Benjamin sent with his brothers :

Entertained by Joseph.
 Returning homeward, were arrested for theft of Joseph's
 cup, which was found in Benjamin's sack.

Judah's plea of innocence and account of Jacob.

Joseph's declaration of his identity.

Return of the sons to Jacob with Joseph's invitation.

The message from Joseph to Jacob.

The Journey of Jacob and family to Egypt.

Meeting with Joseph and reception by Pharaoh.

Dwelling with sons in Goshen.

Last days of Jacob.

Request for burial with his fathers.

Prophecy and blessing of his sons and Joseph's sons.

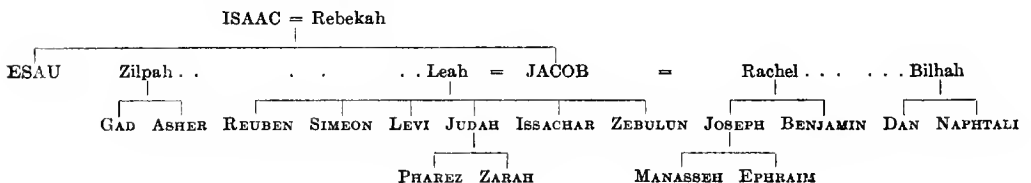
Individual characterization of each.

SCEPTRE PROMISED AND SHILOH PROPHESED TO JUDAH.

Renewed and specific directions for burial in the cave of
 Machpelah.

Death at age of 147, after 17 years' residence in Egypt. Burial.

IV. The Families of Isaac and Jacob. [GEN. XXV : 20-26; XXIX : 31-35;
 XXX : 1-24; XXXV : 16-18.]



SEVENTH STUDY
ISRAEL IN EGYPT

[GENESIS L : 14—EXODUS XIII : 18]

The name "Israel," which was given to Jacob at Peniel, came into general use for the designation of all his descendants as a people or nation. During the time of their residence in Egypt they became very numerous; and when they moved out from that country to journey to a land of their own, they went forth as a new and distinct nation known by that name. The present part of history deals with the growth and development of the people, and is full of interesting and significant details. The time of the sojourning in Egypt is stated (Ex. XII : 40) as 430 years. And, according to GENESIS XV : 13 and ACTS VII : 6, the period of bondage and oppression covered 400 years.

I. The Days of Joseph.

THE ORIGINAL COLONY. [GEN. XLVI : 8-27; EX. I : 1-6.]

JOSEPH'S ADMINISTRATION { Before Jacob's death. [See Sixth Study.]
After Jacob's death. [GEN. L : 14-22.]
Comfort and care of his brothers
and their families.
Recognition of Divine plan to save
the Israelites through the ex-
perience in Egypt.

ENDING OF JOSEPH'S LIFE. [GEN. L : 22-26.]

His dwelling with his people.

Prediction concerning the return of the Israelites to the promised
land.

Arrangements to have his bones carried to Canaan.

Death at the age of 110, and embalment.

II. The Great Increase of the Israelites in Numbers and Might in the Generations After Joseph. [EX. I : 6, 7.]

III. The Period of Bondage and Oppression.

THE BITTERNESS OF LIFE UNDER A NEW KING [EX. I : 8-22] WHO
"KNEW NOT JOSEPH."

The king's fear of the numbers and strength of the Israelites.

Taskmasters placed over the people.

Excessive burdens of labor imposed:

Toil in the fields.

Manufacture of bricks.

Building of treasure cities.

Plot of the king to kill all new-born male children—thwarted by midwives.

THE RISE OF MOSES.

His birth and youth. [Ex. II : 1-10.]

Born after edict for destruction of male children.

Hidden by his mother for three months.

Preserved in ark of bulrushes:

Placed by his mother at brink of river.

Watched by his sister.

Found and cared for by Pharaoh's daughter.

Given to his own mother to be nursed.

Named and raised by Pharaoh's daughter.

Incidents of his early manhood: [Ex. II : 11-15.]

His regard for the affliction of his people.

Killed and hid the body of an Egyptian who smote an Israelite.

His life sought by the king.

Fled to Midian.

His experiences in Midian: [Ex. II : 15-IV : 17.]

Dwelling with priest Reuel [or Jethro]: whose daughters he aided at a well, and who took him home.

Marriage to Zipporah (daughter of the priest), and birth of his son Gershom.

(DEATH OF THE KING FROM WHOM HE FLED.)

The revelation at Horeb:

Appearance of angel of the Lord.

The burning bush which was not consumed.

Moses told to remove his shoes because of holiness of the ground.

COMMISSIONED TO LEAD THE ISRAELITES FROM EGYPT TO THE PROMISED LAND.

Instruction to serve God on the mountain.

Told the name of God as I AM THAT I AM, and instructed to say "I AM hath sent me."

Informed that the Egyptians would try to prevent the departure of the Israelites, but that God would smite with wonders.

Instructed to spoil the Egyptians.

Signs by which to prove God's appearance:

Rod turned to serpent and restored.

Hand made leprous and healed.

His brother Aaron to be his spokesman.

Commanded to carry his rod as an instrument of signs.

His departure from Midian. [EX. IV : 18-20.]

Incidents of the journey back to Egypt. [EX. IV : 21-28.]

Message from the Lord to Pharaoh:—ISRAEL, THE FIRST-BORN OF GOD, TO BE LET GO FOR THE SERVICE OF GOD.

Circumcision of son Gershom.

Meeting with Aaron, who had been sent by the Lord.

THE ASSEMBLY OF THE ELDERS OF ISRAEL. [EX. IV : 29-31.]

Summoned by Moses and Aaron.

Told of God's communications to Moses. Aaron speaking and doing the signs.

Worship in acknowledgment of the Lord's visitation.

THE FIRST DEMAND MADE OF PHARAOH. [EX. V : 1-19.]

Request of Moses and Aaron, in the name of God, for permission for the people to hold a feast in the wilderness.

Answer of Pharaoh:

Refusing the request.

Denying obligation to obey God.

Driving Moses and Aaron back to work.

Increasing the tasks of the people, and compelling them to find straw for bricks.

COMPLAINT OF THE PEOPLE AGAINST MOSES AND AARON. [EX. V : 20, 21.]

RENEWAL OF GOD'S PROMISE, BY HIS NAME JEHOVAH. [EX. V : 22-VII : 9.]

Citation of former appearances. Directions given to Moses.

Message sent to Pharaoh. Charge to the children of Israel.

THE GREAT CONTEST WITH PHARAOH. [EX. VII : 10-XII : 36.]

His refusal of the renewed demand for permission to depart.

The miracle of Aaron's rod:

Being changed into a serpent, and swallowing the serpents produced by the sorcerers.

The Ten Plagues.	}	Blood.
		Frogs.
		Lice.
		Flies.
		Murrain of beasts.
		Boils and blains.
		Hail.
		Locusts.
		Darkness.
		Death of first-born.

The yielding of Pharaoh, and the eagerness of the Egyptians to have the Israelites depart.

IV. The Institution of the Passover. [EX. XII and XIII.]

On the eve of the exodus.

To commemorate the Lord's passing over the houses of the Israelites
when smiting the first-born of the Egyptians with death.

To be observed through all generations.

Its ceremonials.

Its month to begin the year.

Children to be taught its meaning in days to come.

THE FIRST-BORN SANCTIFIED TO GOD.

V. The Exodus.

After 430 years in Egypt. [EX. XII : 40, 41.]

Going forth as THE HOSTS OF THE LORD. [EX. XII : 41.]

Numbering 600,000 men, and a "mixed multitude." [EX. XII : 37, 38.]

With wealth obtained from the Egyptians. [EX. XII : 35, 36.]

The bones of Joseph taken. [EX. XIII : 19.]

The start made at night. [EX. XII : 31.]

Guided by pillars of cloud and fire. [EX. XIII : 21, 22.]

By route through wilderness of Red Sea. [EX. XIII : 17, 18.]

NOTES.

THE MESSAGE TO PHARAOH.—The message which Moses was charged to carry to Pharaoh from the Lord (EX. IV : 22, 23) is weighted with a truth which it is important to appreciate at this point in our study. In this message Israel is called "THE SON, EVEN THE FIRST-BORN" of the Lord. The expression clearly indicates the fact, afterward fully developed in sacred history, that God (having formerly announced it in promises) is preparing a great nation, to hold a distinct place in the world, and to be first among all nations as His own peculiar people. The demand, "LET MY SON GO, THAT HE MAY SERVE ME," reveals the Divine plan that this nation shall have, in its own land, a special mission or service in the furtherance and accomplishment of the purposes of God.

THE HOSTS OF THE LORD.—The expression "hosts of the Lord" (EX. XII : 41) is very significant in its emphasis of the fact that God is now forming a nation for Himself. An idea of the greatness of these hosts is conveyed by the statement (EX. XII : 37) that they number "about six hundred thousand on foot that were men, beside children." It has been estimated that this means a total aggregation of not less than 2,500,000 people; and a contemplation of this vast multitude enables us to comprehend the fear of the Egyptians concerning the great increase of the people in their midst.

THE MIXED MULTITUDE.—The "mixed multitude" (EX. XII : 38) which went with the Israelites on their journey (and which Bible scholars understand as being composed of a "rabble of Egyptians of the lowest caste") is referred to at a later time. (NUM. XI : 4.) The reference in DEUT. XXIX : 11 to the "stranger in camp, the hewer of wood and the drawer of water," has been interpreted as an indication that the members of this mixed multitude became slaves or servants of the Israelites.

THE PASSOVER AS THE NATIONAL BIRTHDAY.—The Feast of the Passover is so full of significance, marks so important an event, and so directly points to the great Sacrifice of the Lamb of God—thus entering into all the faith and ceremony of the Church in all ages, that it deserves the closest attention and study. Just at this time it presents itself to us as a mark of the real beginning of the existence of Israel as a nation; and therefore we think of it as the feast or celebration of the people as an organic whole. Its month is henceforth the first month of the religious and national year. And its annual celebration is to impress upon the minds and hearts of all participants, the great purpose and the different incidents of the event which really gave birth to the nation and which it is to commemorate.

EIGHTH STUDY

THE JOURNEY OF THE ISRAELITES FROM EGYPT TO SINAI

[EXODUS XIII : 17-XIX : 2, AND NUMBERS XXXIII : 10-14]

The books of EXODUS, LEVITICUS, NUMBERS and DEUTERONOMY give the history of the Israelites from the time of their departure out of Egypt until their arrival at the promised land. During this long period of journeying and wandering, they were organized into a nation, received their laws, and were instructed in the things which were to distinguish them as the peculiar people of God. The four books covering this period of history, being written with reference to different parts of the general subject, and no doubt at different times, are not in all respects chronologically arranged; and the same details are sometimes repeated. This analysis, however, groups the different events in their historic sequence.

The time between the departure from Egypt and the entrance into the promised land covered forty years, as is stated in various places in the Scriptures; and it is a simple matter to compute the time from statements made in the course of the history.

A new calendar or reckoning of the year was instituted by direction of the Lord, in connection with the preparation for the great exodus. (Ex. XII : 1, 2.) On the fourteenth day of the first month of the first year of that new calendar, the Passover was eaten; and on the same date the journey began (Ex. XII) : so that, of the first year, the preparation for the departure occupied fourteen days. "In the third month, on the same day" [this expression evidently identifying the day on which the month began, and so meaning the FIRST day of that third month], the children of Israel camped before Sinai. (Ex. XIX : 1, 2.) This, therefore, was just two months after the beginning of the year, fourteen days of which had been spent in preparations in Egypt. Consequently, the time consumed in going from Egypt to Sinai was six weeks. The encampment at Sinai continued until "the twentieth day of the second month, in the second year" (NUM. X : 11, 12); so that it lasted eleven months and twenty days.

FROM RAMESES, BY WAY OF SUCCOTH AND ETHAM, TO ENCAMPMENT AT PI-HAHIROTH. [EX. XIII : 17-XIV : 2.]

THE PASSAGE OF THE RED SEA. [EX. XIV : 10-XV : 21.]

- The crossing of the Israelites on dry land.
- The destruction of the pursuing Egyptians.
- The Song of Moses.

INCIDENTS OF THE JOURNEY.

Three days in the wilderness of Shur. [Ex. xv : 22.]

The sweetening of the waters at Marah, where the people thirsted. [Ex. xv : 23-26.]

Encampments at Elim and by the Red Sea. [Ex. xv : 27; NUM. xxxiii : 10.]

In the wilderness of Sin. [Ex. xvi. See note below.]

The complaint of the people against Moses on account of hunger.

Bread from heaven promised by the Lord.

Quails sent in great numbers.

Manna given, and continued during forty years of wandering.

Description of it.

Rules concerning gathering and use.

An omer of it preserved.

The observance of the Sabbath.

Encampments at Dophkah and Alush. [NUM. xxxiii : 13, 14.]

At Rephidim. [Ex. xvii, xviii.]

The complaint of the people on account of thirst.

Water obtained from rock smitten by Moses.

Names of Massah and Meribah given to the place.

The battle of the Israelites with Amalek.

Joshua being in command of Israelites.

The part performed by Aaron and Hur.

A memorial of the battle written, and continual war with Amalek proclaimed.

The visit of Jethro.

His offering of sacrifices.

His advice concerning deputy rulers and judges adopted.

ARRIVAL IN THE WILDERNESS OF SINAI. [Ex. xix : 1, 2.]

Encampment before the mount, in the third month.

NOTES.

THE WILDERNESS OF SIN.—The name of this particular district is sometimes written "Zin." The meaning of the name is "*mire*."

THE ROCK AT REPHIDIM.—The rock from which water flowed, after it had been smitten by Moses, is the subject of numerous references in Scripture. It is understood by Bible students that the water continued to flow, and that it formed a stream which followed the course of the Israelites to the vicinity of Sinai. (See DEUT. ix : 21, compared with PSA. lxxviii : 15, 16 and PSA. cv : 41.) St. Paul makes the rock a type of Christ. (See I COR. x : 4; and also compare JNO. iv : 14; JNO. vii : 37; ISA. lv : 1; EZEK. xlvii : 1; ZECH. xiv : 8; and REV. xxii : 1, 17.)

NINTH STUDY
THE ISRAELITES AT SINAI

[EXODUS, LEVITICUS, NUMBERS AND DEUTERONOMY]

As noted in the last study, the encampment of the Israelites at Sinai continued eleven months and twenty days. During this time the nation was organized and received a complete system of laws. The analysis in this and the five studies next following arranges the history of the encampment and the system of laws in tabulated form, as these are given in the four books of the Pentateuch which contain the records of this period.

- I. The Encampment before the Mountain.** [Compare Ex. XIX : 1, 2 with NUM. X : 11, 12, and see introductory note to eighth study.]
Commencing on the first day of the third month.
Continuing eleven months and twenty days.

II. The Organization of the Nation.

THE SEASON OF PREPARATION. [EX. XIX : 3-15.]

- Private interview of Moses with God on the mountain.
- God's citation of His care.
- His promise to make the Israelites a peculiar nation, if they will obey His voice.
- Return of Moses to the people.
- His deliverance of the Lord's message.
- The pledge of the people to obey.
- Sanctification of the people for two days.
- Bounds set around the mountain, which was not to be touched, under penalty of death.

THE MANIFESTATION OF GOD'S PRESENCE ON THE MOUNTAIN.

- Thunder, lightning, cloud and trumpet voice on mountain, with smoke, fire and earthquake. [EX. XIX : 16-18.]
- The people assembled at the foot of the mountain. [EX. XIX : 17.]
- Moses called by the Lord to the top of the mountain, and sent back with a message to the people to stand off from the mountain. [EX. XIX : 20-25.]

THE GIVING OF THE LAWS.

- The ten commandments proclaimed by the voice of the Lord. [EX. XX : 1-17.]
- The fear of the people, and their request that Moses and not God should speak to them. [EX. XX : 18-20.]

- Interview of Moses with the Lord. [Ex. xx : 21-xxiii : 33.]
 Idolatry forbidden.
 Instructions concerning an altar. Laws given.
 Promises of Divine guidance and care.
- Moses, Aaron and his two sons, and 70 elders summoned to the mount. [Ex. xxiv : 1, 2.]
- The words of the Lord written, an altar and twelve pillars built, sacrifices offered, and the covenant testified, by Moses. [Ex. xxiv : 3-8.]
- Revelation of God made to the party called into the mount. [Ex. xxiv : 9-11.]
- Aaron and Hur given charge of the people during the absence of Moses. [Ex. xxiv : 14.]
- Moses in the mount with God. [Ex. xxiv-xxxi.]
 Fasting there for 40 days.
 Received instructions for making the tabernacle with its altar and furnishings.
 Told to appoint Aaron and his sons to offices of priesthood.
 Instructed concerning garments for the priests and the services of worship.
 Received two tables of stone bearing commandments written by the finger of the Lord.
- Idolatry of the people. [Ex. xxxii : 1-6.]
 When Moses was so long in the mount.
 Asked Aaron to make gods to lead them.
 Golden calf made by Aaron and worshipped by all.
- The return of Moses from the mount. [Ex. xxxii : 7-28.]
 Commanded by the Lord to return, and told of the sin of the people.
 His plea for the people, and the Lord's answer.
 Going back with Joshua:
 Heard the shouting of the people.
 Saw the golden calf and the idolatry.
 Broke the tables of stone.
 Destroyed the calf, and compelled the people to drink it in water.
 Investigated and punished the sin of the people.
- The prayer of Moses for the people, and the Lord's answer. [Ex. xxxii : 29-34.]
- Plague sent upon the people, because of their idolatry. [Ex. xxxii : 35.]
- The Lord's promise to send an angel, though His own presence should not be in the midst of the people. [Ex. xxxiii : 1-3.]
- The people stripped of their ornaments. [Ex. xxxiii : 4-6.]
- The removal of the tabernacle of the congregation from the camp. [Ex. xxxiii : 7. See note below.]

- Interview of Moses with the Lord at the tabernacle. [Ex. xxxiii : 9-11.]
- The desire of Moses to see the glory of the Lord, and its gratification. [Ex. xxxiii : 12-23.]
- Moses forty days in the mount with God. [Ex. xxxiv.]
- The tables of stone renewed.
- The name of the Lord proclaimed.
- His covenant renewed.
- Various laws given.
- The shining of the face of Moses.
- The Tabernacle made and furnished according to directions given by the Lord. [Ex. xxxv-xl.]
- Recitation of the law of the Sabbath as a preface to the work.
- Call for material.
- Appointment of master workmen.
- Instructions concerning the work.
- The construction.
- Reared on first day of first month of second year.
- Sanctified by cloud of Divine glory—the moving and resting of which was to indicate whether the Israelites should travel or abide.
- The Passover kept on the 14th day of the first month of the second year, and additional laws given concerning it. [NUM. ix : 1-14.]
- A complete system of laws given. [Books of LEVITICUS, NUMBERS and DEUTERONOMY. See analysis in the following studies.]

THE PEOPLE NUMBERED AND ORGANIZED. [NUM. i-iv. See Fourteenth study.]

III. Incidents of the Encampment.

- Destruction of Aaron's sons Nadab and Abihu, for offering strange fire. [LEV. x.]
- The stoning of a man for blaspheming the name of the Lord. [LEV. xxiv : 10, &c.]
- Hobab invited to act as guide upon the farther journey. [NUM. x : 29-32.]

NOTE.

THE TABERNACLE OF THE CONGREGATION.—From EXODUS xxxiii : 7 we learn that there was a "tabernacle of the congregation" in the camp of the Israelites before the ordering and construction of the great Tabernacle, the details of which are given in subsequent chapters. It is evident that this was a special tent, probably used for the meeting of councils, and as a center for assemblages of the people.

TENTH STUDY

**THE COMMONWEALTH OF ISRAEL AS
ORGANIZED AT SINAI**

[EXODUS, LEVITICUS, NUMBERS AND DEUTERONOMY]

THE MOSAIC LEGISLATION.

The departure of the Israelites from Egypt was not the movement of an organized nation, but the flight of a vast multitude of people, just emerging from slavery, and united only as a number of associated "Tribes" which were related through their common ancestry in Jacob [or Israel], and which were individually distinguished, as tribes, by the names of the particular sons of Jacob from whom they were descended. They were guided and cared for by the Lord, under whose explicit directions the exodus was made. The history of their sojourn at Sinai is the history of their organization into a new nation, and is therefore of vital importance in an intelligent study of the Scriptures: especially since that new nation, being the visible people of God, through which the Redeemer should come and the kingdom of Heaven should be established on earth, was destined to hold a position unique among all the nations in all periods of the history of the world.

At this time the laws for the government of the nation and for the regulation of human life were given. These laws came from God, who was their sole author, and were given through Moses—being generally known, on that account, as the "Mosaic Legislation," or the "Laws of Moses."

Large parts of the books of EXODUS and NUMBERS, and nearly all of the books of LEVITICUS and DEUTERONOMY, are devoted to the records of these laws and the constitutional principles which formed the basis of the commonwealth then organized. A close and exhaustive study of these records reveals a complete and unparalleled system, from which the principal features of all civilized systems of government have been drawn.

The Mosaic Legislation is generally classified, and is best understood when regarded, in five divisions, as follows:

- I. CONSTITUTIONAL AND POLITICAL PRINCIPLES.
- II. RELIGIOUS AND CEREMONIAL LAWS.
- III. CIVIL LAWS.
- IV. CRIMINAL LAWS.
- V. MILITARY ORGANIZATION.

These divisions are separately considered and analyzed in this and the four studies immediately following—reference being given to the particular places in the Pentateuch where the various details of each division are to be found.

FIRST DIVISION—CONSTITUTIONAL AND POLITICAL.

The government of Israel was a theocracy. God was the only and absolute Sovereign—giving the laws, and designating and qualifying the various officers. So thoroughly was this principle of Divine Sovereignty embodied in the law, that specific directions were given concerning the actions and rights of human kings (DEUT. xvii : 14–20) when, in the course of time, the people should insist upon having them. This detail of the laws is one of many proofs of the adaptation of the Mosiac Legislation to all times and conditions; and we can not intelligently comprehend the system as a whole without perceiving that it was a perfect scheme for an ideal government on earth.

The administration of the government was carried on through two departments, the Religious and the Civil: while over them both, during his life, Moses held a superior and singular position which none other could ever occupy. When he was succeeded by Joshua, it was only as a leader; and the latter never assumed the position or power which made the figure of Moses unique in history.

The officers of the Religious Department were the High Priest, the Priests and the Levites; and those of the Civil Department were the Princes or Heads of Tribes, the Judges of different degrees and jurisdictions, and the Elders.

The People, organized in the natural divisions of the Twelve Tribes, were peculiar in their characteristics as a nation, and were united in a bond of holiness which distinguished them from any other nation ever known in the world.

I. The Government a Theocracy.**GOD THE ONLY AND ABSOLUTE SOVEREIGN:**

The Proprietor and Redeemer of the people. [EX. iii : 7–10, vi : 1–8, vii : 16, viii : 1, 20, 22, 23, ix &c.; LEV. xxvi : 12, 13; DEUT. vii : 8. See also II SAM. vii : 8; I CHR. xvii : 21; II CHR. vii : 6; ISA. i : 3, liii : 8.]

The Creator of the nation. [GEN. xii : 2, xviii : 17, 18, xlvi : 3; EX. xix : 6, xxxii : 10–14; DEUT. xxxii : 6.]

Originally the only ruler or king, even in name. [EX. xx : 2; DEUT. v : 6.]

Distinguishing, as its Possessor and Head, Israel from all other nations. [See I SAM. viii : 5, 19, 20.]

Prescribing constitutional regulations and limitations for the actions and rights of human kings when such should, in the future, be demanded. [DEUT. xvii : 14–20.]

Maintaining through all changes of government His supreme position as king. [See PSA. v : 2, xx : 9, xliv : 4, lxxiv : 12, xcvi : 6; ISA. vi : 5, xliii : 15; JER. x : 10, xlvi : 18.]

ALL LAWS GIVEN AS THE UTTERANCE OF GOD'S WILL. [EX. xx—xxiii &c.; LEV. xix : 37, xx : 8, xxii : 31; DEUT. iv : 1, 14, vi : 1, viii : 1. See also NEH. ix : 13, 14; EZEK. xx : 11.]

THE MAGISTRATES, PRIESTS AND OTHER OFFICERS DESIGNATED AND QUALIFIED BY THE LORD. [See the many instances recorded in the Pentateuch: such as EX. III, IV, XVIII, XXVIII : 41, XXIX : 9; LEV. VIII; NUM. XVIII.]

II. Administration.

MOSES A SPECIAL AND SUPERIOR OFFICER $\left\{ \begin{smallmatrix} \text{LEADER} \\ \text{LAWGIVER} \end{smallmatrix} \right\}$ TO CONDUCT AND ORGANIZE THE PEOPLE. [EX. XIII, XVIII; NUM. XI; DEUT. I.]

By direct appointment of God. [EX. III : 10-22, VI : 13.]

Acting and speaking according to specific instructions given by the Lord. [EX., LEV., NUM., DEUT.]

During the time of pilgrimage to the promised land. [EX., LEV., NUM., DEUT.]

Succeeded only as LEADER by Joshua. [NUM. XXVII : 18-23; DEUT. XXXI : 7, 8, 14, 23, XXXIV : 9.]

RELIGIOUS DEPARTMENT.

The High Priest—Aaron and his successors. [LEV. XXI : 10-15; NUM. III : 32.]

The Priests—Aaron and his sons and descendants: the priesthood being perpetually hereditary. [EX. XXVII : 21, XXVIII : 1-4, 43, XXIX : 9, 44.]

The Levites:

Descendants [Tribe] of Levi.

Set apart for sacred service. [NUM. I : 47-54, III : 6-9.]

Substituted for the first-born of all families. [NUM. III : 12, 41, 45.]

Divided into three families:

Gershonites—having charge of the Tabernacle, tent-hangings and curtains. [NUM. III : 22-26.]

Kohathites—having charge of the ark and vessels of the sanctuary. [NUM. III : 27-31, IV : 15.]

Merarites—having custody of the boards, bars, pillars, &c., of the Tabernacle. [NUM. III : 33-37.]

CIVIL DEPARTMENT.

Princes of the Congregation [Heads of Tribes] evidently acting as patriarchal judges in and over their families or tribes. [NUM. I : 4-16, VII : 2, XVI : 2, XVII : 2, XXXIV : 17, &c.]

Official Judges:

Supreme Judge—Moses. [EX. XVIII : 13-26; DEUT. I : 17. Afterward succeeded by the High Priest, and, under the monarchy, by the King.]

Judges [called Rulers] over thousands, hundreds, fifties and tens. [EX. XVIII : 25, 26; DEUT. I : 15-17, XVII : 8-13.]

Judges of the Gates: [DEUT. XVI : 18-20.]
 For the cities of the promised land.
 The Seventy Elders—a special council to assist Moses. [EX.
 XXIV : 1, 9; NUM. XI : 16, 24, 25.]

III. The People.

CHOSEN AND PECULIAR.

Promised to Abraham in his descendants. [GEN. XII : 1, 2,
 XVII : 6, XVIII : 18.]
 Instituted upon a sacred covenant. [GEN. XVII : 1-8; EX. VI : 5.]
 Made a peculiar people, as God's particular possession. [EX.
 XIX : 5; LEV. XX : 22-26; DEUT. VII : 6.]
 To be a blessing to all the earth. [GEN. XII : 2, XVIII : 18.]
 Redeemed from bondage. [EX. III : 7-10, VI : 1-8, XV : 13;
 LEV. XXVI : 13; DEUT. VII : 8.]
 Created into a nation. [GEN. XII : 2, XXXV : 11; EX. XIX : 6,
 XXXIII : 13; DEUT. XXVI : 5.]

ORGANIZED IN THE NATURAL DIVISIONS OF THE TWELVE TRIBES OF
 THE SONS OF JACOB. [Israel.] [GEN. XLII : 13, 32; EX. XXVIII :
 21, XXXIX : 14; NUM. XXIV : 2, XXXIII : 54. See also JOSH.
 VII : 14; I SAM. X : 19.]

The Twelve Tribes	}	Reuben	}	(Joseph)
		Simeon		
		Gad		
		Judah		
		Issachar		
		Zebulun		
		Ephraim		
		Manasseh		
		Benjamin		
		Dan		
		Asher		
		Naphtali.		

Joseph's two sons are conjointly called Joseph [DEUT.
 XXXIII : 13-17] and maintain the original number of
 12 by taking, as heads of tribes, the places of Joseph
 and Levi. [NUM. XXVI : 28-37.]

The tribe of Levi is set apart for sacred service, and is thus
 substituted for the first-born of all families. It there-
 fore does not appear in the list of the civil organiza-
 tion. [NUM. I : 47-54, II : 33, III : 5-16.]

UNITED BY THE BOND OF HOLINESS. [EX. XIX : 6; LEV. XI : 44,
 XIX : 2, XX : 7, 26. See also JER. II : 3; I PET. II : 9.]

FORMING A SIMPLE COMMONWEALTH. [As the people of God.]

ELEVENTH STUDY

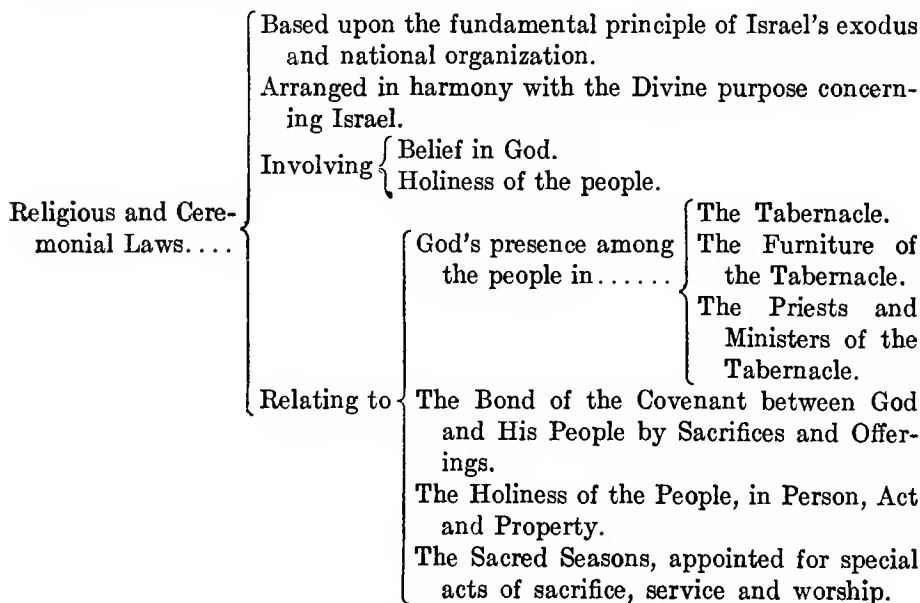
THE MOSAIC LEGISLATION—SECOND DIVISION



RELIGIOUS AND CEREMONIAL LAWS.

The fundamental principle of the whole national organization of Israel was that of Service and Sacrifice to the Lord. This was the object stated to Pharaoh in the request that he allow the people to depart from Egypt. Consequently, it is the basis of the entire system of laws given at Sinai.

The Religious and Ceremonial details of the Law are analyzed in this present study, and are classified thus:



Keeping the above general analysis before his attention, the student will readily comprehend the various details of the Religious and Ceremonial Laws, and their relation to the whole subject, as he proceeds with an examination of each section.

I. The Religious and Ceremonial Laws are Based upon the Fundamental Principle of Israel's Exodus and National Organization—which was, Service and Sacrifice to the Lord. [Ex. III : 18, v : 1, VIII : 25-29, XII : 31.]

II. The Religious and Ceremonial Laws are Arranged in Harmony with the Divine Purpose to make Israel "A Kingdom of Priests, and a Holy Nation." [Ex. xix : 6.]

III. The Religious and Ceremonial Laws Involve

- (1)—BELIEF IN GOD. [EX. III : 15, IV : 5, 31, XIX : 9, XX : 2; LEV. XXV : 38, XXVI : 1, 13; DEUT. V : 6.]
 - Acceptance of His Covenant. [EX. XIX : 5, 8, XXIV : 3-8; DEUT. IV : 23, V : 2, 3, 27, XXIX : 1, XXXI : 9-13.]
 - Obedience to His Will. [EX. XX : 3-6, XXIII : 25, XXIV : 7; DEUT. V : 27, 32, 33, VI : 13, X : 12, 13.]
 - Observance of His Ordinances. [EX. XVIII : 20; LEV. XVIII : 4, XXII : 9; DEUT. IV : 1-10.]
- (2)—THE HOLINESS OF THE PEOPLE AS GOD'S PECULIAR POSSESSION, WITH THEIR FAMILIES, SERVANTS, LANDS AND ALL PROPERTY. [EX. XIII : 2, XIX : 5, 6, XX : 10, XXXIV : 19; LEV. XI : 44, 45, XIX : 2, XX : 7, 26, XXV : 23; NUM. III : 13; DEUT. IV : 20, VII : 6, X : 15, XIV : 2.]

IV. The Laws Relating to God's Presence Among His People, in the Tabernacle, the Furniture of the Tabernacle, and the Priests and Ministers of the Tabernacle.

(1)—THE TABERNACLE: [EX. XXV-XL.]

- | | | | | | | | | | | | |
|-----------------------------------|---|--|--|---|-------|-------------|-------------|-------------|-------|---------|---------|
| Constructed.. | { | According to pattern and instructions given by the Lord to Moses in the mount. | | | | | | | | | |
| | | From materials contributed by the people..... | <table border="0" style="border-collapse: collapse;"> <tr> <td rowspan="10" style="font-size: 4em; vertical-align: middle; padding-right: 5px;">{</td> <td>Wood.</td> </tr> <tr> <td>Fine Cloth.</td> </tr> <tr> <td>Hair Cloth.</td> </tr> <tr> <td>Dyed Skins.</td> </tr> <tr> <td>Gold.</td> </tr> <tr> <td>Silver.</td> </tr> <tr> <td>Copper.</td> </tr> <tr> <td>Oil, Spices and Incense for the service of the Sanctuary.</td> </tr> <tr> <td>Precious stones for the vestments of the priests.</td> </tr> </table> | { | Wood. | Fine Cloth. | Hair Cloth. | Dyed Skins. | Gold. | Silver. | Copper. |
| { | Wood. | | | | | | | | | | |
| | Fine Cloth. | | | | | | | | | | |
| | Hair Cloth. | | | | | | | | | | |
| | Dyed Skins. | | | | | | | | | | |
| | Gold. | | | | | | | | | | |
| | Silver. | | | | | | | | | | |
| | Copper. | | | | | | | | | | |
| | Oil, Spices and Incense for the service of the Sanctuary. | | | | | | | | | | |
| | Precious stones for the vestments of the priests. | | | | | | | | | | |
| | | | By skilled workmen under the direction of Bezaleel and Aholiab. | | | | | | | | |
| A portable structure or tent..... | { | As a sanctuary for the dwelling of God. | | | | | | | | | |
| | | The resting-place of the cloud indicating the Divine Presence. | | | | | | | | | |
| | | The place where the sacrifices of the people were offered. | | | | | | | | | |
| | | The place of assembly for Divine worship and to seek Divine counsel. | | | | | | | | | |
| | | Standing enclosed in an outer court. | | | | | | | | | |

(2)—THE FURNITURE OF THE TABERNACLE: [EX. XXV—XL.]

In the outer court:

The Altar of Burnt Offerings.

The Brazen Laver.

In the Tabernacle proper:

First Chamber—"HOLY PLACE"	{	Altar of Incense. Table of Shew-bread. Golden Candlestick.
Second Chamber—"MOST HOLY PLACE"	{	The Mercy Seat with Cheru- bims. The Ark of the Covenant.

(3)—THE PRIESTS AND MINISTERS OF THE TABERNACLE :

THE HIGH PRIEST—Aaron and his successors. [EX. XXVIII.]

Distinctive Dress: [EX. XXVIII.]

Breastplate—

Made of cunning work of gold, blue, purple, scarlet and fine twined linen.

2 spans long by 1 span broad, doubled to a square. Fastened at top by rings and chains of gold to 2 onyx stones on the shoulders.

Set with 12 precious stones in 4 rows—each stone engraved with the name of a Tribe.

To be worn before the Lord, in the Holy Place, as a memorial of the Israelites.

Ephod—

Made of cunning work of gold, blue, purple, scarlet and fine twined linen.

In 2 parts or shoulder pieces, front and back, united at edges by 2 large onyx stones each engraved with names of six Tribes.

Bound about the waist with a girdle of the same materials.

Robe of the Ephod—

Made all of blue.

Having in the top a hole bound with woven work. With golden bells and pomegranates of blue, scarlet and purple alternately upon the hem—the sound to be heard when going in and out of the Holy Place.

Mitre—

Of fine linen, bearing, on a blue lace, a golden plate with the inscription "Holiness unto the Lord."

Broidered Coat—of fine linen.

Girdle—of needle-work.

Bonnet.

Breeches.

Specific duties of the High Priest—prescribed in different parts of the law.

Peculiar function of the High Priest—to alone enter, once a year, the Holy of Holies. [LEV. XVI.]

Sacred character of the High Priest. [LEV. XXI.]

The High Priest a type of Christ. [See Epistle to the Hebrews.]

THE PRIESTS—Aaron, his sons and descendants—the priesthood being perpetually hereditary.

Distinctive Dress	{	Broidered coat.
		Girdle.
		Bonnet.
		Breeches.

Specific duties.

Official functions.

Sacred character.

Revenues and emoluments.

[EX. XXVII : 21, XXVIII : 1-4, 43; XXIX : 9, 44; and various parts of the law.]

THE LEVITES. [The book of LEVITICUS, and NUM. III, IV, VII, VIII, XVIII.]

Selected and appointed from among the Israelites:

To do the service of the Tabernacle.

In substitution for the "first-born" of all families.

Their Consecration.

Their Duties:

To assist and minister unto Aaron and the priests.

To have charge of the Tabernacle and the congregation; but not to come nigh the sanctuary and the altar.

To keep watch about the sanctuary.

To prepare the supplies of corn, wine, oil, &c.

To take charge of the sacred treasures and revenues.

Classification of the Levites:

Gershonites—

Composed of the families of Libni (Libnites) and Shimei (Shimites).

Under chief Eliasah, son of Lael.

Camping westward, behind the Tabernacle.

Having charge of the Tabernacle, tent, coverings, hangings, curtains and cord.

Using 2 wagons and 4 oxen for the transportation of their charge.

Kohathites—

Composed of the families of Amram (Amramites) which was the family of Aaron and the priests; Izehar (Izeharites); Hebron (Hebronites); and Uzziel (Uzzielites).

Under chief Elizaphan, son of Uzziel.

Camping southward, beside the Tabernacle.

Having charge of the sacred furniture: ark, table, candlestick, altars, and vessels of the sanctuary.

Transporting their charge upon their shoulders.

Merarites—

Composed of the families of Mahli (Mahlites) and Mushi (Mushites).

Under chief Zuriel, son of Abihail.

Camping northward, beside the Tabernacle.

Having charge of the heavy lumber of the Tabernacle: boards, pillars, sockets, pins and cords.

Using 4 wagons and 8 oxen for the transportation of their charge.

The Levites having no territorial possessions (the Lord being their inheritance); but receiving tithes—from the people—and paying, from those tithes, one-tenth to the priests. Also having, for the promised land, 48 cities and suburbs appointed for them out of the inheritances of the other Tribes.

V. The Laws Relating to the Bond of the Covenant Between God and His People.

The Bond of the Covenant:

Solemnly made and sealed with blood. [EX. XXIV : 3-8.]

Perpetually testified by:

Burnt Offerings. [Typical of Christ. See HEB. x.]

Including—

The Daily Sacrifice. [EX. XXIX : 38; NUM. XXVIII : 1-8.]

The Sabbath Burnt Offering. [NUM. XXVIII : 9-10.]

Burnt Offerings at Festivals of

New Moon. [NUM. XXVIII : 11-15.]

Passover. [LEV. XXIII : 5; NUM. XXVIII : 16-25.]

Harvest Feast, or Feast of Weeks. [EX. XXIII : 16, XXXIV : 22; LEV. XXIII : 10-14; NUM. XXVIII : 26-31.]

Tabernacles. [LEV. XXIII : 33-36; NUM. XXIX : 12-38.]

Trumpets. [LEV. XXIII : 23-25; NUM. XXIX : 1-6.]

- Burnt Offerings on the Day of Atonement. [LEV. XVI : 29-34; NUM. XXIX : 7-11.]
- Private Burnt Offerings. [EX. XXIX : 15; LEV. VIII : 18, IX : 12, XII : 6, 8, XIV : 19, XV : 15, 30.]
- Freewill Burnt Offerings. [NUM. VII, XV : 1-3.]
- Meat Offerings } Accompanying Burnt Offerings. [See refer-
 Drink Offerings } ences above.]
- Peace Offerings. [LEV. III, VII : 11-34, IX : 18-24, X : 12-15.]
- Sin Offerings. [LEV. IV, VI.]
- Trespass Offerings. [LEV. V, VII : 1-10.]
- Shew-bread—12 cakes, placed fresh on the Table every Sabbath.
- Incense—mixed spices in a sacred combination.
- First-fruits, First-born of man and beast, Tithes, &c.

VI. The Laws Relating to the Holiness of the People.

- The Holiness of the People required in Person, Act and Property. [See the references given in Section III, Paragraph 2, of this study.]
- The Holiness of the People particularly emphasized in the laws concerning
- Circumcision. [GEN. XVII : 9-14; LEV. XII : 3.]
- The dedication of the first-born of man and beast. [EX. XIII : 2, 12, 13, XXII : 29, 30.]
- The offering of first-fruits of all produce. [EX. XXII : 29; DEUT. XXVI : 1-11.]
- The preservation of personal purity. [LEV. XVIII, XIX : 29, XX.]
- Provisions for purification:
- As a religious ceremonial observed by both priests and people. [LEV. VIII; NUM. XIX.]
- From personal uncleanness. [LEV. XI, XII, XV; NUM. XIX.]
- From leprosy. [LEV. XIII.]
- The distinction between clean and unclean animals for food and sacrifice. [LEV. III, VII, XI, XVII; DEUT. XIV.]
- Personal disfigurement. [LEV. XIX : 27, 28, XXI : 5; DEUT. XIV : 1, 2.]
- Provisions for the poor. [See Twelfth Study, under "Taxation."]
- The sacred Seasons. [See Section VII, below.]

VII. The Laws Relating to the Sacred Seasons Appointed for Special Acts of Sacrifice, Service and Worship.

Sabbatical Seasons:

THE WEEKLY SABBATH:

- Coëval with creation. [GEN. II : 3.]
- Enjoined in the Fourth Commandment. [EX. XX : 8-11; DEUT. V : 12-15.]

A celebration of the completion of creation. [GEN. II : 3.]
 A memorial of deliverance from the bondage of Egypt.
 [DEUT. V : 15.]

Divinely sanctified and hallowed. [GEN. II : 3; EX. XX : 11.]

A sign of sanctity and covenant. [EX. XXXI : 13-17.]

To be observed

With sacred rest from ordinary labor. [EX. XX : 10,
 XXIII : 12, XXXI : 15.]

As a day of special worship in the sanctuary. [LEV.
 XIX : 30, XXVI : 2.]

As a holy convocation. [LEV. XXIII : 3.]

In the home. [LEV. XXIII : 3.]

NOTE.—Its true spirit expounded by our Lord Jesus Christ—
 [MATT. XII : 1-15; MARK III : 2; LUKE VI : 1-5, XIII :
 10-17; JNO. V : 2-18, VII : 23, IX : 1-34.]

THE FEAST OF THE NEW MOON. [NUM. X : 10, XXVIII : 11-14.]

At the beginning of each month.

Announced with sacred trumpets.

Observed with special sacrifices.

THE FEAST OF TRUMPETS. [LEV. XXIII : 24, 25; NUM. XXIX : 1-6.]

On the first day of the seventh month—always a Sabbath.

Observed with the blowing of trumpets, rest, holy convoca-
 tion and special offerings.

NOTE.—The seventh month, ushered in with this feast, and
 containing other notable days as specified below, was
 always regarded as a sacred month, and was frequently
 called "The Sabbatical Month."

THE SABBATICAL YEAR. [EX. XXIII : 10, 11; LEV. XXV : 1-7;
 DEUT. XV : 1-11, XXXI : 10-13.]

Also called the year of release. Each seventh year.

All land to rest without tillage.

All spontaneous produce of fields and trees to be for the
 free use of the poor, hirelings, servants, strangers and
 cattle. Debts to be released.

Special instruction in the law to be given during the Feast
 of Tabernacles.

THE YEAR OF JUBILEE. [LEV. XXV, XXVII.]

Every fiftieth year.

Beginning on the tenth day of the seventh month—the
 Day of Atonement.

Liberty to be proclaimed throughout the land.

The land to be left uncultivated, as in the Sabbatical Year.

Every man to return to his family.

All sanctified property to revert to its original owners.

The Historic Festivals—to be observed by all males appearing before the Lord joyfully and with offerings. [EX. XXXIV : 23; LEV. XXIII : 14-17; DEUT. XVI : 16, XXVII : 7.]

THE PASSOVER. [EX. XII, XIII; NUM. IX; DEUT. XVI.]

Instituted in Egypt.

Celebrated at Sinai.

Observed:

In the first month of every year—from the evening of the 14th to the end of the 21st day.

As a memorial of deliverance from Egypt and of the birth of the nation.

As a type of Christ's death. [See I COR. V : 7.]

THE HARVEST FEAST, OR FEAST OF WEEKS. [EX. XXIII : 16, XXXIV : 22; LEV. XXIII : 10-14; NUM. XXVIII : 26-31; DEUT. XVI : 9-12.]

A feast of first-fruits.

Observed the day after seven full weeks from the first reaping of corn.

NOTE.—The day being the fiftieth in count, this feast became known, in course of time, as "Pentecost"—as in ACTS II : 1. It was also, in later Jewish history, appointed for a specific time fifty days after the Passover.

THE FEAST OF TABERNACLES. [EX. XXIII : 16; LEV. XXIII : 33-43; DEUT. XVI : 13-15, XXXI : 10-13.]

(Also called "the Feast of Ingathering.")

Observed:

For seven days, commencing on the 15th day of the seventh month—the first day being a Sabbath.

By dwelling in booths made of trees.

As a memorial of dwelling in booths during the pilgrimage in the wilderness.

As a thanksgiving for harvest.

Followed by an eighth day (Sabbath) of holy convocation.

Marked in Sabbatical years by a reading of the law.

The Day of Atonement. [LEV. XVI, XXIII : 26-32; NUM. XXIX : 7-11.]

On the tenth day of the seventh month.

A day of fasting and humiliation.

Observed with

Great ceremony by the High Priest, who entered the Most Holy Place on this day only.

Confession of the sins of Israel.

Expulsion of the Scape Goat.

Special sacrifices and offerings.

TWELFTH STUDY

THE MOSAIC LEGISLATION—THIRD
DIVISION



THE CIVIL LAWS.

The Civil Laws of Israel are most easily comprehended when classified thus:

CIVIL LAWS	I. Concerning Persons	1. Parent and Child.
		2. Husband and Wife.
		3. Master and Slave.
		4. Strangers or Aliens.
	II. Concerning Things	1. Land and Property.
		2. Debts.
		3. Taxation.

I. The Laws Concerning Persons.

1. PARENT AND CHILD.

Parents to instruct their children in the laws of the Lord. [DEUT. IV : 9-10, VI : 7, XI : 19.]

The authority and power of parents to be held sacred: cursing, smiting of parents, stubborn and rebellious conduct and disobedience on the part of children to be punished with death by stoning. [EX. XX : 12, XXI : 15, 17; DEUT. XXI : 18-21.]

The first-born son entitled to a double inheritance, which was not to be set aside by the partiality of the father. [DEUT. XXI : 15, 17.]

Daughters to inherit, in default of sons, provided they married only in the Tribe of their father. Inheritances not to pass from Tribe to Tribe. [NUM. XXVII : 6-8, XXXVI.]

The vow of a maid in her father's house to be subject to her father's consent, even when made to the Lord. [NUM. XXX : 3-5.]

2. HUSBAND AND WIFE.

The authority of a husband so supreme that his wife could not, without his consent, enter into a contract or vow, even to the Lord. [NUM. XXX : 6-15.]

A widow or divorced woman to be independent in her right to make contracts and vows. [NUM. XXX : 9.]

Divorce allowed for certain cause, but to be formal and irrevocable. [DEUT. XXIV : 1-4.]

A legally divorced woman allowed to marry another man. [DEUT. XXIV : 2.]

Unclean slander of a wife by her husband to be punished by chastisement, fine, and deprivation of power of divorce. [DEUT. XXII : 13-19.]

Ante-conubial uncleanness in a wife to be punished with death by stoning. [DEUT. XXII : 20, 21.]

Marriage forbidden within certain degrees. [LEV. XVIII, &c.]

A slave wife not to be held as actual property; not to be sold; and to be entirely free if released from marriage. [EX. XXI : 7-9; DEUT. XXI : 10-14.]

3. MASTER AND SLAVE.

Limitation of Master's power: [EX. XXI : 20, 26, 27.]

Killing under actual chastisement to be punished.

Slave to be set free if maimed by master.

Hebrew Slaves: [EX. XXI : 1-6; LEV. XXV : 10, 47-54; DEUT. XV : 12-18.]

To be freed in the seventh year, unless desiring through love for master to continue in service.

To be liberally provided for when discharged.

To take with them into freedom the wives and children who came with them into slavery.

If sold to a resident alien, to be always redeemable.

To be freed in year of Jubilee.

Foreign Slaves:

To be held and inherited for ever. [LEV. XXV : 45, 46.]

Fugitive slaves not to be surrendered. [DEUT. XXIII : 15, 16.]

4. STRANGERS OR ALIENS.

To be protected and kindly treated. [EX. XXII : 21; LEV. XIX : 33, 34.]

II. The Laws Concerning Things.

1. LAND AND PROPERTY.

All land to be the property of God alone, and its holders to be regarded as His tenants. [LEV. XXV : 23.]

Therefore, no perpetual deed to be given for land sold [LEV. XXV : 23] but

All sold lands to return to original holders in year of Jubilee [LEV. XXV : 28] and

All sold lands to be redeemable, at any time before year of Jubilee, under fair price, by original holders or their kinsmen. [LEV. XXV : 23-28.]

Sold houses in walled cities to be redeemable within a year; but if not redeemed within that time, to pass the title perpetually. [LEV. XXV : 29, 30.]

Sold houses in unwalled villages to be counted as fields of the country, to be redeemable at any time, and to revert to original holders in year of Jubilee. [LEV. XXV : 31.]

Sold houses of Levites, in cities, to be always redeemable by the Levites, and to revert to them in the year of Jubilee. [LEV. XXV : 32, 33.]

Fields of Levites in city suburbs not to be sold. [LEV. XXV : 34.]

Sanctified lands, tithes, and unclean firstlings to be redeemable at an addition of one-fifth of their value; but, if devoted and not redeemed by owner, to pass in year of Jubilee to the possession of the priests. If sanctified by a possessor and not by original owner, then to revert to original owner in year of Jubilee. [LEV. XXVII : 14-34.]

Order of inheritance to be : (1) sons; (2) daughters; (3) brothers; (4) uncles; (5) next kinsmen generally. [NUM. XXVII : 8-11.]

2. DEBTS.

All debts from Israelites to be released at end of seventh year. [DEUT. XV : 1, 6.]

All debts from foreigners to be exacted. [DEUT. XV : 3.]

Borrowing from foreigners forbidden; but lending to them allowed. [DEUT. XV : 6.]

Usury not to be taken from an Israelite, but allowed from aliens. [EX. XXII : 25; DEUT. XXIII : 19, 20.]

Articles necessary to the comfort and welfare of their owners not to be accepted as pledges for debts. [EX. XXII : 26, 27; DEUT. XXIV : 6, 10-13, 17, 18.]

3. TAXATION.

A census or poll tax of a half-shekel to be paid for the service of the sanctuary. [EX. XXX : 12-16.]

Tithes:

Tithes of all produce to be paid for the maintenance of the Levites. [NUM. XVIII : 20, 24.]

A second tithe to be expended in religious and charitable feasting at the Divinely appointed place, or, every three years, within the gates of residence. [DEUT. XIV : 22-29.]

First-fruits of the earth, oil, wine and wheat to be offered at Jerusalem with solemn ceremony. [NUM. XVIII : 12, 13; DEUT. XXVI : 1-15.]

Firstlings of clean beasts; redemption money (5 shekels) of first-born of men; and redemption money of firstlings of unclean beasts. [NUM. XVIII : 15, 18.]

Poor-laws:

Gleanings in field, orchard and vineyard a legal right of the poor and of strangers. [LEV. XIX : 9, 10; DEUT. XXIV : 19-22.]

Eating on the spot allowed in a neighbor's vineyard. [DEUT. XXIII : 24, 25.]

Second tithe [see above] to be expended in charity. [DEUT. XIV : 22-29.]

Labor wages to be paid daily. [DEUT. XXIV : 14, 15.]

Pledges not to be ruinously exacted. [DEUT. XXIV : 6, 10-13, 17, 18.]

Maintenance of Priests: [NUM. XVIII : 8-32.]

One-tenth of Levites' tithes.

Heave and wave offerings.

Meat and sin offerings.

First-fruits and redemption money.

Price of all devoted things not specifically given for a sacred service.

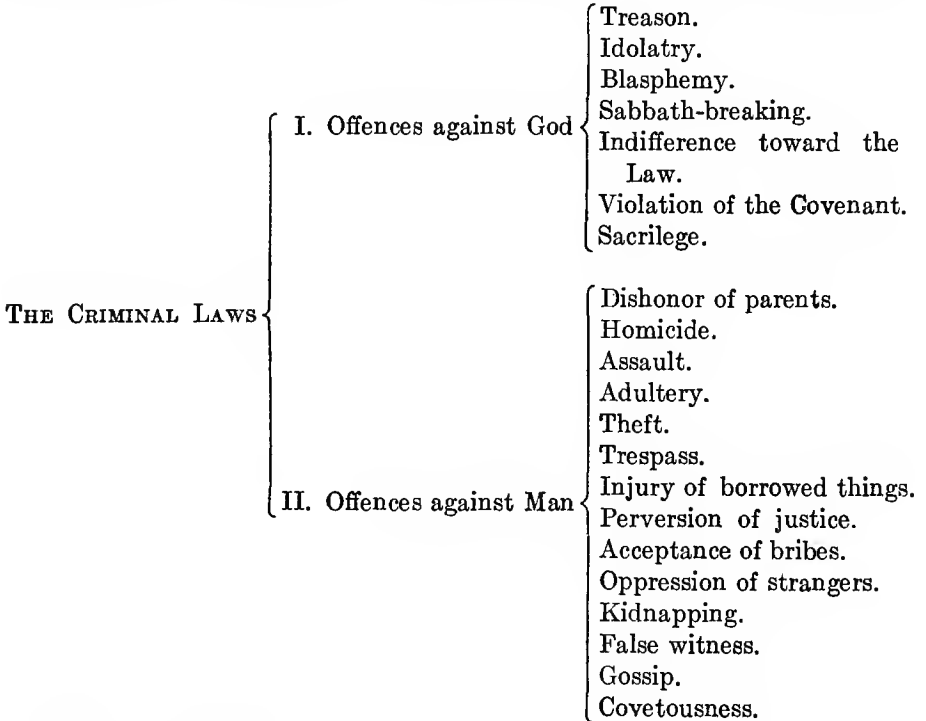
THIRTEENTH STUDY

THE MOSAIC LEGISLATION—FOURTH DIVISION



THE CRIMINAL LAWS.

Those parts of the Mosaic Legislation which are properly considered under the title of Criminal Laws are, for the purpose of analytical study, grouped in two divisions, including those which refer to Offences against God, and those which refer to Offences against Man. A general view of them shows how comprehensive is the application of the Ten Commandments to practical life.



I. Offences Against God.

TREASON:

Worship of other gods [First Commandment: Ex. xx : 1-3; DEUT. v : 6, 7] punishable with death by stoning. [Ex. xxii : 20; LEV. xx : 1-5; DEUT. xiii, xvii : 2-5.]

IDOLATRY:

Making and serving images. [Second Commandment: Ex. xx : 4-6; LEV. XXVI : 1; DEUT. IV : 16-18.]

Worship of the sun, moon or stars. [DEUT. IV : 19, XVII : 3.]

BLASPHEMY:

Taking the name of the Lord in vain. [Third Commandment: Ex. xx : 7; LEV. XIX : 12; DEUT. V : 11.]

Witchcraft and False Prophecy. [Ex. XXII : 18; LEV. XIX : 31; DEUT. XVIII : 9-22.]

SABBATH-BREAKING [Fourth Commandment: Ex. xx : 8-11; DEUT. v : 12-15] punishable with death. [Ex. XXXI : 12-15, XXXV : 2; NUM. XV : 32-36.]

INDIFFERENCE TOWARD THE LAW. . . } [LEV. XXVI : 14, &c.; DEUT.
VIOLATION OF THE COVENANT. . . . } XXVIII : 15, &c.]

SACRILEGE:

Pollution of the Sanctuary and holy things. [Ex. xx : 25, 26; LEV. VII : 20, 21, XXII : 1-5; NUM. IV : 15, XVIII : 32.]

Profanation of sacrifices. [LEV. VII : 16-18, XIX : 5-8.]

Profane use of holy ointment or incense. [Ex. xxx : 22-38, XXXVII : 29.]

The use of strange [unholy] incense or fire in offerings. [Ex. xxx : 9; LEV. X : 1, &c.; NUM. III : 4, XXVI : 61.]

Ignorant trespass. [LEV. V : 14-16, XXII : 14.]

Personal disfigurement. . . .	} These being violations of sanctity unto the Lord. [LEV. XVIII, XIX : 27, 28, XX : 23, 26; DEUT. XIV : 1, 2.]
Personal defilement.	

II. Offences Against Man.

DISHONOR OF PARENTS [Fifth Commandment: Ex. xx : 12; DEUT. v : 16] punishable with death by stoning. [Ex. XXI : 15, 17; LEV. XX : 9.]

HOMICIDE:

Murder [Sixth Commandment: Ex. xx : 13; DEUT. v : 17] punishable with death without sanctuary or reprieve. [Ex. XXI : 12, 14; DEUT. XIX : 11-13.]

Killing of a slave under the rod—to be punished. [Ex. XXI : 20, 21.]

Death by negligence to be punished with death. [Ex. XXI : 28-30.]

Accidental homicide to be punished with death by the revenger of blood, unless the slayer escaped to city of refuge until death of High Priest. [NUM. XXXV : 9-28; DEUT. IV : 41-43, XIX : 4-10.]

Mysterious murder to be formally expiated and disavowed with sacrifice by elders of nearest city. [DEUT. XXI : 1-9.]

ASSAULT—punishable with damages [EX. XXI : 18, 19, 22] or retaliation. [EX. XXI : 23-25; LEV. XXIV : 19, 20.]

ADULTERY:

Adultery [Seventh Commandment: EX. XX : 14; DEUT. V : 18] punishable with death of both offenders. [LEV. XX : 10; DEUT. XXII : 22-24.]

Rape of a betrothed woman punishable with death of offender. [DEUT. XXII : 25-27.]

Rape or seduction of an unbetrothed damsel to be compensated by marriage without right of divorce, or by dowry. [EX. XXII : 16, 17; DEUT. XXII : 28, 29.]

Unlawful and incestuous marriages punishable—some by death, some by childlessness. [LEV. XX.]

THEFT:

Stealing [Eighth Commandment: EX. XX : 15; DEUT. V : 19] to be punished with five-fold, four-fold and double restitution in different cases. [EX. XXII : 1-4.]

A night-robber might be killed without penalty. [EX. XXII : 2.]

TRESPASS } To be compensated. [EX. XXII :
INJURY OF BORROWED THINGS.. } 5-15.]

PERVERSION OF JUSTICE..... }
ACCEPTANCE OF BRIBES..... } All prohibited. [EX. XXIII : 1-9.]
OPPRESSION OF STRANGERS.... }

KIDNAPPING—punishable with death. [EX. XXI : 16; DEUT. XXIV : 7.]

FALSE WITNESS.... { Forbidden. [Ninth Commandment: EX. XX :
16 ; DEUT. V : 20.]
{ Particularized. [EX. XXIII : 1-3; LEV. XIX :
16; DEUT. XXII : 13-19.]
{ Penalized, by retaliation. [DEUT. XIX : 16-21.]

Gossip—forbidden. [LEV. XIX : 16.]

COVETOUSNESS—forbidden. [Tenth Commandment: EX. XX : 17;
DEUT. V : 21.]

FOURTEENTH STUDY

THE MOSAIC LEGISLATION—FIFTH DIVISION

[NUMBERS I, II, III, IV, XI]



MILITARY ORGANIZATION.

The perfect system by which the whole multitude of the Israelites was directed and kept in discipline during the long years in the wilderness and on the march, is made manifest by a study of those parts of the Law which provided for a complete military organization. These military rules are to be gathered from the first four and the tenth chapters of NUMBERS, and are presented in this study.

A careful census was made by Moses and Aaron, assisted by one representative from each of the twelve Tribes; and under that census a religious adjustment was made. The census enrolled 603,550 males who were above twenty years of age. Among these were 22,273 FIRST-BORN males, one month old and over, who, under the original requirement of the Lord, should be consecrated to the special service of the Lord. But that requirement had been changed by a new Divine arrangement which substituted all of the Levites for the first-born of all the Tribes. Therefore, a special census of the Levites was made, showing an enrolment of 22,300 males over one month of age. This total is stated in NUMBERS III : 39 as being 22,000; and the discrepancy is accounted for on the theory that 300 of the 22,300 were the FIRST-BORN of the Levites, who were already consecrated and therefore could not be substituted for the first-born of other Tribes. The 22,000 who were not first-born were then substituted for 22,000 of the other Tribes, and the remaining 273 of those other Tribes were redeemed by the payment of five shekels each.

The Tribes were arranged in regular divisions which were always observed in the establishment of camps and in a marching column when the people journeyed. Officers were appointed to command the different groups and divisions, signals were prescribed, and the entire body of people was disciplined and governed in a perfect system after the manner of a great army.

I. The Census at Sinai.

(1) A GENERAL CENSUS OF THE ISRAELITES. (Levites not included.)

Enumerating all the males over 20 years of age, able to go to war, and the first-born males over one month of age.

Made on the first day of the second month in the second year after leaving Egypt.

Conducted by Moses and Aaron, assisted by
 Elizur, son of Shedeur, of the Tribe of Reuben.
 Shelumiel, son of Zurishaddai, of the Tribe of Simeon.
 Nahshon, son of Amminadab, of the Tribe of Judah.
 Nethaneel, son of Zuar, of the Tribe of Issachar.
 Eliab, son of Helon, of the Tribe of Zebulun.
 Elishama, son of Ammihud, of the Tribe of Ephraim.
 Gamaliel, son of Pedahzur, of the Tribe of Manasseh.
 Abidan, son of Gideoni, of the Tribe of Benjamin.
 Ahiezer, son of Ammishaddai, of the Tribe of Dan.
 Pagiël, son of Ocran, of the Tribe of Asher.
 Eliasaph, son of Deuel, of the Tribe of Gad.
 Ahira, son of Enan, of the Tribe of Naphtali.

Enrolling:

A total of 603,550 males above 20 years of age.
 22,273 first-born males over one month of age.

(2) A CENSUS OF THE LEVITES:

General, of all males over one month of age:

Gershonites	7,500
Kohathites	8,600
Merarites	<u>6,200</u>
Total	22,300

(Stated, in NUM. III: 39, as a total of 22,000—the discrepancy being solved by the theory that 300 were the first-born of the Levites, who were therefore already consecrated, and could not be substituted for the first-born of other Tribes—which substitution was the cause of this enumeration.)

For the service of the Tabernacle—of all males between 30 and 50 years of age—a total of 8,580.

(3) RELIGIOUS AND CEREMONIAL ADJUSTMENT UNDER THE CENSUS:

22,000 Levites substituted for 22,000 “first-born” of other Tribes.

273 “first-born” of the other Tribes (in excess of the 22,000 for whom Levites were substituted) redeemed by payment of five shekels each.

II. Division into Camps.

EASTERN DIVISION—CAMP OF JUDAH—Commanded by Nahshon.

Tribe of Judah—74,600 men, commanded by Nahshon.

Tribe of Issachar—54,400 men, commanded by Nethaneel.

Tribe of Zebulun—57,400 men, commanded by Eliab.

Having a total enrolment of 186,400 men.

SOUTHERN DIVISION—CAMP OF REUBEN—Commanded by Elizur.

Tribe of Reuben—46,500 men, commanded by Elizur.

Tribe of Simeon—59,300 men, commanded by Shelumiel.

Tribe of Gad—45,650 men, commanded by Eliasaph.

Having a total enrolment of 151,450 men.

CENTRAL DIVISION—LEVITICAL CAMP—Surrounding the Tabernacle:

First Subdivision—having charge of the Sanctuary:

Moses, Aaron and the Priests—camping eastward, before the Tabernacle.

Second Subdivision—having charge of the Tabernacle work:

The Gershonites: camping westward, behind the Tabernacle; 2,630 men between 30 and 50 years of age; commanded by Eliasaph.

The Kohathites: camping southward, beside the Tabernacle; 2,750 men between 30 and 50 years of age; commanded by Elizaphan.

The Merarites: camping northward, beside the Tabernacle; 3,200 men between 30 and 50 years of age; commanded by Zuriel.

WESTERN DIVISION—CAMP OF EPHRAIM—commanded by Elishama.

Tribe of Ephraim—40,500 men, commanded by Elishama.

Tribe of Manasseh—32,200 men, commanded by Gamaliel.

Tribe of Benjamin—35,400 men, commanded by Abidan.

Having a total enrolment of 108,100 men.

NORTHERN DIVISION—CAMP OF DAN—commanded by Ahiezer.

Tribe of Dan—62,700 men, commanded by Ahiezer.

Tribe of Asher—41,500 men, commanded by Pagiel.

Tribe of Naphtali—53,400 men, commanded by Ahira.

Having a total enrolment of 157,600 men.

III. Order of Column for Marching.**DIVISION OF JUDAH.**

Tribe of Judah.

Tribe of Issachar.

Tribe of Zebulun.

DIVISION OF REUBEN.

Tribe of Reuben.

Tribe of Simeon.

Tribe of Gad.

DIVISION OF LEVITES.

<p>The Kohathites. The Gershonites. The Merarites.</p>	}	<p>Conveying the Tabernacle and its furniture. [See Eleventh Study.]</p>
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DIVISION OF EPHRAIM.

Tribe of Ephraim.
 Tribe of Manasseh.
 Tribe of Benjamin.

DIVISION OF DAN.

Tribe of Dan.
 Tribe of Asher.
 Tribe of Naphtali.

IV. Military Regulations.**IN CAMP:**

Every man to pitch his tent by the ensign of his father's house, according to the standards of his Tribe and Division.
 The Levites to pitch their tents according to the Divisions to which they belonged.

TRUMPET SIGNALS:

The sounding of two silver trumpets—a call for an assembly of the congregation at the door of the Tabernacle.
 The sounding of one silver trumpet—a call for the princes or heads of thousands to gather.

Alarms:

An alarm—a signal for the eastern division of camps to move forward.
 A second alarm—a signal for the southern camps to move forward.

Alarms to be sounded as signals of war.

The resting or advance of the Israelites to be indicated by the pillar of cloud and fire.
 The Sanctuary and sacred vessels not to be touched by the Kohathites until covered by Aaron and his sons.

FIFTEENTH STUDY

THE JOURNEY OF THE ISRAELITES FROM
SINAI TO THE JORDAN

[NUMBERS AND DEUTERONOMY]

After the full account of the encampment at Sinai and the organization of the nation there, we trace the history of the journey and wandering of the Israelites between Sinai and the border of the promised land. We gather a connected history from fragmentary records, as these are found in different parts of the books of NUMBERS and DEUTERONOMY. Some of these records are reports of words uttered by Moses in his addresses to the people. A general itinerary is given in the thirty-third chapter of NUMBERS; but it is impossible to locate all the places named, or to positively arrange the exact schedule. In DEUTERONOMY I : 19, Moses gives a brief summary, and relates that from Horeb, or Sinai, they went through a great and terrible wilderness, by way of the mountain of the Amorites, to Kadesh-barnea; and in verse 2 of the same chapter it is parenthetically stated that it was an eleven days' journey between those points. Whether the march was actually accomplished within that number of days, or whether the length of time required for a direct and continuous journey is thus given in order to indicate the distance, is not certain. However this may be, the march from Horeb or Sinai to Kadesh-barnea covers a special and important stage of the pilgrimage from Egypt to the promised land.

DEPARTURE FROM SINAI—on the 20th day of the second month of the second year. [NUM. x : 11.]

The command to move onward—including directions as to route, and a renewed promise of the land. [DEUT. I : 6-8.]

Regulations prescribed for the use of silver trumpets.

The lifting of the cloud from the Tabernacle. } [NUM. x : 1-28, 33-36.]

The Tabernacle taken down.

The order of march.

THE MARCH TO KADESH-BARNEA. [DEUT. I : 19.—See Introductory NOTE, above.]

Journey of three days to the wilderness of Paran. [NUM. x : 12, 33. See NOTE.]

At Taberah: [NUM. XI : 1-3.]

Complaint of the people, angering the Lord.

Fire sent as punishment, and quenched in answer to prayer of Moses.

The place named "Taberah." [Meaning, "A Burning."]

At Kibroth-Hattaavah: [NUM. XI : 4-34.]

Rebellion started by the "mixed multitude" [see Ex. XII : 38, and NOTE to Seventh Study] on account of lust for flesh.

The appeal of Moses concerning the burden of the people upon him. Seventy elders chosen and spiritually endowed to assist him.

The prophesying of Eldad and Medad in the camp.

A surfeit of quails, and a plague.

Name given to the place [meaning "the graves of lust"] because of the burial of those who died on account of their lust.

At Hazereth: [NUM. XI : 35, XII : 1-15.]

The meekness of Moses.

Rebellion of Miriam and Aaron against Moses because of his marriage to an Ethiopian woman. Their reproof by the Lord.

Miriam stricken with leprosy; healed in answer to prayer of Moses; but shut out of the camp for seven days.

In the wilderness of Paran. [NUM. X : 12, XIII : 3, 26, and chapter XXXIII.]

Also, see NOTE appended to this Study.]

AT KADESH-BARNEA:

Arrival. [NUM. XII : 16, XIII : 1-3; DEUT. I : 19, IX : 23.]

Spies sent to search the land of Canaan:

By command of the Lord. [NUM. XIII : 1, 2.]

Also by desire of the people. [DEUT. I : 22.]

12 spies—one for each Tribe—their names. [NUM. XIII : 3-16; DEUT. I : 23.]

Name of Oshea changed by Moses to Jehoshua. [NUM. XIII : 16.]

Instructions given to the spies. [NUM. XIII : 17-20.]

The spies' examination of the land for 40 days, and their return with specimens of fruit. [NUM. XIII : 21-25.]

The report of the spies. [NUM. XIII : 26-33.]

That the land was good and productive.

The people strong and dwelling in walled cities.

The Israelites not able to go against them.

The encouraging report of Caleb—afterward supported by Joshua. [NUM. XIII : 30, XIV : 6-9.]

The distress and rebellion of the people. [NUM. XIV : 1-10.]

Discouraged by the report of the spies.

Unmoved by arguments of Caleb and Joshua.

Determined to elect a captain and return to Egypt.

Attempting to stone Caleb and Joshua.

The visitation of the Lord. [NUM. XIV : 10-39.]

Appearing in glory in the Tabernacle.

Threatening to cut off the people and make of Moses a greater nation.

Pardoning them at intercession of Moses.

But turning them back, as punishment, to wander in the wilderness for 40 years, and until all over 20 years of age, except Caleb and Joshua, should die.

The spies who made a discouraging report slain by a plague.
 Attempt of the people to take possession of the land, and their defeat.
 [NUM. XIV : 40-45.]

RENEWED WANDERING IN THE WILDERNESS. [See NOTE appended to this Study.]

The abode in Kadesh for many days. [DEUT. I : 46.]

Record of places visited. [NUM. XXXIII.]

The stoning to death of a man found gathering sticks on the Sabbath day. [NUM. XV : 32, 36.]

The rebellion of Korah, Dathan and Abiram: [NUM. XVI.]

Against the sanctity of the priesthood, claiming that all the people were holy.

The people separated from them.

The rebels swallowed by the earth, and their 250 followers consumed by fire.

The people stricken with a plague for murmuring against the fate of the rebels.

The blossoming of Aaron's rod, which was to be kept as a testimony against the rebels; and the law of the sanctity of the Levites repeated. [NUM. XVII and XVIII.]

THE FINAL ENCAMPMENT AT KADESH:

Made in the first month of the fortieth year. [NUM. XX : 1, XXXIII : 38. See NOTE.]

The death and burial of Miriam. [NUM. XX : 1.]

The water of Meribah: [NUM. XX : 2-13.]

The murmur of the people for water.

Appearance of the glory of the Lord to Moses and Aaron.

The smiting of the rock by Moses, at the command of the Lord.

Abundance of water brought forth.

The sin of Moses and Aaron in not sanctifying the Lord; and the sentence that they should not enter the promised land.

The place named "Meribah." [Meaning, "Strife."]

The opposition of the king of Edom. [NUM. XX : 14-21.]

THE MARCH TO THE JORDAN.

From Kadesh to Mount Hor. [NUM. XX : 22.]

The death of Aaron at Mount Hor. [NUM. XX : 22-29, XXXIII : 38; DEUT. X : 6.]

The Lord's declaration that Aaron should die because of his rebellion at Meribah, and that his son Eleazar should succeed him.

The ceremony on the mount—transferring Aaron's garments to Eleazar.

The death, on the first day of the fifth month of the fortieth year, and the burial.

The mourning of the people for thirty days.

- Encounters with king Arad and the Canaanites. [NUM. XXI : 1-3.]
- The scourge of fiery serpents. [NUM. XXI : 4-9.]
- Sent because the people spoke against God and Moses.
- Removed when Moses prayed for the people.
- Cures effected by looking at a serpent of brass which Moses made and placed on a pole.
- Encounters and dealings with various nations. [NUM. XXI, &c. Also see accounts given by Moses in his addresses.]
- Victories over Sihon, king of the Amorites, and Og, king of Bashan. [NUM. XXI : 21-35.]
- Encampment in the plains of Moab, beside the Jordan.
- King Balak's opposition. } [NUM. XXII-XXIV.]
- Balaam of Pethor and his prophecy. }
- Sins committed with the Moabites and Midianites: [NUM. XXV; DEUT. XXIII : 3, 4.]
- Through association with Baal-peor.
- Punished with a great plague.
- Judgment upon the Moabites in their exclusion from the congregation to the tenth generation, and upon the Midianites in destruction.
- A new census of the people taken. [NUM. XXVI.]
- The settlement of the Tribes of Reuben and Gad. [NUM. XXXII.]
- On the east side of Jordan.
- At their request.
- Under a compact to assist the other Tribes in the conquest of the promised land.
- Laws given concerning boundaries, inheritances of the Levites, cities of refuge, and other matters. [NUM. XXXIII-XXXVI.]

THE PASSING OF MOSES.

- Told of his approaching death. [NUM. XXVII : 12-23; DEUT. XXXII : 48-52.]
- On Mount Abarim.
- Where he was given a view of the promised land.
- Asked for a successor to lead the people.
- Appointed Joshua, by direction of the Lord—designating and charging him before Eleazar and all the congregation.
- His farewell addresses. [Book of DEUTERONOMY—See NOTE.]
- His charge to Joshua. [DEUT. XXXI : 7, 8, 23.]
- Writing the law and delivering it to the priests and elders, with instructions for the reading of it to the people. [DEUT. XXXI : 9-13.]
- A song written by him, added to the law, and taught to the people, by command of the Lord. [DEUT. XXXI : 14-XXXII : 47.]
- His blessing upon the Tribes. [DEUT. XXXIII.]
- His death and burial. [DEUT. XXXIV.]
- On Mount Nebo. [See NOTE—"The Passing of Moses."]

At the age of 120.

When he was in full vigor.

Buried by the Lord in an unknown sepulchre.

Mourned by the people for thirty days.

JOSHUA, THE SUCCESSOR OF MOSES, A MAN OF WISDOM, ACCEPTED BY THE PEOPLE. [DEUT. XXXIV : 9.]

NOTES.

THE WILDERNESS OF PARAN.—Some confusion of ideas results from the various references to Paran in connection with other places. In NUMBERS x : 12 we are told that the cloud which guided the Israelites, after leading them out of the wilderness of Sinai, "rested in the wilderness of Paran;" and in verse 33 of the same chapter it is recorded that they "departed from the mount of the Lord three days' journey." These two statements, taken together, are understood as indicating that it was a pilgrimage of three days from Sinai into the wilderness of Paran. Chapters xi and xii of NUMBERS, however, tell of the occurrences at Taberah, Kibroth-Hattaavah and Hazeroth, which occupied more than three days (the stay at the latter place including the seven days during which Miriam was excluded from the camp); and then tell us that, after these events, "the people removed from Hazeroth, and pitched in the wilderness of Paran." It would seem: (first) that three days after leaving Sinai, the Israelites entered the wilderness of Paran; (second) that subsequently they moved out of the region known by that name, and made the successive encampments at the three places specified; and (third) that they then entered the wilderness of Paran again. It is impossible to accurately locate the exact boundaries of Paran or, indeed, many of the places and regions named in this history; and different Bible dictionaries and encyclopedias give various theories concerning them. That Kadesh-barnea was located in the wilderness of Paran seems evident from a comparison of NUMBERS XIII : 3, 26 with DEUTERONOMY I : 19 and IX : 23.

THE RENEWED WANDERING.—In DEUTERONOMY I : 46 Moses is recorded as declaring that after the sentence to a wandering in the wilderness for forty years, the Israelites "abode in Kadesh for many days." This seems to be in opposition to the Divine command, in NUMBERS XIV : 25, "Tomorrow turn you, and get you into the wilderness by the Red sea;" but after that command the rebellious attempt was made to take possession of Canaan—so that the injunction was disobeyed. The name Kadesh may be, and probably is, used in DEUTERONOMY I : 46 to designate the whole region of the wilderness through which the wandering was done, in which case the expression "many days" will be understood to have reference to all the long years of that wandering. Some interpret the passage as meaning that Kadesh was a center or headquarters for the people through the period of renewed wandering now beginning. The final direct start toward Canaan, in the fortieth year, was made from Kadesh. (NUMBERS XX : 22.)

The judgment of the Lord, as passed upon the people, was that they should wander in the wilderness forty years—being a year for each of the forty days during which the spies had searched the land (NUMBERS XIV : 33, 34); and Moses, in his recapitulation of the history, as given in DEUTERONOMY II : 14, said, "The space in which we came from Kadesh-barnea, until we were come over the brook Zered, was thirty and eight years." Computations made from different statements in the Scripture history show that the time of the turning back from Kadesh-barnea was a year and a half after the exodus from Egypt. Subtracting this length of time from the total of forty years, we have a remainder of thirty-seven and a half years—which Moses, using whole numbers, speaks of as "thirty and eight years." Thus, the forty years of wandering to which the people were sentenced covers the whole period from the time of their departure out of the land of bondage.

Concerning the events of the long period of renewed wandering, the Scriptures record very little. A mysterious silence hangs over it; and even the itinerary given in NUMBERS XXXIII fails to afford a definite and detailed idea of the journeying. The few incidents related are indicated in the analysis presented in this study.

THE FINAL ENCAMPMENT AT KADESH.—NUMBERS XX : 1 contains the statement that this encampment was made in "the first month." Verses 23–29 of the same chapter are so closely associated with this time as to make it certain that Aaron's death was within a few months of that of Miriam; and the statement of NUMBERS XXXIII : 38 that he died in the fifth month of the fortieth year, thus fixes the year of the encampment.

THE PASSING OF MOSES.—Nearly all of the book of DEUTERONOMY is composed of words which were uttered to the people by Moses immediately before his death. In these speeches he reviewed the history of the past forty years, repeated and emphasized the law, warned the people against the sins of their fathers and those which they were likely to commit, told of the goodness and providence of the Lord, and exhorted with reference to life in the land of promise. These words are considered in the form of three distinct addresses or discourses. The first is recorded in DEUTERONOMY I : 1–IV : 40. The second is found in DEUTERONOMY V : 1–XXVI : 19. And the third is in DEUTERONOMY XXVII : 1–XXX : 20. The divisions thus indicated are shown by the opening or introductory words of each one. Verses 1 and 6, inclusive, of DEUTERONOMY XXXI relate words of encouragement which Moses spoke to the people, either in immediate connection with the third address or at some other time. And all these addresses are followed by the song which he wrote under the command of the Lord, and the blessing pronounced by him upon the Tribes.

The different names used in reference to the scene of the death of Moses need not confuse us if we read them carefully and in the light which one sheds upon another. In DEUTERONOMY XXXII : 49 we read: "This mountain Abarim, unto mount Nebo, which is in the land of Moab, that is over against Jericho;" and the first verse of Chapter XXXIV tells us that the place was "the mountain of Nebo, to the top of Pisgah, that is over against Jericho." When we realize that "Nebo" means HEAD, and "Pisgah" means HEIGHTS, we may readily understand that these different names, taken together, convey an accurate description of the highest point of the top of the "mountain Abarim."

PART II
THE BOOK OF JOSHUA

THE BOOK OF JOSHUA

The preceding books of the Bible having given the history of creation and an account of the origin of man, his fall into sin, the promise of a Redeemer, and then of the growth and development of the human race: its division into families and nations; the selection of a family through which the Redeemer should come; and the development of that family into a great nation, "peculiar" unto God, with its complete organization while fleeing from a country of bondage to a promised land of its own: the book of Joshua follows with the history of the establishment of that chosen nation in the land appointed for it. Like all parts of holy Scripture, the record is brief but comprehensive and full of details. Carefully studied, it is of intense interest, and a thorough knowledge of it is of great importance.

SIXTEENTH STUDY

THE ESTABLISHMENT OF THE ISRAELITES
IN CANAAN

[THE BOOK OF JOSHUA]

The history of the occupation and settlement of the land of Canaan by the Israelites after their long experience in the wilderness, as recorded in the book of Joshua, may be most easily comprehended by an outline analysis of its natural divisions, thus:

Establishment of the Israelites in Canaan	}	I. The Preparation at Shittim.
		II. The Removal from Shittim to the banks of the Jordan.
		III. The Crossing of the Jordan.
		IV. The Conquest of the Land.
		V. The Settlement of the Tribes.
		VI. The Passing of Joshua.
		VII. The Burial of the bones of Joseph.
		VIII. The Death and Burial of Eleazar.
		IX. The Continued Devotion of Israel.

I. The Preparation at Shittim.

1. The Lord's instructions and assurances to Joshua. [I : 1-9.]
2. Joshua's preparations. [I, II.]

Command to the people to prepare food.

Announcement that in three days the Jordan would be crossed
and the land be possessed.

Reminder to the two and a half Tribes of the agreement made by
them with Moses to pass before their brethren. [See Num.
XXXII.]

Two spies sent to Jericho:

Their entertainment by Rahab—being protected by her,
and promising to save her and her father's family.

Their stay in the mountains for three days, to escape pursuers.

Return to Joshua with report of the fear of the land's
inhabitants concerning the Israelites.

II. The Removal from Shittim to the Banks of the Jordan. [III : 1-13.]

Instruction of the people by the officers concerning the crossing of
the Jordan.

The words of the Lord to Joshua.

Joshua's words to the people.

III. The Crossing of the Jordan. [III : 14-IV : 18.]

The ark of the Lord, carried by priests, moving first into the river.
The waters dividing before the ark, and leaving a passage-way of dry ground.

The bearers of the ark standing on dry ground in the midst of the river until all the people passed over.

A memorial of twelve stones carried out of the place where the ark stood to the first lodging place of the people.

Twelve stones set up by Joshua in the Jordan where the ark stood.

Return of the waters to their place after the ark was carried out.

IV. The Conquest of the Land.**1. THE ENCAMPMENT AT GILGAL:**

In the east border of Jericho.

Made on the tenth day of the first month. } [IV : 19.]

The twelve stones from the Jordan placed there for a memorial in time to come. [IV : 20-24.]

Fear of the kings of the land. [V : 1.]

Circumcision renewed. [V : 2-8.]

The name of Gilgal given by the Lord, because of the removal of the reproach of Egypt. [V : 9. NOTE.—The name means “rolling,” and refers to the rolling away of the reproach.]

The Passover kept on the fourteenth day of the month. [V : 10.]

Old corn of the land eaten on the day after the Passover. [V : 11.]

The cessation of manna. [V : 12.]

The Divine appearance to Joshua near Jericho: [V : 13-VI : 5.]

Declaring Self as the Captain of the Lord's host.

Pronouncing the place holy.

Promising the conquest of Jericho.

Prescribing the method of capture.

2. THE OVERTHROW OF JERICHO. [V : 6-VII : 1.]

Under instructions given by the Lord to Joshua.

The besieging column:

(1) The armed men.

(2) Seven priests with trumpets of rams' horns.

(3) The ark of the covenant, carried by priests.

(4) The rereward. [“Rearward.”]

The siege:

The city compassed by the marching column on six days.

The column marching in silence except for the sound of the trumpets blown by the seven priests.

The besiegers returning to their camp each evening.

The city accursed—with all its inhabitants except Rahab and those in the house with her, and with all its contents except silver, gold, brass and iron to be consecrated to the Lord.

The fall of the city:

On the seventh day of the siege.

The column marching around it seven times.

All the Israelites shouting when the trumpets were sounded the seventh time.

The walls falling at the sound.

Entrance of the Israelites into the city.

All the inhabitants except Rahab and those of her house put to death.

Destruction of the city and its contents by fire.

Articles saved for the treasury of the house of the Lord.

The sin of Achan in taking accursed things, and the consequent anger of the Lord.

3. THE DEFEAT AND VICTORY AT AI. [VII, VIII.]

Spies sent to view the country, and their report.

Three thousand men detailed to capture the city—defeated with a loss of thirty-six.

Sorrow of the people, and humiliation of Joshua.

The Lord's denunciation of sin among the people.

The sin traced to Achan:

His confession.

His death by stoning.

Destruction by fire of what he had taken.

The valley of Achor named. [The name means "Trouble."]

Ai taken by strategy and destroyed:

The inhabitants smitten.

The king captured and hanged.

4. AN ALTAR BUILT AND A CEREMONY HELD AT MOUNT EBAL. [VIII : 30-35. See DEUT. XXVII.]

5. THE CONSPIRACY OF KINGS. [IX : 1, 2.]

6. THE GIBEONITES. [IX : 3-27.]

Securing a league with the Israelites by craft.

Being made hewers of wood and drawers of water.

7. THE CONSPIRACY OF KING ADONI-ZEDEK OF JERUSALEM WITH FOUR OTHER KINGS AGAINST GIBEON. [X : 1-27.]

Response of the Israelites to the appeal of the Gibeonites.

Defeat of the kings.

Slaughter by hailstones.

The sun and moon standing still.

The five kings found in a cave at Makkedah and hanged.

Conquest of kings and subjection of territory throughout the land. [X : 28-XII : 24.]

(1) The kings whose lands were previously taken by Moses.

(2) The kings overcome by Joshua.

V. The Settlement of the Tribes.

1. THE DIVISION AND POSSESSION OF THE LAND AMONG THE ISRAELITES. [Chapters XIII-XXII.]

According to the command of the Lord, by Joshua when he was aged—the parts not yet possessed being allotted to those who should subdue them.

Special incidents:

The Tribes of Reuben and Gad and half of the Tribe of Manasseh given their possessions on the east side of Jordan.

Balaam the soothsayer slain.

Nine and a half Tribes receiving their inheritances by lot.

Caleb's selection of Hebron:

His daughter Achsah bestowed upon Othniel for valor.

His gift of land to Achsah.

Six cities of refuge appointed.

Forty-eight cities given to the Levites by lot from the other Tribes.

The fulfilment of all the Lord's promises.

Joshua's blessing upon the Reubenites, Gadites and half Tribe of Manasseh for their fidelity.

An altar built by the two and a half Tribes:

At the borders of Jordan.

Giving offence to the congregation; through a mistaken idea; causing threat of war; but being pacified by an explanation.

Its object—not for burnt offering nor sacrifice; but to remind the people of their religious unity with their distant brethren.

Its name: Ed. [Meaning, "A witness."]

2. THE TABERNACLE SET UP AT SHILOH. [XVIII : 1.]

VI. The Passing of Joshua.

1. HIS EXHORTATION TO THE ELDERS, JUDGES AND OFFICERS OF THE PEOPLE. [XXIII.]

To remember God's works in their behalf.

To realize their inheritance.

To keep all the law of Moses.

To refrain from becoming like the nations around them.

To be faithful to the covenant of the Lord, under penalty of the Divine anger.

2. HIS ADDRESS TO ALL THE TRIBES, ASSEMBLED AT SHECHEM. [XXIV : 1-28.]

Reviewing their history.

Charging them to serve the Lord in sincerity.

Accepting their promise to serve the Lord, and making a covenant with them.

Writing the words of the covenant in the book of the law.

Setting up a stone of witness.

3. HIS DEATH AT THE AGE OF 110. [XXIV : 29.]

4. HIS BURIAL AT TIMNATH-SERAH. [XXIV : 30.]

VII. The Burial of the Bones of Joseph—which were brought from Egypt.
[XXIV : 32.]

VIII. The Death and Burial of Eleazar—son and successor of Aaron. [XXIV :
33.]

IX. The Continued Devotion of Israel. [XXIV : 31.]

PART III
THE BOOKS OF JUDGES
AND RUTH

THE BOOKS OF JUDGES AND RUTH

The books of JUDGES and RUTH, with the first eight chapters of the First book of SAMUEL, cover a period known as "The Time of the Judges;" and this is a distinct period in the history of the Israelites. It is generally reckoned as extending over some four hundred and twenty years, although it is impossible to make an accurate calculation. This was a period which commenced with the death of Joshua and continued until the inauguration of Saul as the first king of Israel, and which was marked by disorganization and tumult. A few incidental references are made to this time in later portions of the Scriptures.

SEVENTEENTH STUDY

ISRAEL IN THE TIME OF THE JUDGES

[THE BOOKS OF JUDGES AND RUTH]

As stated on the preceding page, the books of JUDGES and RUTH portray the history of Israel during what is known as "The Time of the Judges." The first eight chapters of the First Book of SAMUEL conclude the history of this period; but they tell of a time of transition, when the form of government changed from that of a strict Theocracy to that of a Monarchy with a human king upon the throne; and this time of transition is considered in the next succeeding study.

The narrative of the Time of the Judges, as we have it in these books, is not chronologically exact in its presentation of details, but is analyzed in this study under four heads: namely,

- I. The General Conditions of the Period.
- II. Historic Incidents which are related concerning the Period.
- III. A Genealogical Table which is given in the book of RUTH, and which is of great value.
- IV. The List and History of the Judges.

The general conditions of this period are clearly set forth in the book of JUDGES, which gives a good idea of the life of the people as they settled and established themselves in the possession of their inheritances in the land to which they had been led. We are told that they served the Lord for a generation, but that the following generation "knew not the Lord, nor yet the works which He had done for Israel," and that the worship of idols subjected the people to the Divine anger and was the cause of many distresses. Some of the native nations were allowed to remain in the land, and the Israelites were at war with these in some instances, while in other cases they made leagues and intermarried with them. There was no king over the Israelites, but every individual acted upon his own judgment, or, as the Scripture states it, "did that which was right in his own eyes." The nation had been formed, and the laws had been framed, with reference to universal righteousness and a constant and loyal service of God as the only Head or Ruler of the people; and neither king nor judge would have been necessary in a condition of society in which all remained righteous and true in the observance of those laws. However, the sins and unfaithfulness of the people were the cause of disorganization, and this rapidly ripened into anarchy. The Lord permitted oppressions and distresses at the hands of the native nations; and when the Israelites

cried unto Him in their afflictions, He raised up special officers, called judges, to deliver them from their oppressors. These judges were sometimes of general, and sometimes of only limited, authority in the affairs of the nation. The Scripture narrative gives their history and that of the special conditions under which they arose. Incidents are also stated in the narrative which show that there were intervals of rest and prosperity during this period.

The disorganized conditions of society during this period of history are illustrated by the story of Micah and the Danites and the destruction and restoration of the Tribe of Benjamin. The more peaceful and prosperous times and conditions which were enjoyed, and the preservation of faith in individuals, are shown in the beautiful story of Ruth.

The genealogical table given in the fourth chapter of the **BOOK OF RUTH** is an important and valuable link in the complete genealogy of the Redeemer, as appears when the entire genealogical line is presented in the Gospel records.

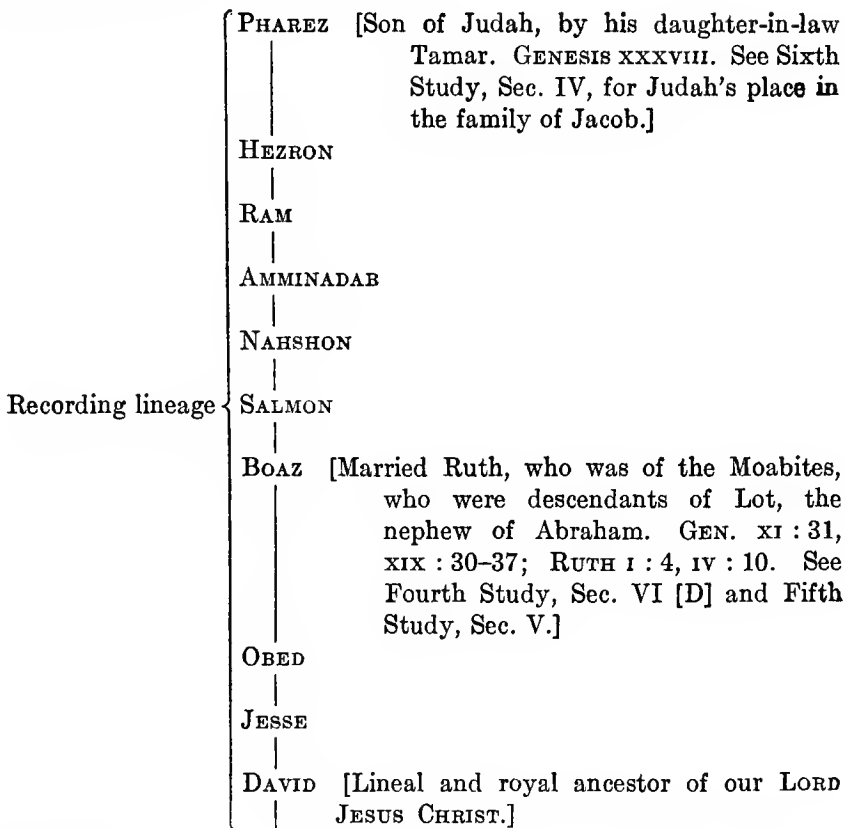
I. The General Conditions of the Period. [Described in the **BOOK OF JUDGES**.]

1. The people settling in possession of their inheritances.
 - Serving the Lord for a generation.
 - Forgetting Him in succeeding generations:
 - Worshipping the idols of the land.
 - Subjected to the anger of the Lord.
 - Suffering distresses.
2. Some of the native nations permitted by the Lord to remain in the land, to prove Israel.
3. Relations of the Israelites with the native nations:
 - Wars with some.
 - Leagues and intermarriages with others.
4. Every individual acting upon his own judgment, there being no king.
5. Prevalence of disorganization and anarchy because of the sins and unfaithfulness of the people.
6. Oppressions and distresses from native nations permitted by the Lord as punishment for sins.
7. Special officers, called judges, raised up by Divine Providence, to deliver the people from their oppressors.
8. Intervals of peace and prosperity.

II. Historic Incidents of the Period.

- | | | | |
|----------------|---|--|------------------------|
| Illustrating { | { | 1. The disorganized conditions of Society. | |
| | | Micah and the Danites. [JUDGES XVII, XVIII.] | |
| | | The destruction and restoration of the Tribe of Benjamin. [XIX-XXI.] | |
| | | 2. Times of peace and prosperity. | } The history of Ruth. |
| | | 3. The preservation of faith. | |

III. Genealogical Table. [RUTH IV : 18-22.]



IV. The Judges.

1. UNDER THE OPPRESSION OF MESOPOTAMIA. [JUDG. III : 5-11.]

By deliverance of the hand of the Lord.

A servitude lasting eight years.

Because of the sinful association of the Israelites with native nations—intermarrying with them; worshipping their idols; and forgetting the Lord.

I. Othniel. [JUDG. III : 5-11. Also see JOSH. xv : 13-19 and JUDG. I : 12-15.]

Son of Kenaz, and nephew and son-in-law of Caleb.

By whom the Lord delivered the Israelites from King Chusanrishathaim of Mesopotamia.

Giving the land rest for 40 years.

2. UNDER THE OPPRESSION OF MOAB. [JUDG. III : 12-14.]

In a servitude of 18 years.

In consequence of the Lord strengthening Eglon, king of Moab, who formed a league with the Ammonites and Amalekites.

Because of evil done by Israel.

II. **Ehud.** [JUDG. III : 12-30.]

Son of Gera, a Benjamite.

Who slew king Eglon—interviewing him in a summer parlor; declaring he carried a message from God; and thrusting a two-edged dagger into the king.

Killed 10,000 Moabites.

Securing rest for 80 years.

III. **Shamgar.** [JUDG. III : 31.]

Son of Anath.

Who slew 600 Philistines with an ox goad.

3. UNDER THE OPPRESSION OF

JABIN, king of Canaan, reigning in Hazor } [JUDG. IV : 1-3.]
 SISERA, captain of Jabin's host, dwelling }
 in Harosheth.

Having 900 chariots of iron.

Mightily oppressing the Israelites for 20 years.

By permission of the Lord, on account of Israel's sin.

IV. { **Deborah.** [JUDG. IV, v.]
 A prophetess, wife of Lapidoth, of Mount Ephraim,
 who summoned Barak.
Barak.

Son of Abinoam, of Kadesh-*naphtali*.

Delivering Israel from the Canaanites.

Routing the army of Sisera,—Sisera being killed in a tent by Jael with a hammer and nail.

Composing a song of victory.

Giving the land rest for 40 years.

4. UNDER THE OPPRESSION OF MIDIAN. [JUDG. VI : 1-10.]

Because of repeated sins of Israel.

Lasting 7 years.

Driving the Israelites to dens and caves.

Destroying crops and cattle.

V. **Gideon.** [JUDG. VI-VIII.]

Son of Joash, of Ophrah.

Commissioned by an angel when threshing wheat:

Given a sign in fire at a sacrifice which he prepared.

Built an altar which he called *Jehovah-Shalom*.

Threw down his father's altar to Baal, and built an altar to the Lord.

Received the name of *Jerubbaal*.

Summoned a great army.

Received from the Lord a sign of victory in a fleece of wool.
His army reduced from 32,000 to 300, by selection; divided
into three companies; and each man armed with a
trumpet and a pitcher containing a lamp.

Charged the Midianites and Amalekites by night with his
band.

Having heard of the dream of one of the enemy.

Blowing trumpets.

Shouting "The sword of the Lord, and of Gideon."

Breaking pitchers and flashing lights.

Routing enemies, whose swords were turned one against
another.

Pursuing the retreating hosts and subduing them.

Summoned Ephraimites to his assistance.

Subdued and vanquished various princes and kings.

Revenge the death of his brethren.

Refused to accept hereditary dominion over Israel—declar-
ing the Lord to be King.

Made an ephod which ensnared him and his house in idolatry.

Gave the land quietness for 40 years.

His family—many wives; 70 sons; his son Abimelech, by
concubine, of Shechem. [The next Judge.]

VI. **Abimelech.** [JUDG. VIII : 31-IX : 57.]

Usurped the position of king:

Through a conspiracy with the Shechemites.

Killed all of Gideon's sons except Jotham, who hid
himself; and who told the Shechemites a parable
which he applied to Abimelech.

Reigned three years.

Subdued a revolt of the Shechemites led by Gaal.

Was killed by his armor-bearer, by his own request, after a
woman broke his skull with a millstone.

VII. **Tola.** [JUDG. X : 1, 2.]

Son of Puah, and grandson of Dodo, of the Tribe of Issachar.

Dwelling in Shamir.

Judged 20 years.

VIII. **Jair.** [JUDG. X : 3-5.]

A Gileadite.

Judged 22 years.

5. **UNDER THE OPPRESSION OF THE AMMONITES.** [JUDG. X : 6-18.]

Because of the idolatry of the Israelites.

Lasting 18 years.

IX. Jephthah. [JUDG. XI : 1-XII : 7.]

Son of Gilead by a harlot.

A mighty man of valor.

Thrust out by the sons of Gilead's wife.

Located in land of Tob, with a following of vain men.

Summoned by elders of Gilead to be their captain against the Ammonites.

Consented upon condition that he be the head of the people.

An agreement being ratified at Mizpeh.

Sent messengers to demand of the king of the Ammonites the cause of war.

The king's answer, declaring it to be for the recovery of land taken by the Israelites.

Jephthah's reply, claiming that the land was a gift from the Lord and had been possessed for 300 years.

Successful campaign against the Ammonites, who were completely subdued after Jephthah vowed a burnt offering of whatever should first meet him upon his return.

Sacrificed his daughter in fulfilment of his vow—she being his only child; meeting him with dances at Mizpeh; being allowed two months in the mountains for wailing; and being lamented four days each year by the daughters of Israel.

Smote the Ephraimites for their jealousy—pursuing them; identifying fugitives by the pronunciation of the word "Shibboleth;" and slaying 42,000.

Judged Israel 6 years.

X. Ibzan. [JUDG. XII : 8-10.]

Of Bethlehem.

Judged Israel 7 years.

XI. Elon. [JUDG. XII : 11, 12.]

A Zebulonite.

Judged Israel 10 years.

XII. Abdon. [JUDG. XII : 13-15.]

Son of Hillel, a Pirathonite.

Judged Israel 8 years.

6. UNDER THE OPPRESSION OF THE PHILISTINES. [JUDG. XIII : 1.]

By deliverance of the Lord.

Because of evil done in His sight.

Lasting 40 years.

XIII. Samson. [JUDG. XIII-XVI.]

Son of Manoah, of the Danites.

Born in fulfilment of a promise of the angel of the Lord.

Consecrated a Nazarite from his birth—to remain unshorn.

Married a Philistine woman in Timnath.

Killed a lion when going to see her.

Propounded to the Philistines a riddle suggested by the finding of honey in the lion's body.

The answer discovered and told by his wife at the wedding feast.

Paid the wager of the riddle with raiment taken from 30 Philistines whom he killed.

His wife given to his companion—which he revenged by burning the corn of the Philistines by the use of 300 foxes tied in pairs with fire-brands between them. His wife and her father being then burned by the Philistines.

Killed 1,000 Philistines with the jaw-bone of an ass, from which the Lord caused water to flow when he thirsted.

Carried away the gates of the city of Gaza.

Ensnared by Delilah of Sorek.

Who persuaded him to tell her the secret of his strength, which he did after three deceptions; and who, having had his head shaved while he slept, delivered him to the Philistines.

A prisoner at Gaza—his eyes put out, and made to labor in prison.

His death.

Summoned from the prison to make sport at a sacrifice to the Philistines' god Dagon.

Prayed to God for strength to be avenged of his eyes.

Pulled down the pillars of the house, killing himself and more of the Philistines than he had slain in his life.

Judged Israel 20 years.

XIV. Eli }
 XV. Samuel } [See next study, in the FIRST BOOK OF SAMUEL.]

PART IV

THE BOOKS OF SAMUEL, KINGS,
AND CHRONICLES

THE BOOKS OF SAMUEL, KINGS, AND CHRONICLES

The first part of the First Book of SAMUEL concludes the Scripture history of Israel in the Time of the Judges; and this is followed by an account of the transition of the form of Israel's government from that of a strict Theocracy to that of a Monarchy, and of the selection, inauguration and reign of Saul, the first king. The Second Book of SAMUEL records the history of the reign of David, the second king.

The First and Second Books of the KINGS contain the history of the monarchy after the reigns of Saul and David.

The First and Second Books of the CHRONICLES bear their name because of the understanding that they constitute a compilation of official records made by the court historians of the kingdoms of Israel and Judah.

Many of the facts contained in this part of the Scriptures are related both in the books of the KINGS and in those of the CHRONICLES. In order to simplify the study, these facts are arranged in this work with reference to chronological order, and references are quoted accordingly to indicate the several places in which each detail is recorded. To make the chronological study as nearly perfect as possible, occasional facts, gathered from other books of the Old Testament, are noted in the historical connection to which they belong.

EIGHTEENTH STUDY

THE CLOSE OF THE TIME OF THE JUDGES

[FIRST SAMUEL I-VIII]

The first eight chapters of the First Book of SAMUEL complete the record of that particular period of the history of Israel to which the books of JUDGES and RUTH are devoted. These chapters tell of Eli and Samuel, whose names are indicated in the list of judges given in the Seventeenth Study, but whose administrations are recorded in the chapters now under consideration. Their lives and administrations are so closely connected that they must be considered together; and it was in the time of Samuel's administration that the transition to a monarchy was effected.

The Administration of Eli.

ELI: [I SAM. I-IV.]	{	<p>High priest at Shiloh. Judged Israel 40 years. His sons and assistants, Hophni and Phinehas: Their evil deeds, which made men abhor the offering of the Lord. Their death at the hands of the Philistines. Sin in not restraining his sons. Instructor of Samuel. His censure of his sons. The condemnation of his house uttered by a man of God. His humility when told by Samuel of the Lord's declaration concerning the destruction of his house. His death { When he heard that the ark of the Lord was taken by the Philistines. Falling backward and breaking his neck—being old and heavy. Death of the wife of his son Phinehas, and birth of her son Ichabod.</p>
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The Administration of Samuel.

I. During the Life of Eli.

SAMUEL: [I SAM. I-IV : 1.]

Son of	{	<p>Elkanah, of Ramathaim-zophim of Mount Ephraim, who had two wives, Peninnah and Hannah, and went up yearly to worship and sacrifice at Shiloh. Hannah, who</p>
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- Wept because she had no child.
 Prayed at Shiloh for a son—vowing to dedicate him to the Lord; was seen and censured by Eli the priest, who thought her drunken; told Eli of her character and supplication, and received blessing from him.
 Kept her vow in lending Samuel to the Lord.
 Praised the Lord in a song.
 Was blessed with other children, three sons and two daughters, for lending Samuel to the Lord.
 Was named Samuel because he was asked of the Lord.
 Lent to the Lord by his mother for so long as he lived:
 Taken when weaned to the house of the Lord in Shiloh.
 Worshipped and ministered before Eli.
 Grew to manhood, having the Lord with him.
 Established to be a prophet of the Lord:
 There having been no open vision in those days.
 Was called by the Lord in the night:
 Answered, by Eli's instruction, "Speak, Lord, for thy servant heareth."
 Was told by the Lord of the destruction of Eli's house.
 Was known all through Israel as a prophet.

II. After the Death of Eli.

THE ARK OF GOD. [I SAM. IV-VII : 2.]

- Captured by the Philistines in battle.
 Taken to Ashdod:
 Placed in the house of Dagon, where the idol fell and was broken before it.
 Caused a great plague to the people.
 Remained seven months in the country of the Philistines.
 Removed to Gath, where the plague was repeated.
 Removed to Ekron, with the same effect.
 Sent back by the Philistines, who,
 By direction of their priests and diviners,
 Loaded it upon a new cart drawn by two milch kine,
 With a trespass offering of jewels of gold.
 The direction in which it went watched by five lords.
 Came into field of Joshua at Beth-shemesh:
 In time of wheat harvest.
 Causing joy to the people of Beth-shemesh when they saw it.
 The kine sacrificed as a burnt offering to the Lord.
 The ark and jewels taken in charge by Levites.
 50,070 smitten by the Lord because men of Beth-shemesh looked into the ark.

Taken by men of Kirjath-jearim to house of Abinadab.
 Where it abode twenty years.
 Eleazar, son of Abinadab, sanctified to keep it.
 All the house of Israel lamenting after the Lord.

SAMUEL AS JUDGE. [I SAML. VII : 6, 15-17.]

All the days of his life.
 In yearly circuit of Bethel; Gilgal; Mizpeh; and Ramah, which
 was his residence, and where he built an altar.

SAMUEL APPOINTED OVER THE PROPHETS. [I SAML. X : 5-13, XIX : 20.
 See NOTE.]

THE SACRIFICE AT MIZPEH. [I SAML. VII : 2-12.]

The Israelites having lamented after the Lord for twenty years.
 Samuel

Admonished the people to repent, turn away from strange
 gods, and serve the Lord.

Promised deliverance by the Lord from the Philistines.

Gathered all the people to Mizpeh, where they poured
 out water and fasted, and he prayed and offered
 sacrifice.

The Philistines, attacking the Israelites, discomfited by thunder,
 pursued and smitten.

The stone of Ebenezer placed by Samuel between Mizpeh and
 Shen.

PEACE ESTABLISHED. [I SAML. VII : 13, 14.]

The Philistines subdued—the hand of the Lord being against
 them all the days of Samuel; and the cities which they had
 taken being restored to Israel.

Peace between Israel and the Amorites.

THE DEMAND FOR A KING. [I SAML. VIII.]

Samuel, when old, made his sons Joel and Abiah judges over
 Israel in Beer-sheba; but they walked not in his ways,
 turned aside after lucre, took bribes, and perverted judg-
 ment.

The elders of Israel came to Samuel at Ramah: spoke of his
 age, cited the conduct of his sons, and asked for a king.

Samuel's prayer to the Lord.

The Lord's answer—telling him to hearken to the request for
 a king, which was a rejection of the Lord Himself; but to
 solemnly protest, describing how a king would reign.

Samuel's declaration to the people of the Lord's words con-
 cerning a king's reign.

The refusal of the people to heed the protest—demanding a king, and desiring to be like all the nations.

The demand granted.

A KING SELECTED AND A MONARCHY ESTABLISHED. [See next Study and I SAM. IX-XI.]

NOTE.

To Samuel is attributed the foundation of the schools of the prophets, to which numerous references are made in sacred history, and in which were assembled and trained those who were destined to occupy sacred offices. His appointment over the prophets, as their chief, is distinctly noted in I SAMUEL XIX : 20, and plainly indicated in I SAMUEL X : 5-13. To him came the demand of the elders for a king; and he received the instructions of the Lord for granting that request after a protest describing the severities and evils which would attend the reign of a king. His life was long and eventful, ending during the reign of Saul. Its history is therefore continued and concluded in the next study.

NINETEENTH STUDY

THE REIGN OF SAUL IN THE
SINGLE MONARCHY

[I SAMUEL IX—II SAMUEL I]

The Reign of Saul introduces a new and distinct era in the history of Israel and marks a radical political change. The nation which had been organized at Sinai, which had been founded as a simple theocracy, and which had a complete constitutional and legal system entirely different from any other government in the world and based upon the distinct principle of absolute Divine sovereignty, now became a monarchy with a human king. So well was it prepared for this change, however, that no immediate shock disturbed the course of affairs or overturned either civil or religious institutions. Indeed, Divine provision had been made for this new order in the constitution and laws of the nation, as the Lord had foreseen and arranged for the time when the people would demand a king like the nations around them. Reference to the provisions in the law for the regulation of the conduct of the king has been made in the Tenth Study of this work, in Section I. (And see DEUT. XVII : 14—20.) Incidental to the history of Saul and his reign is an account of the early life of David, which must be carefully followed in connection with the study of Saul's character and administration.

I. Saul.

SON OF KISH, OF THE TRIBE OF BENJAMIN. [I SAM. IX : 1, 2.]

“A choice young man and goodly;” taller from his shoulders upward than any of the people.

HIS GENEALOGY:.....Aphiah

↓
Bechorath

↓
Zeror

↓
Abiel

↓
Ner [See I SAM. XIV : 51; I CHR. VIII : 33.]

↓
Kish

↓
Saul.

COMMISSIONED BY SAMUEL: [I SAML. IX and X : 1-16.]

When hunting his father's lost asses.

Anointed by the prophet and sent home.

His heart changed, and a spirit of prophecy given to him.

PUBLICLY DESIGNATED AS KING AT MIZPEH: [I SAML. X : 17-27.]

In the presence of the people assembled by Samuel.

He and the people charged by the prophet.

The constitution of the kingdom written in a book by Samuel.

HIS VICTORIOUS CAMPAIGN AGAINST THE AMMONITES. [I SAML. XI : 1-11.]**FORMALLY INAUGURATED KING AT GILGAL:** [I SAML. XI : 12-XII : 25.]

The people acknowledging him and offering sacrifices.

The people charged by Samuel, who declared his own integrity, called a thunder storm, and spoke encouraging words.

II. The Reign of Saul.**SAUL'S PROFANE SACRIFICE AT GILGAL.** [I SAML. XIII.]

When at war with the Philistines.

Samuel's reproof, declaring that Saul's kingdom should not continue.

VICTORIOUS BATTLES WITH VARIOUS ENEMIES. [I SAML. XIV.]

The bravery of Saul's son Jonathan.

Saul's order for his men to abstain from food.

Jonathan's death almost caused by the order, but prevented by the people.

SAUL'S SIN IN SPARING THE KING OF THE AMALEKITES. [I SAML. XV.]

Commanded by Samuel to destroy the Amalekites.

Overcoming them, he spared their king, and saved the best of their property.

Claimed that he saved them for sacrifice.

Was denounced by Samuel and told that the kingdom was rent from him.

THE DEPARTURE OF THE SPIRIT OF THE LORD FROM SAUL. [I SAML. XVI : 14.]**SAUL TROUBLED BY AN EVIL SPIRIT.** [I SAML. XVI : 14, 15.]**WARS IN WHICH SAUL WAS ENGAGED.** [I SAML. XIII-XXXI.]**SAUL'S RELATIONS WITH AND CONDUCT TOWARD DAVID.****DAVID:**

The son of Jesse, the Bethlehemite. [I SAML. XVI : 1.]

His youth as a shepherd. [I SAML. XVI, XVII.]

Appointed by the Lord, through Samuel, to succeed Saul as king, and anointed in the midst of his brethren. [I SAML. XVI : 1-13.]

- Called to act as a minstrel before Saul. [I SAML. XVI : 14-23.]
 The champion of Israel against the Philistines. [I SAML. XVII-XVIII : 5.]
 Slew the giant Goliath.
 Was taken to live with Saul.
 Bound in affection to Saul's son Jonathan.
 Made commander of Saul's army.
 Incurred Saul's hatred through jealousy caused by praises sung by the women. [I SAML. XVIII.]
 Married Saul's daughter Michal, whom he won by an adventure which Saul planned for his death. [I SAML. XVIII : 17-27.]
 Became a fugitive. [I SAML. XIX.]
 His life sought by Saul.
 Warned by Jonathan. Assisted by Michal in escaping.
 Experiences while a fugitive.
 Association with Samuel at Ramah and Naioth. [I SAML. XIX : 18.]
 Hunted by Saul, whose messengers prophesied, and who himself prophesied. [I SAML. XIX : 19, &c.]
 Consultation and compact with Jonathan. [I SAML. XX.]
 Visited Ahimelech, the priest at Nob. [I SAML. XXI : 1-9.]
 Obtained hallowed bread and the sword of Goliath.
 Was recognized by Doeg, chief of Saul's servants, who told Saul. [I SAML. XXII : 9.]
 Feigned madness before king Achish. [I SAML. XXI : 10-15.]
 At cave Adullam, became captain of band of 400 men [I SAML. XXII : 1, 2] which was afterward increased to 600. [I SAML. XXIII : 13, XXVII : 2.]
 Placed his father and mother with king of Moab. [I SAML. XXII : 3, 4.]
 In the forest of Hareth. [I SAML. XXII : 5.]
 Smote the Philistines at Keilah. [I SAML. XXIII : 1-6.]
 Joined by Abiathar, son of Ahimelech. [I SAML. XXII : 20-XXIII : 6.]
 Pursued by Saul. [I SAML. XXIII, XXIV, XXVI.]
 Opportunities to kill him.
 Spared his life and avoided him.
 Adventure with Nabal, and marriage to Abigail and Ahinoam (his wife Michal being given by Saul to Phalti). [I SAML. XXV.]
 A refugee in Gath.
 The city of Ziklag given to him by king Achish. [I SAML. XXVII.]

A compact made with him by the king. [I SAML. XXVIII : 1, 2.]

The army with him. [See I CHRON. XII : 1-18.]

His invasion of other countries, and deception of king Achish concerning his conquests. [I SAML. XXVII.]

Marched against Israel with the Philistines, but was rejected by their princes and sent back. [I SAML. XXIX.]

Ziklag destroyed in his absence by Amalekites. [I SAML. XXX : 1-20.]

The women carried away.

His inquiry of the Lord.

Pursuit of the Amalekites; guided by an Egyptian; overtaking and slaughtering the Amalekites; regaining captives and property.

Established law for the division of spoils. [I SAML. XXX : 21-31.]

Received news of the death of Saul and Jonathan. [II SAML. I.]

Ordered the death of the messenger for saying that he had slain Saul.

Uttered song of lamentation.

SAUL'S SLAUGHTER OF THE PRIESTS. [I SAML. XXII : 6-19.]

THE DEATH OF SAMUEL. [I SAML. XXV : 1, XXVIII : 3.]

SAUL'S VISIT TO THE WITCH AT ENDOR. [I SAML. XXVIII.]

On eve of battle with Philistines.

(Samuel being dead; those who had familiar spirits having been exiled; and the Lord not answering him.)

Samuel, being raised by the witch, told Saul that he was forsaken by the Lord; that on the morrow he would be defeated by the Philistines, himself and his sons being killed; and that his kingdom was given to David.

THE DEFEAT AND DEATH OF SAUL AT GILBOA. [I SAML. XXXI.]

In battle with the Philistines.

His sons Jonathan, Abinadab and Melchi-shua slain.

Being wounded, commanded his armor-bearer to kill him; and when the latter refused, fell upon a sword and killed himself.

His head cut off by the Philistines, and his body fastened to wall.

Suicide of his armor-bearer.

The bodies of Saul and his sons burned, and their bones buried, by men of Jabesh-gilead.

TWENTIETH STUDY

THE REIGN OF DAVID IN THE SINGLE MONARCHY

[SECOND SAMUEL AND PARTS OF FIRST KINGS AND FIRST CHRONICLES]

David's early life was so closely associated with Saul that it has been considered in the Nineteenth Study. He came to the throne in exciting times and after much adversity. His character is clearly set forth in the Scripture history, and the record of his reign is full of interest. His sins are not concealed, but the narrative emphasizes the good which was in him and the good which he accomplished. The details of his life and administration, his establishment of worship in Jerusalem, the manner in which he extended, organized and strengthened the empire, his preparation for the great Temple and its elaborate worship, the various recorded incidents of his reign, and his solemn instructions to his son Solomon, are matters of great importance in the history of the nation. A systematic and intelligent study of these matters may be aided by a general analysis, thus:

DAVID {	I. ACKNOWLEDGED AS KING BY THE PEOPLE.....	{ First by Judah, over which Tribe he reigned at Hebron for seven years and six months—opposed by the insurrection of Abner. Afterward by all Israel, whereupon he removed to Jerusalem, where he reigned for thirty-three years.
	II. BEING CONSCIOUS THAT THE LORD HAD ESTABLISHED HIM KING FOR THE SAKE OF ISRAEL, HE.....	{ 1. Established worship at Jerusalem. 2. Extended, organized and strengthened the empire. 3. Prepared for a great Temple and more elaborate worship.
	III. INCIDENTS OF HIS REIGN.	
	IV. HIS FINAL INSTRUCTIONS TO SOLOMON, AND HIS DEATH.	

I. Acknowledged as King by the People.

1. ACKNOWLEDGED BY JUDAH. [II SAM. II, III.]

Anointed king by the men of Judah at Hebron.

Reigned over Judah at Hebron for seven years and six months.

The insurrection of Abner, who:

Had been captain over Saul's host.

Made Ish-bosheth (Saul's son) king over Israel at Mahanaim, where he reigned two years.

Arranged with Joab, leader of David's servants, for a fight between twelve representatives of each side—which was followed by a general battle—Abner's forces being defeated, and Joab's brother Asahel being killed. A long war resulting.

Received Abner, who:

Being angered at Ish-bosheth, offered to turn Israel to David.

Restored David's wife Michal to him.

Was slain by Joab.

2. ACKNOWLEDGED BY ALL ISRAEL.

Ish-bosheth killed by Rechab and Baanah, captains of Israel, who brought his head to David and were executed. [II SAML. IV.]

David acknowledged as king by all the Tribes, and anointed by their elders. [II SAML. V : 1-3; I CHRON. XI : 1-3.]

The armies united under David. [I CHRON. XII : 23-40.]

3. REMOVED FROM HEBRON TO JERUSALEM.

Capture of the stronghold of Zion. [II SAML. V : 6-9; I CHRON. XI : 4-9.]

David's residence established, and the place named "The City of David." [II SAML. V : 9; I CHRON. XI : 7.]

A house built for David by king Hiram of Tyre. [II SAML. V : 11; I CHRON. XIV : 1.]

II. David's Administration, Inspired by His Consciousness that the Lord Had Established Him King for the Sake of Israel. [II SAML. V : 12.]

1. ESTABLISHED WORSHIP IN JERUSALEM.

Having the ark brought from Kirjath-jearim, in fulfilment of a vow. [II SAML. VI; PSA. CXXXII : 1-5.]

Its removal from Abinadab's house. [See also I CHRON. XIII : 1-8.]

The death of Uzzah. [See also I CHRON. XIII : 9, 10; NUM. IV : 15.]

At Obed-edom's for three months. [See also I CHRON. XIII : 12-14.]

Taken to Jerusalem. [See also I CHRON. XV-XVI.]

Michal's displeasure at David, and its punishment. [See also I CHRON. XV : 29.]

Preparing a tent for the ark, and arranging service for the Levites as musicians, singers and custodians. [I CHRON. XV and XVI : 4-6.]

Composing a psalm of praise. [I CHRON. XVI : 7-36; PSA. CV : 1-15.]

2. EXTENDED, ORGANIZED AND STRENGTHENED THE EMPIRE.

Repulsed the Philistines at Rephaim. [II SAML. V : 17-25; I CHRON. XIV : 8-17.]

3. CONQUERED AND SUB-DUED

}	The Philistines. [II SAML. VIII : 1; I CHRON. XVIII : 1.]
	The Moabites. [II SAML. VIII : 2; I CHRON. XVIII : 2.]
	The Syrians. [II SAML. VIII : 13; I CHRON. XVIII : 3-11.]
	The Edomites. [II SAML. VIII : 14; I CHRON. XVIII : 12, 13.]
	The Ammonites. [II SAML. X, XI : 1, XII : 26-31; I CHRON. XIX, XX : 1-3.]

4. APPOINTED OFFICERS OF THE GOVERNMENT:

Military Department:

The "host," composed of all men capable of bearing arms and subject to call to war: divided into twelve bands of 24,000 each—one band for service each month. [I CHRON. XXVII : 1-15.]

Body-guard of "Cherethites" and "Pelethites" commanded by Benaiah. [II SAML. VIII : 18, XV : 18, XX : 23; I KIN. I : 38-44.]

The "mighty men" and their officers—composed of thirty bands, each with a captain, arranged in three larger divisions each commanded by one of "the first three," and all under the command of Abishai. [II SAML. XXIII : 8-39; I CHRON. XI : 10-47.]

One hundred chariots. [II SAML. VIII : 4.]

Civil Department:

The king's cabinet : [II SAML. XX : 24, 25; I CHRON. XXVII : 32-34.]

Councillors	{	Jonathan. (David's uncle.)
		Ahithophel. (Succeeded by Jehoiada and Abiathar.)

"Friend" [or Companion] Hushai.

Scribes	{	Sheva
		Jonathan.

Recorder—Jehoshaphat.

Tribute Overseer—Adoram.

Tutor (?) of king's sons—Jehiel.

General of the army—Joab.

Chief Ruler—Ira.

Tribal Rulers: [I CHRON. XXVII : 16-22.]

Eliezer, of the Reubenites.
 Shephatiah, of the Simeonites.
 Hashabiah, of the Levites.
 Zadok, of the Aaronites.
 Elihu, of Judah.
 Omri, of Issachar.
 Ishmaiah, of Zebulun.
 Jerimoth, of Naphtali.
 Hoshea, of Ephraim.
 Joel, of half of Manasseh.
 Iddo, of half of Manasseh in Gilead.
 Jaasiel, of Benjamin.
 Azareel, of Dan.

Heads of Special Departments: [I CHRON. XXVII : 25-31.]

Financial:—Azmarveth.
 Store-houses:—Jehonathan.
 Agriculture:—Ezri.
 Vineyards :—Shimei.
 Wines:—Zabdi.
 Orchards and Forests:—Baal-hanan.
 Oil:—Joash.
 Herds in Sharon:—Shitrai.
 Herds in valleys:—Shaphat.
 Camels:—Obil.
 Asses:—Jehdeiah.
 Flocks:—Jaziz.

Chief Officers and Judges: [I CHRON. XXVI : 29-32.]

Chenaniah.
 Hashabiah.
 Jerijah.

Religious Department:**Prophets:**

Gad. [I SAM. XXII : 5; II SAM. XXIV : 11; I CHRON.
 XXI : 9, &c.; II CHRON. XXIX : 25.]
 Nathan. [II SAM. VII, XII.]

High Priests: [II SAM. VIII : 17; I CHRON. XV : 11.]

Zadok.
 Abimelech. (Abiathar.)

**Directors of 288 Prophetic Musicians and Singers: [I CHRON.
 XXV.]**

Asaph.
 Heman.
 Jeduthun.

Attendants upon the Sanctuary: [I CHRON. XXVI : 1-28.]
 Porters of the Gates.
 Keepers of the Treasury.

5. PREPARED FOR GREAT TEMPLE AND MORE ELABORATE WORSHIP.

Planned to build house for the Lord. [II SAML. VII : 1-3; I KIN. VIII : 17, 18; I CHRON. XXII : 7, XXVIII : 2.]

Told by the Lord, through Nathan, that it should be built by his son, but not by him because he had been a man of war and had shed blood. [II SAML. VII : 4, &c.; I CHRON. XXVIII : 2-6.]

Communed with God. [I CHRON. XVII : 16-27.]

Charged and instructed Solomon to build the house. [I CHRON. XXII : 6-16; XXVIII : 9-21.]

Gave the pattern received from the Lord. [I CHRON. XXVIII : 11, &c. See also EX. XXV : 40.]

Admonished the congregation concerning the building, and inspired contributions. [I CHRON. XXII : 1, XXIX : 1-9.]

Commanded the princes to help Solomon. [I CHRON. XXII : 17-19.]

Provided workmen and materials. [I CHRON. XXII : 2-4, 14-16.]

Devoted treasures to the work. [I CHRON. XXVIII : 11-XXIX : 5.]

Arranged the work of the Levites with reference to the Temple and worship. [I CHRON. XXIII.]

Appointing

24,000 to attend to the work of the house.

6,000 officers and judges.

4,000 porters.

4,000 musicians.

Arranging them in courses and specifying their duties.

Composed many devotional songs. [See BOOK OF PSALMS.]

Offered prayer and praise concerning the Temple. [I CHRON. XXIX : 10-19.]

III. Incidents of David's Reign.

His treatment of Mephibosheth, grandson of Saul. [II SAML. IV : 4, IX, XVI : 1-4, XIX : 24-30, XXI : 7.]

His conduct toward Uriah and with Bath-sheba. [II SAML. XI, XII.]

Adultery.

Uriah's death.

Marriage to Bath-sheba.

Rebuke through Nathan's parable of the ewe lamb.

Punishment in death of child.

The birth of Solomon. [II SAML. XII : 24.]

The rebellion of Absalom: [II SAML. XIII-XX.]

Outrage of Absalom's sister Tamar by Amnon.

Amnon killed by Absalom, who then fled to Geshur.

Absalom's return to Jerusalem effected by Joab.

Absalom's conspiracy at Hebron, precipitating a war—his defeat and death.

David brought back to Jerusalem, from which he had fled.

Factional disturbances in the kingdom quelled by Joab.

The Three Years' Famine. [II SAML. XXI.]

Because of Saul's treatment of the Gibeonites.

Seven sons of Saul demanded by the Gibeonites and hanged; their bodies defended by Rizpah, mother of two of them.

David's Census and its Punishment. [II SAML. XXIV : 1-25; I CHRON. XXI : 1-7, 16-30.]

Anger of the Lord because David took it, although opposed by Joab.

David troubled by his conscience.

Pestilence chosen, instead of famine or war, as punishment.

An altar built and sacrifice offered at the threshing-floor of Araunah [Ornan] which afterward became the site of the Temple. [See II CHRON. III : 1.]

Solomon appointed by David as his successor. [I KIN. I.]

The kingdom usurped, when David grew old and feeble, by his son Adonijah.

David told of the usurpation by Bath-sheba and Nathan.

Solomon anointed and proclaimed king.

Adonijah, taking refuge at the altar, received conditional promise of protection from Solomon.

Length of David's reign—forty years. [II SAML. V : 4, 5; I KIN. II : 11.]

Seven years in Hebron, over Judah.

Thirty-three years in Jerusalem, over all Israel and Judah.

IV. David's Final Instructions to Solomon, and His Death. [I KIN. II : 1-10.]

TWENTY-FIRST STUDY

THE REIGN OF SOLOMON IN THE SINGLE
MONARCHY

[II SAMUEL XII AND PARTS OF I KINGS AND I AND II CHRONICLES]

I. Solomon.

Son of David and Bath-sheba. [II SAM. XII : 24; I CHRON. III : 5.]
Designated by the Lord as David's successor. [I CHRON. XXII : 9,
XXVIII : 5.]

His name [meaning "Peaceable"] typical of the rest from enemies.
[I KIN. IV : 25, V : 4; I CHRON. XXII : 9.]

Also called Jedidiah—meaning "Beloved of the Lord." [II SAM. XII : 25.]

ACCESSION TO THE THRONE: [I KIN. I, II.]

Proclaimed and anointed king by Zadok and Nathan, under
command of David, when the latter was old and feeble, and
when Adonijah was attempting to seize the kingdom with
the aid of Abiathar the priest and Joab the general.

Assumed throne at David's death, and began a reign under which
the kingdom prospered.

Caused Adonijah to be put to death for his presumption.

Deprived Abiathar of the priesthood, and promoted Zadok to his
place.

Had Joab slain at the altar, and promoted Benaiah to his place.

Made Shimei a prisoner in his own house for having cursed David
[see II SAM. XVI : 5-14; XIX : 16-23], and had him slain for
leaving the house.

DURATION OF HIS REIGN—Forty years. [I KIN. XI : 42; II CHRON.
IX : 30.]

EXTENT OF HIS EMPIRE.

"Over all kingdoms from the river unto the land of the Philis-
tines and unto the border of Egypt." [I KIN. IV : 21, 24;
II CHRON. IX : 26.—See GEN. XV : 18; JOSH. I : 4.]

Its tranquillity and prosperity. [I KIN. IV : 20, 24, 25, V : 4;
I CHRON. XXII : 9.]

PERSONAL CHARACTERISTICS:

Greatness of his majesty. [I KIN. II : 12; I CHRON. XXIX : 23, 25;
II CHRON. I : 1.]

Religious devotion. [I KIN. III : 2, 3.]

Loving the Lord, and walking in the statutes of his father.
Sacrificing in high places when there was no Temple.

Wisdom. [I KIN. III, IV; II CHRON. I.]

Offering sacrifice at Gibeon (where the Tabernacle was [II CHRON. I : 3]), was told by the Lord to ask what should be given him.

Asked for wisdom, and was granted that with long life and riches more than any other king.

His decision in case of two women contending for a child.
Greatness and fame of his wisdom.

II. The Administration of Solomon.

1. CABINET. [I KIN. IV.]

Azariah (son of Zadok)—Priest. [Perhaps successor to Zadok.]
Elihoreph and Ahiah—Scribes.

Jehoshaphat (son of Ahilud)—Recorder.

Zadok and Abiathar [deposed—I KIN. II : 35]—Priests.

Benaiiah—General.

Azariah (son of Nathan)—Chief over the twelve Officers of Provision:

Officers of Provision	{	Son of Hur.
		Son of Dekar.
		Son of Heseb.
		Son of Abinadab.
		Baana (son of Ahilud).
		Son of Geber.
		Ahinadab.
		Ahimaaz.
		Baanah (son of Hushai).
		Jehoshaphat (son of Paruah).
		Shimei.
		Geber.

Zabud—Principal Officer and King's Friend.

Ahishar—Officer of the Household.

Adoniram—Officer of the Tribute.

2. FOREIGN RELATIONS:

With Egypt:

Affinity with king and marriage to his daughter, for whom a special residence was provided on account of the holiness of the house of David. [I KIN. III : 1, VII : 8; II CHRON. VIII : 11.]

Traffic. [I KIN. X : 28, 29; II CHRON. I : 16, 17, IX : 28.]

With Tyre:

Compact and intercourse with King Hiram. [I KIN. v, x : 11; II CHRON. II : 3.]

Displeasure of Hiram on account of cities given him. [I KIN. IX : 10-13.]

International Traffic of Navy :

[I KIN. IX : 26-28, x : 11; II CHRON. VIII : 17, 18.]

3. PUBLIC BUILDINGS.**(1) The Temple:****Construction—**

As contemplated by David and promised by the Lord. [II SAML. VII; I KIN. v : 3-5, VIII : 17-19; I CHRON. XXII : 6-19.]

Aided by King Hiram of Tyre, who furnished material and skilled workmen, in return for which Solomon supplied food for Hiram's household. [I KIN. v; II CHRON. II.]

Workmen employed:

A levy of 30,000 Israelites, under Adoniram, working 10,000 at a time, one month out of three, in Lebanon. [I KIN. v : 13, 14.]

Stranger bond-servants—70,000 burden bearers, 80,000 hewers in the mountains, and 3,600 overseers. [I KIN. v : 15, IX : 15-21; II CHRON. II : 2, 17, 18.]

3,300 rulers of the work. [I KIN. v : 16.]

550 chief officers over the rulers. [I KIN. IX : 23 —also referred to in v : 16.]

Silence of construction, from material prepared in advance. [I KIN. VI : 7.]

Location—Mount Moriah in Jerusalem—the site of Ornan's threshing-floor. [II CHRON. III : 1.]

Time of building—seven years: commenced in 480th year after the exodus from Egypt, and the 4th year of Solomon's reign, and completed in the 11th year of his reign. [I KIN. VI : 1, 38.]

Description of the building. [I KIN. VI; II CHRON. III-v.]

Acceptance of the Temple by the Lord as a place of abode, conditional upon the keeping of His commandments. [I KIN. VI : 11-13.]

The treasures which were dedicated by David placed in the building. [I KIN. VII : 51; II CHRON. v : 1.—See II SAML. VIII : 11.]

Dedication of the Temple. [I KIN. VIII; II CHRON. V-VII.]
 Occurring at time of the Feast of Tabernacles. [See
 LEV. XXIII : 34.]

During a general assembly of all Israel at Jerusalem.
 Ceremonies:

The ark of the covenant, containing only the
 two tables of stone, brought with great
 solemnity from its tent and deposited in
 the Most Holy Place. [See II SAML.
 VI : 12-17.]

The praise of the Lord sounded by a great com-
 pany of singers and musicians.

The house filled with a cloud of Divine glory.
 Solomon announcing the house to be a dwelling
 for the Lord; blessing and addressing the
 congregation; and uttering a dedicatory
 prayer.

The descent of fire from heaven, consuming the
 burnt offering.

22,000 oxen and 120,000 sheep offered in sacri-
 fices.

The ceremonies continuing seven days, and the
 Feast of Tabernacles seven days.

The return of the people to their homes.

The Divine appearance to Solomon. [I KIN. IX : 1-9;
 II CHRON. VII : 12-22.]

In the night.

Assuring him that his prayer was heard.

Renewing the covenant made with David. [II SAML.
 VII : 12-16; I KIN. II : 4, VI : 12.]

Warning of the evils of disobedience.

Solomon's arrangement of the Temple service, after the
 order of David, and his own sacrifices. [I KIN.
 IX : 25; II CHRON. VIII : 12-16.]

(2) Solomon's Palace:

Thirteen years in building. [I KIN. VII : 1.]

Its materials—great and costly stones and cedar. [I KIN.
 VII : 1-12.]

Its departments: [I KIN. VII : 1-12; II CHRON. VIII : 11.]

House of the forest of Lebanon.

Porch of pillars.

Porch of judgment.

House of dwelling, with inner court.

Separate house for Pharaoh's daughter.

Great court.

4. THE COLONIZATION OF CITIES CEDED BY HIRAM. [I KIN. IX : 10, 11; II CHRON. VIII : 1, 2.]
5. THE CONQUEST OF HAMATH-ZOBAB. [II CHRON. VIII : 3.]
6. THE BUILDING OF CITIES. [I KIN. IX : 17-19; II CHRON. VIII : 4-6.]
7. THE FAME OF SOLOMON'S ADMINISTRATION AND ITS INFLUENCE IN THE WORLD. [I KIN. X : 24.]
8. THE VISIT OF THE QUEEN OF SHEBA. [I KIN. X; II CHRON. IX.]

Who, impelled by his fame, came to prove Solomon.

The pomp of her train.

Her intercourse with Solomon.

Was overwhelmed by the magnificence of his table, the attendance and apparel of his retinue, his income and traffic, throne, golden drinking vessels, navy, horses and chariots.

Declared that not half had been told.

Gave him treasures.

Received of his bounty.

III. The Writings of Solomon. [See the books named.]

3,000 proverbs and 1,005 songs. [I KIN. IV : 32.]

The SONG of SOLOMON.

The Book of PROVERBS.

The Book of ECCLESIASTES.

IV. Solomon's Sins and their Consequences.

Sins:

The love of strange women—his wives turning away his heart in his old age. [I KIN. XI : 1-4.—See NEH. XIII : 26.]

Turning away from his covenant with the Lord. [I KIN. XI : 9-11.]

Idolatry. [I KIN. XI : 4-8.]

Violation of specific Divine laws: [See DEUT. XVII : 16, 17.]

Multiplying horses. [I KIN. X : 26; II CHRON. I : 14, IX : 28.]

Causing the people to return to Egypt. [I KIN. III : 1; X : 28.]

Marriage with forbidden nations. [I KIN. XI : 1.—See Ex. XXXIV : 16.]

Multiplying wives—having 700, and 300 concubines. [I KIN. XI : 3.]

Multiplying to himself silver and gold. [I KIN. X : 27; II CHRON. IX : 27.]

The consequences of his sins: [I KIN. XI : 9-40.]

The anger of the Lord, who declared that He would rend the kingdom, except one Tribe, away from Solomon's son and give it to a servant—not in Solomon's time, on account of David.

The disturbance of peace by adversaries:

Hadad the Edomite, who had fled to Egypt in the time of David.

Rezon of Damascus.

Jeroboam, son of Nebat, a servant of Solomon: to whom succession to the throne of Ten Tribes was prophesied by Ahijah; and whom Solomon desired to kill; but who fled to Egypt until after Solomon's death.

V. The Death and Burial of Solomon. [I KIN. XI : 43; II CHRON. IX : 31.]

TWENTY-SECOND STUDY

THE DIVIDED KINGDOMS OF ISRAEL
AND JUDAH

[KINGS AND CHRONICLES]

During the reign of Rehoboam, the son and successor of Solomon, the kingdom was divided by a revolt occasioned by the severity of Rehoboam. Ten of the Tribes withdrew and established the separate kingdom of Israel, with Jeroboam as its first king, while the Tribes of Judah and Benjamin constituted the kingdom thenceforth known as that of Judah. The histories of the two kingdoms are, in this study, considered in parallel columns, in order to enable the student to comprehend the approximate relation, in the matter of time, between the events occurring in both nations.

Accurate computations of time are impossible, because the "years" which are mentioned as marking the length of each king's reign include incomplete or fractional years. The year in which each king began to reign and the year in which his reign ended are both counted as years. Therefore, the computation of time by adding reign to reign is misleading. Our comprehension of relative time is simplified, however, and an approximately correct conception is made possible, by the method of Scripture which tells us in what year of each king of one nation each king of the other nation ascended the throne. The length of time from the division of the kingdoms until the captivity of Israel is generally reckoned as 255 years; and the captivity of Israel is computed as occurring 130 years before that of Judah.

The cause of disruption is clearly set forth in the Scripture narrative.

The two kingdoms are frequently mentioned and distinguished as the Northern (Israel) and the Southern (Judah). Israel's ten Tribes have been estimated as comprising about two-thirds of the population and more than that proportion of the land—including the territory east of the Jordan. Judah's two Tribes, however, retained the capital city, the treasures of Solomon, and the moral and religious elements of the original nation, as the revolt of Israel drove all the priests and Levites to Jerusalem, where the worship of God was preserved. Judah also maintained the line of David upon its throne, and the promise of the kingdom and the Messiah.

In Israel assassinations and usurpations were frequent: so that the history of that nation shows no less than seven distinct dynasties and two temporary usurpations of the throne, with repeated insurrections and civil wars; while one continuous dynasty is traced in the history of Judah, transmitting the direct line of royalty, usually from father to son, and preserving an unbroken descent of the crown of David.

THE DIVISION

The Accession of Rehoboam to the Throne of Israel. [I KIN. XII : 1-15; II CHRON. X : 1-15.]

Succeeding his father, Solomon. [I KIN. XI : 43; II CHRON. IX : 31.]

Petitioned at Shechem, by the people under the leadership of Jeroboam, to relax the burdens imposed by Solomon.

Consulted

(1) With the old men who had stood before Solomon, and who advised a conciliatory reply to the petition;

(2) With young men, who advised a refusal of the petition.

Rejected the advice of the old men, and answered the people roughly, saying that he would make their yoke heavier.

Revolt of Israel and Division of the Kingdom. [I KIN. XII : 16-24; II CHRON. X : 12-XI : 14.]

Tumult of all Israel, crying: "What portion have we in David? To your tents, O Israel! Now see to thine own house, David!"

Adoram, officer of the tribute, stoned to death.

Rehoboam, fleeing to Jerusalem:

Assembled 180,000 warriors from Judah and Benjamin to fight Israel;

Was restrained by the word of God, spoken by Shemaiah, saying that the revolt was from the Lord.

Revolt of all Israel except Judah and, subsequently, Benjamin.

Jeroboam made king of Israel—Rehoboam remaining king of Judah.

THE KINGDOM OF ISRAEL.

First Dynasty.

I. THE REIGN OF JEROBOAM.

[I KIN. xii: 20; xiv: 20; II CHRON. xiii.]

Jeroboam:

Son of Nebat, a servant of Solomon—his earlier history. [See I KIN. xi: 26-40.]

Made king at Shechem.

Built cities of Shechem and Penuel. [See JUDG. viii: 17; ix: 45.]

To keep the people from religious association with Judah, he

Made two golden calves in Bethel and Dan.

Led the people into idolatry.

Built house of high places.

THE KINGDOM OF JUDAH.

I. THE REIGN OF REHOBOAM.

[I KIN. xiv: 21-31; II CHRON. xi, xii.]

Rehoboam:

Son of Solomon and Naamah, an Ammonitess.

41 years old when he began to reign, and reigned 17 years in Jerusalem.

Built cities for defense.

Fortified, officered and provisioned the strongholds.

His family—18 wives; 60 concubines; 28 sons; 60 daughters.

Forsook the law of the Lord.

Did evil, because he did not prepare his heart to seek the Lord.

Humbling himself, the wrath of the Lord was turned from him.

ISRAEL—The Reign of Jeroboam.

Cast out priests and Levites, who went to Jerusalem.

Made priests of the lowest of the people.

Ordained a feast and offered sacrifices.

Visit of a Man of God from Judah:

Confronting Jeroboam at his altar; prophesying the birth of a descendant of David, named Josiah, who should offer the bones of the priests there sacrificing; and giving as a sign the rending of the altar and the pouring out of ashes.

Jeroboam stricken:—Ordering violence to the man of God; putting forth his hand against the man, and his hand becoming dried up so that he could not pull it back.

Restoration of his hand when he asked the man of God for prayer and the man besought the Lord.

Departure and death of the man of God: Having been instructed to return by another way, and not to eat or drink with any one.

Deceived by an old prophet of Bethel, who lied to him in a pretended message from God to tarry and eat.

Disobeyed the mouth of God; was killed by a lion; and was buried by the old prophet, who desired to be buried with him.

Jeroboam's Continuance in Evil Doing.**Sickness and Death of Jeroboam's Son Abijah:**

Jeroboam's wife sent in disguise to the prophet Ahijah in Shiloh, to inquire concerning the child's recovery.

Ahijah recognizing Jeroboam's wife at the door, and prophesying the destruction of Jeroboam's house, the death of Abijah as the only one of the house who should come to a grave, and the passing of Israel to a king who should cut off the house of Jeroboam, all because of sins.

Return of Jeroboam's wife, and death of the child as she came to the threshold.

JUDAH—The Reign of Rehoboam.**The Kingdom:**

Strengthened by fortified cities; by the addition of the priests and Levites cast out by Jeroboam of Israel; and by the addition of those of all the Tribes of Israel who set their hearts to seek the Lord.

Involved in wars with Israel.

Prospered with increasing strength for three years during which the people walked in the way of David and Solomon.

Then did evil in the sight of the Lord.

Oppression by Shishak, King of Egypt:**Who**

Came up against Jerusalem, with 1,200 chariots, 60,000 horsemen and people without number, in the 5th year of Rehoboam's reign, because of Judah's transgression against the Lord.

Captured cities, and came to Jerusalem.

Carried away the treasures of the house of the Lord and of the king's house.

The proclamation of the prophet Shemaiah, declaring the expedition of Shishak to be because Judah had forsaken the Lord.

The humility of Rehoboam and the princes, acknowledging the righteousness of the Lord.

Some deliverance granted by the Lord, but Judah left in subjection to Shishak—to learn the difference between the service of the Lord and service of the kingdoms.

Rehoboam's Death and Burial in the City of David.**ii. THE REIGN OF ABIJAH.**

[I KIN. xv : 1-8; II CHRON. XIII.]

Abijah: [or, "Abijam," as in I KIN. xv.]

Son of Rehoboam and Maachah the daughter of Abishalom.

Became king in the 18th year of Jeroboam's reign over Israel.

Reigned three years in Jerusalem.

ISRAEL—The Reign of Jeroboam. | JUDAH—The Reign of Abijah.

Defeat of Israel by Judah at Zemaraim in Mount Ephraim.

The battle set in array:

Abijah of Judah having 400,000 men.

Jeroboam of Israel having 800,000 men.

Abijah's proclamation to Jeroboam and all Israel, declaring the righteousness of his cause, and his reliance upon God.

Jeroboam's ambushment: surrounding the army of Judah; but failing when the priests sounded with trumpets, the men of Judah shouted, and God smote Israel.

The pursuit and slaughter of Jeroboam and Israel, who lost 500,000 men.

Inability of Jeroboam to Recover Strength
In the Days of Abijah.

Death of Jeroboam:

Stricken by the Lord.

After a reign of 22 years.

II. THE REIGN OF NADAB.

[I KIN. XV : 25-30.]

Nadab:

Son of Jeroboam.

Began to reign in the 2nd year of Asa's reign over Judah.

Reigned 2 years.

Did evil—walked in the sin of his father, which made Israel sin.

Baasha:

Son of Ahijah, of the house of Issachar.

Killed Nadab at Gibbethon, in 3d year of Asa's reign over Judah.

Destroyed all the house of Jeroboam—fulfilling Ahijah's prophecy.

Became king.

Wickedness of Abijah, who Walked in all the
Sins of His Father.

A Lamp Given by the Lord to Abijah in Jerusalem:

To set up his son after him, and to establish Jerusalem: for David's sake.

Abijah's Growth in Might.

His Family—14 wives; 22 sons; 16 daughters.

His Death and Burial in the City of David.

III. THE REIGN OF ASA.

[I KIN. XV : 8-24; II CHRON. XIV-XVI.]

Asa:

Son of Abijah.

Began to reign in the 20th year of Jeroboam's reign over Israel.

Did right in the sight of the Lord: removed iniquities and idols; deposed Maachah from being queen because of her idolatry; and commanded Judah to seek the Lord.

The Kingdom:

Enjoyed peace for 10 years.

But the high places were not removed, though Asa's heart was perfect with the Lord.

Battle with Zerah the Ethiopian:

Who came

With host of 1,000,000 and 300 chariots

ISRAEL.

Second Dynasty.

III. THE REIGN OF BAASHA.

[I KIN. XV: 27—XVI: 7; II CHRON. XVI: 1-6.]

Baasha:

Son of Ahijah of the house of Issachar.
Began to reign in 3d year of Asa's reign over Judah.

Reigned 24 years.

Did evil in the sight of the Lord, following in the sins of Jeroboam.

Denounced by the word of the Lord, through the prophet Jehu, son of Hanani: being told that his posterity would be taken away.

Defection to Judah:

Many from Israel going to Asa and uniting in covenant with the Lord when they saw that the Lord was with Asa.

JUDAH—The Reign of Asa.

Against Asa's army of 300,000 of Judah with targets and spears and 280,000 of Benjamin with shields and bows.

At Mareshah in the valley of Zephthah.

Asa's cry to God.

The Ethiopians smitten by the Lord—pursued and slaughtered.

Triumphant return of Asa with spoil of smitten cities about Gerar.

The Message of Azariah, Son of Oded:

Moved by the Spirit of God.

Going out to meet Asa on his triumphant return.

Describing the condition of Israel without God and priests and law, and the mercy of God in times of repentance.

Commending Asa and prophesying reward.

Covenant with the Lord:

Made in 3d month of 15th year of Asa's reign; at Jerusalem; by Asa and all Judah and Benjamin and the strangers defected from Israel.

Sacrificing 700 oxen and 7,000 sheep.

Promising to seek the Lord with all their hearts.

Condemning to death any who would not seek the Lord.

Wars Between Israel and Judah

Baasha's Attempt to Prevent Outside Inter-course with Judah:

Building Ramah; and intending that none should go out or come in to Asa.

Thwarted by

Asa's League with Ben-hadad: Bribing Ben-Hadad, king of Syria, with silver and gold from the Lord's house and the king's house, to break his league with Baasha and send captains against cities of Israel.

Baasha's building materials carried away from Ramah by Asa, and used at Geba and Mizpah.

Baasha's Death, and Burial in Tirzah.

IV. THE REIGN OF ELAH.

[I KIN. XVI: 8-10.]

Elah:

Son of Baasha.

Asa Reproved by the Seer Hanani:

Because he relied on the king of Syria, and not on God.

Being enraged, Asa imprisoned Hanani and oppressed some of the people.

ISRAEL—The Reign of Elah.

Began to reign in Tirzah in the 26th year of Asa's reign over Judah.

Reigned [parts of] 2 years.

Killed, while intoxicated, by Zimri, the captain of half his chariots, in fulfilment of the prophecy of Jehu to Baasha. [See I KIN. XVI: 1, etc.]

Usurpation.**V. THE REIGN OF ZIMRI.**

[I KIN. XVI: 10-20.]

Zimri:

Had been captain of half the chariots of king Elah.

Murdered Elah and assumed the throne in 27th year of Asa's reign over Judah.

Destroyed all the house of Baasha, fulfilling prophecy of Jehu. [See I KIN. XVI: 1, etc.]

Practised the sins of Jeroboam.

Reigned 7 days in Tirzah.

Rising of the People:

Encamped at Gibbethon.

Made Omri (captain of the host) king.

Besieged Tirzah.

Death of Zimri:

Who, seeing the city was taken, burned the palace with himself in it.

Civil War of Four Years.

From the 27th to the 31st year of Asa's reign over Judah. [I KIN. XVI: 15-23.]

The People Divided:

Half of them supporting Tibni, son of Ginath, to make him king; and the other half following Omri as king.

Victory of Omri's Followers and Death of Tibni.**Third Dynasty.****VI. THE REIGN OF OMRI.**

[I KIN. XVI: 23-28.]

Omri:

Began to reign in 31st year of Asa's reign over Judah.

JUDAH.

Continuation of the Reign of Asa.

ISRAEL—The Reign of Omri.

Reigned 12 years. [Probably dated from the time when the people, hearing of Elah's death, chose him as king to lead them against Zimri.]

Bought the hill Samaria from Shemer and built city which he named Samaria.

Wrought evil, and did worse than all that were before him.

Died and was buried in Samaria.

VII. THE REIGN OF AHAB.

[I KIN. XVI: 28—XXII: 40; II CHRON. XVIII.]

Ahab:

Son of Omri.

Began to reign in 38th year of Asa's reign over Judah.

Reigned in Samaria 22 years.

Did evil in the sight of the Lord, above all that were before him.

Married Jezebel, daughter of Ethbaal of the Zidonians.

Served and worshipped Baal.

Built house and altar in Samaria for Baal.

Made a grove.

Had 450 prophets of Baal and 400 prophets of the groves.

Cut off the priests of the Lord, except 100 who were hidden and fed by Obadiah in a cave.

Jericho Built:

By Hiel the Bethelite—according to prophecy of Joshua. [See JOSH. VI: 26.]

Elijah:

The Tishbite—one of the inhabitants of Gilead. [Called "Elias" in the New Testament.]

Appeared before Ahab with prophecy that there should be neither dew nor rain for years, except according to his word.

Was sent by the word of the Lord to hide by the brook Cherith: where he was fed by ravens and drank of the brook until the water failed through lack of rain.

Was then sent to Zarephath of Zidon, where the Lord commanded a widow

JUDAH—The Reign of Asa.**Asa Became Diseased in His Feet:**

In the 39th year of his reign.
Sought to the physicians, and not to the Lord.

Death of Asa:

In 41st year of his reign.
Buried in sepulchre which he had made for himself in the city of David.

IV. THE REIGN OF JEHOShAPHAT.

[I KIN. XV: 24, XXII: 1-50; II KIN. III; II CHRON. XVII-XXI: 1.]

Jehoshaphat:

Son of Asa and Azubah the daughter of Shilhi.

Began to reign in 4th year of Ahab's reign over Israel.

35 years old when he began to reign.

Reigned 25 years in Jerusalem.

Walked in ways of Asa, doing right in the sight of the Lord.

Fortified and garrisoned the land.

Received presents from all Judah.

Became rich and honorable.

The High Places in the Land:

Where the people offered and burned incense.

Removed by Jehoshaphat.

ISRAEL—The Reign of Ahab.

to sustain him; and where he and the widow and herson were sustained by a miraculous continuance of meal and oil until the Lord sent rain.

Restored widow's son to life—convincing her that he was a man of God.

Told by the Lord in third year of famine caused by lack of rain to go and show himself to Ahab.

Met Obadiah, who was governor of Ahab's house and feared the Lord, and had been sent by Ahab to search for water in one direction while Ahab searched in another; and told Obadiah to go and tell Ahab that he was there and would surely show himself.

INTERVIEW WITH AHAB—who was brought by Obadiah.

Ahab's question: "Art thou he that troubleth Israel?"

Elijah's reply—that not he, but Ahab and his father troubled Israel: telling him to gather all Israel and all the prophets of Baal and the groves to Mount Carmel.

Contest of Priests at Mount Carmel:

In the presence of assembled Israel.

Elijah's question to the people:

"How long halt ye between two opinions?"

His exhortation: "If the Lord be god, follow Him; but if Baal, then follow him."

His proposition:—he being one against 450—that he and the prophets of Baal should prepare bullocks for sacrifice and call upon their gods, and the god answering by fire should be acknowledged as God.

The prophets of Baal, torturing themselves, and calling upon their god all day in vain, while Elijah mocked them.

Elijah—repairing broken altar with 12 stones representing Tribes of Israel; digging trench about altar and pouring 12 barrels of water on altar and sacrifice until trench was filled; prayed to God at time of evening sacrifice.

JUDAH—The Reign of Jehoshaphat.**The Lord with Jehoshaphat:**

Because he walked in the first ways of David, and sought the Lord and not Baal.

ISRAEL—The Reign of Ahab.

Answer of the Lord with fire—consuming sacrifice, wood, stones, dust and water.

Acknowledgment of the people: "The Lord, He is the God!"

Slaughter of all the priests of Baal, by Elijah's command, at the brook Kishon.

Ahab told by Elijah to eat and drink, as there was sound of abundance of rain.

Elijah's prayer on the top of Mount Carmel, and the answer in a great rain-storm.

Jezebel's Rage:

When Ahab told her what Elijah had done, and of the death of prophets of Baal.

Threatening to kill Elijah—causing him to flee to Beer-sheba in Judah, where he left his servant.

Elijah:

Went one day's journey into the wilderness, where he requested that he might die; slept under a juniper tree, was awakened by an angel and saw food and drink; was awakened a second time by the angel who told him to eat and drink.

Went to Horeb, where

He fasted 40 days.

Lodged in a cave.

Was asked by the Lord what he did there.

Answered that he was very jealous for the Lord, and was the only one left of the Lord's people of Israel.

Found the Lord, not in wind or earthquake or fire, but in still small voice.

Was told to go to the wilderness of Damascus, and anoint Hazael to be king of Syria; Jehu, son of Nimshi, to be king of Israel; and Elisha, son of Shaphat of Abel-meholah, to be prophet in his room.

Was also told that 7,000 were left to the Lord in Israel who had not worshipped Baal.

JUDAH—The Reign of Jehoshaphat.

Prosperity of the Kingdom and Increasing Greatness of Jehoshaphat.

ISRAEL—The Reign of Ahab.

Found Elisha plowing with 12 yoke of oxen, and cast his mantle upon him.

Elisha:

Killed and boiled yoke of oxen, and gave the flesh to the people to eat.
Followed Elijah, and ministered to him.

War with Syria:

Ben-hadad, king of Syria, with all his host and 32 kings and their forces, besieging Samaria; levying upon Ahab for silver and gold; and demanding the goodliest of his wives and children.

Ahab acknowledging himself and all he had to belong to Ben-hadad; but, after consultation with his elders, refusing the demand for his wives and children.

Ben-hadad's threat and Ahab's reply: followed by the massing of Ben-hadad's forces against Samaria.

Ahab, encouraged by a prophet's declaration that the Lord would deliver the multitude of the enemy into his hand (that he might know the Lord), going out with 32 princes and army of 7,000, at noon, when Ben-hadad was drinking, and smiting the Syrians with great slaughter—Ben-hadad escaping with horsemen.

A second battle fought at Aphek in the return of the year:

Ahab, warned twice by prophets, preparing for battle.

Ben-hadad, advised by his servants, replacing army and selecting plain for battlefield.

Battle fought on seventh day after alignment of forces.

Great loss of Syrians—100,000 in battle, and 27,000 by a falling wall.

Flight of Ben-hadad, who secluded himself in an inner chamber.

Ben-hadad's plea for his life—calling Ahab brother; promising to return cities which his father had taken; and granting rights in Damascus.

Ahab notified, by a prophet who first drew Ahab's own judgment against

JUDAH—The Reign of Jehoshaphat.

The People Taught and the Word of the Lord Read

In all the cities;

By princes, priests and Levites sent out by Jehoshaphat in the third year of his reign.

Peace with all Nations

ISRAEL—The Reign of Ahab.

himself, that God would require his life because he had spared Benhadad.

Naboth and His Vineyard:

Naboth the Jezreelite, having a vineyard which he inherited from his fathers, refused to sell or exchange it to Ahab; and was stoned to death, by plot of Jezebel, on false charge of blaspheming God and the king.

Ahab:

Being told by Jezebel that Naboth was dead;

Went to take possession of the vineyard;

Was met by Elijah, who denounced him for his sin, and declared, as the word of the Lord, that his posterity was cut off; dogs would lick his blood where they had licked the blood of Naboth; dogs would lick Jezebel's blood by the wall of Jezreel; and dogs and fowls should eat the flesh of all his house.

The evil pronounced against Ahab deferred until after his death, because he humbled himself.

JUDAH—The Reign of Jehoshaphat.**Tribute Brought by Philistines and Arabians.****Alliance Between Ahab and Jehoshaphat.****Visit of Jehoshaphat to Ahab:**

Ahab's request for the assistance of Jehoshaphat in a battle for the recovery of Ramoth-gilead.

Jehoshaphat's desire for inquiry as to the word of the Lord.

400 prophets gathered by Ahab and predicted success.

Micaiah, son of Imlah, prophesied defeat, and was imprisoned by Ahab.

Battle at Ramoth-Gilead—(after three years' peace between Israel and Syria.)

Ahab and Jehoshaphat exchanging robes.

The Syrian king's desire for Ahab's death.

The Death of Ahab:

Fatally wounded in the battle by a man who drew his bow at a venture.

Stayed in his chariot until evening, when he died.

His blood, having run into his chariot, licked by dogs at the pool in Samaria where his chariot and armor were washed.

Ahab Buried in Samaria.**VIII. THE REIGN OF AHAZIAH.**

[I KIN. XXII: 51-53; II KIN. I; II CHRON. XX: 35-37.]

Ahaziah:

Son of Ahab.

Return of Jehoshaphat to Jerusalem:

Met by Jehu, who reproved him for his alliance with the ungodly, but praised him for his good deeds and for seeking the Lord.

Jehoshaphat's Zealous Reforms:

Traveling through the kingdom.

ISRAEL—The Reign of Ahaziah.

Began to reign in the 17th year of Jehoshaphat's reign over Judah.

Reigned 2 years in Samaria.

Wickedness of Ahaziah:

Who did evil in the sight of the Lord.

Walked in the ways of his parents and Jeroboam, who caused Israel to sin.

Provoked the Lord to anger.

JUDAH—The Reign of Jehoshaphat.

Leading the people to God.

Establishing judges, and charging them to judge for the Lord.

Designating as officers:

Amariah, the chief priest, over all in matters of the Lord.

Zebadiah, ruler of the house of Judah, over all in matters of the king.

Campaign of Ammonites, Moabites, and People of Mt. Seir Against Jehoshaphat.

A fast proclaimed by Jehoshaphat when he heard of their approach.

His prayer to God.

The proclamation of Jahaziel who, moved by the spirit of the Lord, declared that the battle was God's, and instructed the people to go out and stand and see the salvation of God. Jehoshaphat bowed his head while the Levites praised the Lord.

The battle in the wilderness of Tekoa:

The praise of the Lord sung by appointed singers who went before Jehoshaphat's army.

The enemies smitten in ambushments set by the Lord:—the inhabitants of Mt. Seir slain by Ammonites and Moabites, who then every one helped to destroy another, until none escaped and only dead bodies were found by the people of Judah.

The spoil of the dead taken by Jehoshaphat and his people—three days being required to gather it.

The Lord blessed in the valley of Berachah.

The return to Jerusalem.

Rest and Quiet in the Realm.

The fear of God being upon all the kingdoms.

Association of Ahaziah and Jehoshaphat.

Ships built by Jehoshaphat at Ezion-gaber to go to Tarshish (Ophir) for gold. Ahaziah's request, that his servants might go with Jehoshaphat's servants, granted by Jehoshaphat after one refusal.

The expedition prevented—the ships being broken by the Lord at Ezion-gaber, according to the prophecy of Eliezer, because Jehoshaphat joined himself with Ahaziah.

ISRAEL—The Reign of Ahaziah.

Sickness and Death of Ahaziah:

Who, having fallen through a lattice in an upper chamber, sent messengers to enquire of Baal-zebub, god of Ekron, whether he would recover.

His messengers met by Elijah, who was sent by the angel of the Lord to reprove them for enquiring of Baal-zebub instead of the God of Israel; and who gave them a message from the Lord that Ahaziah should die.

Return of the messengers to Ahaziah, describing Elijah's appearance and reporting his words.

Three captains with their fifties sent by Ahaziah at different times to bring Elijah.

The first two captains and their fifties destroyed by fire which Elijah called down from heaven.

The third captain beseeching Elijah to spare him and his fifty, Elijah returned with him by direction of the Lord, and told Ahaziah he should die because he had sent to enquire of Baal-zebub.

Death of Ahaziah according to the word of the Lord spoken by Elijah.

IX. THE REIGN OF JEHORAM.

[II KIN. I: 17—IX: 37.]

Jehoram—[Abbreviated form, Joram]:

Son of Ahab [II KIN. III: 1] and Jezebel [II KIN. IX: 22.]

Became king because his brother Ahaziah had no son.

Began to reign in the 18th year of Jehoshaphat's reign over Judah.

Reigned 12 years.

Wrought evil in the sight of the Lord—not like his father and mother, for he put away the image of Baal; but cleaved unto the sins of Jeroboam, which made Israel sin.

Wickedness and Evil Influence of Jehoram's Mother, Jezebel.**Translation of Elijah:**

Journey of Elijah and Elisha to Bethel, and thence to Jericho and the Jor-

JUDAH.

Continuation of the Reign of Jehoshaphat.

ISRAEL—The Reign of Jehoram.

dan—Elijah's departure being predicted by sons of the prophets.

The crossing of the Jordan on dry land, after Elijah smote the waters with his mantle.

Elisha's request for a double portion of Elijah's spirit.

Appearance of chariot and horses of fire, and Elijah taken up by the Lord by a whirlwind into heaven.

Elisha's cry.

Elijah's mantle taken by Elisha, who smote the waters of Jordan with it and recrossed on dry land.

Testimony of sons of the prophets that Elijah's spirit rested upon Elisha.

The vain search of fifty men for Elijah.

Elisha:

Healed with salt the bitter waters of Jericho.

Was mocked on the way to Bethel by children, whom he cursed, and of whom 42 were torn by bears.

Went to Mt. Carmel and thence to Samaria.

Rebellion of Mesha, King of Moab:

Who had paid tribute to Ahab.

JUDAH—The Reign of Jehoshaphat.**Alliance Between Jehoram and Jehoshaphat.**

Jehoram, having numbered Israel, secured the assistance of Jehoshaphat against Moab—the king of Edom also being united with them.

Elisha, called by request of Jehoshaphat, obtained water in a dry land, and promised victory.

The Moabites defeated, their cities beaten down, land spoiled, and wells filled.

The king of Moab's sacrifice of his eldest son.

Works of Elisha:

Multiplication of oil for a woman, to pay her debt and save her two sons from becoming bondmen.

Restoration of Shunamite woman's child—the woman and her husband having given him a room in their house; and the child having been born according to his promise and dying when grown.

Purification of deadly pottage.

Miraculous increase of twenty barley loaves and ears of corn.

Healing of Naaman the leper—who was captain of the host of the king of

ISRAEL—The Reign of Jehoram.

Syria, heard of Elisha through a captive maid; and was sent by his king to Israel and told by Elisha to wash seven times in Jordan—after doing which he was healed. Elisha refusing to accept a present from Naaman, his servant Gehazi ran after and lied to Naaman, receiving silver and garments, and was made a leper for his sin.

Caused iron to swim—recovering an axe-head lost by one at the building of a house for sons of the prophets.

War of Syria Against Israel:**BANDS OF SYRIANS INVADING THE LAND:**

The king of Syria, learning that his plans were discovered by Elisha and told to the king of Israel, sent to Dothan to capture Elisha.

Elisha's servant given a vision of chariots and horses of fire around Elisha.

The Syrians blinded by the Lord and led by Elisha to Samaria, where their eyes were opened and they were saved by Elisha from the vengeance of the king of Israel—being allowed to return to their master.

THE SIEGE OF SAMARIA—by Ben-hadad, king of Syria, and all his host.

Famine in Samaria during the siege. The king of Israel, hearing of two women who agreed to boil and eat their sons, sought to kill Elisha.

Elisha prophesied plenty of food in Samaria on the morrow.

The Syrian camp found deserted by four starving lepers—the Lord having caused a noise as of many chariots to frighten the Syrians into a belief that allied kings were coming to the relief of Israel—whereupon they fled, leaving all their property.

Elisha's prophecy of plenty fulfilled. Death of an officer of the king who had not believed the prophecy.

JUDAH—The Reign of Jehoshaphat.

Jehoshaphat's Son Jehoram Associated with Hlm on the Throne. [II KIN. VIII: 16, 17.]

Began to reign in consort with Jehoshaphat in the 5th year of Jehoram's reign over Israel.

Being 32 years old.

ISRAEL—The Reign of Jehoram.**Famine of Seven Years:**

Foretold by Elisha, who warned the woman whose son he had restored to life.

Elisha at Damascus:

Hazael sent to him by king Ben-hadad of Syria, to inquire whether Ben-hadad would recover from a disease.

Reply of Elisha that Ben-hadad would die, though Hazael would tell him he might live, and that Hazael would be king of Syria.

Elisha's mourning for the evil that Hazael would do to the children of Israel.

BEN-HADAD, KING OF SYRIA, TREACHEROUSLY KILLED BY HAZAEL.

JUDAH—The Reign of Jehoshaphat.**Death of Jehoshaphat:**

Who was buried in the city of David.

V. THE REIGN OF JEHORAM.

[II KIN. VIII : 16-24; II CHRON. XXI.]

Jehoram:

Son of Jehoshaphat.

Had reigned with his father since the 5th year of Joram's reign over Israel.

Reigned 8 years in Jerusalem. [NOTE.—It is estimated that his reign in association with his father continued about 3 years.]

Married Athaliah, daughter of Ahab. [NOTE.—II KIN. VIII : 26, read in connection with verse 18, is understood as meaning GRAND-daughter of Omri.]

Did evil in the sight of the Lord, following the example of Ahab and his house.

Was spared by the Lord, because of promise that David and his house should always have a light.

The Revolt of Edom:

Having been servant to Israel and Judah since time of David [II SAM. VIII : 14] according to prophecies of Isaac [GEN. XXVII : 29, 37, 40] and Balaam. [NUM. XXIV : 18.]

The Revolt of Libnah:

Because Jehoram had forsaken the Lord.

Public Crimes of Jehoram:

Making high places, and causing the people to sin.

A Letter from Elijah:

Received by Jehoram, foretelling, because of his sins, a great plague and his own death by a sore disease. [NOTE.—It is understood that this was a prophetic letter written by Elijah before his death.]

Oppression by Philistines and Arabians:

Who killed all of Jehoram's sons except the youngest, Ahaziah (also called Jehoahaz).

ISRAEL—The Reign of Jehoram.

JUDAH—The Reign of Jehoram.

Death of Jehoram of Judah:

According to Elijah's prophecy.
Buried in the city of David, but not in the sepulchres of the kings, and without the sorrow of his people or the ceremonies usual to a king's burial.

VI. THE REIGN OF AHAZIAH.

[II KIN. VIII : 24-29; II CHRON. XXII : 1-9.]

Ahaziah:

Son of Jehoram and Athaliah.
Began to reign, when 22 years old, in the 12th year of Joram's reign over Israel.
Reigned one year in Jerusalem.
Did evil in the sight of the Lord, his mother being his counsellor in wickedness together with the house of Ahab who counselled him to his destruction.

**Alliance Between Jehoram and Ahaziah
In War Against Hazael, King of Syria.**

Jehoram wounded in battle at Ramoth-gilead, and taken to Jezreel, where he was visited by Ahaziah.
Jehu anointed, at Ramoth-gilead, to be king of Israel; by one of the children of the prophets, who was sent by Elisha with a prophecy that the whole house of Ahab should be cut off.

Conspiracy of Jehu.

Jehu proclaimed king by captains of the host at Ramoth-gilead; drove in chariot to Jezreel, and assassinated Jehoram and Jezebel.

Death of Jehoram and Jezebel:

Jehoram's body.
Cast into the field of Naboth, and Jezebel's body eaten by dogs, according to the prophecy of Elijah. [See I KIN. XXI : 17-24.]

Death of Ahaziah:

Who fled from Jezreel when Jehoram was assassinated, and was pursued and killed—his body being carried to Jerusalem and buried there.

Fourth Dynasty.

X. THE REIGN OF JEHU.

[II KIN. X.]

Jehu: [See above, in Reign of Jehoram.]
Son of Jehoshaphat, son of Nimshi.
Writing letters, caused the beheading of Ahab's 70 sons, and destroyed all the house of Ahab in Jezreel.

VII. THE USURPATION OF ATHALIAH.

[II KIN. XI : II CHRON. XXII : 10-12, XXIII.]

Athaliah:

Daughter of Ahab of Israel, widow of Jehoram of Judah, and mother of Ahaziah who was slain.
After the death of Ahaziah, destroyed all the seed royal of Judah except

ISRAEL—The Reign of Jehu.

On the way to Samaria:

Slew 42 brethren of Ahaziah of Judah at a shearing-house.

Took Jehonadab, son of Rechab, to witness his zeal.

At Samaria:

Slew all that remained in Samaria of the house of Ahab.

Declared: "Ahab served Baal a little, but Jehu shall serve him much."

Proclaimed a sacrifice to Baal—

Summoned to it all the people and all the prophets, servants and priests of Baal; and had 80 appointed men kill all the worshippers of Baal, destroying the image and house of Baal.

Followed in the sins of Jeroboam, and took no heed to walk in the law of the Lord; but was promised by the Lord that his children of the fourth generation should sit on the throne of Israel because he had done to the house of Israel according to what was in the Lord's heart.

"The Lord Began to Cut Israel Short:"

Hazael, king of Syria, smiting all the coasts.

Death of Jehu:

After reign of 28 years.
Buried in Samaria.

JUDAH—The Reign of Athaliah.

Ahaziah's son Joash, who was hidden for six years by his father's sister Jehosheba [or, Jehoshabeath] the wife of Jehoiada the priest.

Revolution and Reformation under Jehoiada the Priest:

A covenant made in the Lord's house that the king's son should reign.

Joash, being 7 years old, brought into the Temple, carefully guarded, crowned, anointed, and proclaimed king.

Death of Athaliah:

Who, hearing the sounds of praise, and coming to the Temple where she saw the young king, cried "Treason," and was taken, by command of Jehoiada, to the horse gate and slain, after reigning six years.

Covenant made by Jehoiada and the People and the King—"to be the Lord's People."**The Affairs of the Temple and the Government Arranged by Jehoiada.**

VIII. THE REIGN OF JEHOASH. [JOASH.]
[II KIN. XII; II CHRON. XXIV.]

Jehoash—[or, **Joash**—see above under "**Athaliah**."]:

Son of Ahaziah and Zibiah of Beersheba. Began to reign, when 7 years old, under instruction of the priest Jehoiada, in the 7th year of Jehu's reign over Israel.

Reigned 40 years in Jerusalem.

Did right in the sight of the Lord all the days of Jehoiada.

Married two wives.

High Places Continuing, and the People Worshipping at them.

ISRAEL.

XI. THE REIGN OF JEHOAHAZ.

[II KIN. XIII : 1-9.]

Jehoahaz:

Son of Jehu.

Began to reign in the 23d year of reign of Jehoash over Judah.

Reigned 17 years in Samaria.

Did evil in the sight of the Lord, and followed the sins of Jeroboam—making Israel sin.

The Anger of the Lord Kindled Against Israel.

Oppression by Hazael, King of Syria, and His Son Ben-hadad:

Continuing all their days.

Jehoahaz praying to the Lord, relief was given under his son Jehoash; but the oppressions continued during his own reign, and Israel departed not from the sins of Jeroboam.

The forces of Israel reduced by Hazael to 50 horsemen, 10 chariots and 10,000 footmen.

Death of Jehoahaz:

Buried in Samaria.

XII. THE REIGN OF JEHOASH. [JOASH.]

[II KIN. XIII : 10; XIV : 16; II CHRON. XXV : 17-24.]

Jehoash:

Son of Jehoahaz.

Began to reign in the 37th year of Jehoash of Judah. [NOTE.—This evidently indicates the beginning of a reign in conjunction with his father for some 2 years, as it appears from II KIN. XIII : 1 in connection with II KIN. XIV : 1 that his father's death and that of Jehoash of Judah occurred in the same year.

Reigned 16 years in Samaria.

Did evil in the sight of the Lord, walking in the ways of Jeroboam.

Elisha's Dying Prophecy:

Lying upon his death-bed, was visited by Jehoash, who mourned over him.

Prophesied, through use of bow and arrows by Jehoash, that the latter would smite Syria three times.

JUDAH—The Reign of Jehoash.

The Temple Repaired: in 23d year of reign:

It having been broken up by the sons of Athaliah, who bestowed its dedicated things upon Baalim.

A chest provided for the collection of the Mosaic assessment upon the people.

Death of Jehoiaada the Priest:

At age of 130.

Buried among the kings, for his good deeds.

Lapse into Idolatry:

Jehoash influenced by the princes of Judah.

The house of the Lord forsaken, and groves and idols served.

Divine wrath for the trespass.

Prophets sent to Bring to the Lord.

Martyrdom of Zechariah:

Son of Jehoiaada.

Being moved by the spirit of God, declared judgment for transgression.

Stoned to death in the house of the Lord by order of Jehoash, who remembered not the kindness of his father.

His dying cry: "The Lord look upon it, and require it."

Judgment Executed by the Syrians under King Hazael:

Attacking Jerusalem with a small army, and overcoming a great host.

Destroying all the princes, and taking away spoil.

Given the hallowed things and treasures of the house of the Lord.

Death of Jehoash:

Killed by his servants, after departure of the Syrians, when he was diseased.

Buried in the city of David, but not in the sepulchres of the kings.

IX. THE REIGN OF AMAZIAH.

[II KIN. XIV : 1-20; II CHRON. XXV.]

Amaziah:

Son of Jehoash of Judah and Jehoaddan of Jerusalem.

ISRAEL—The Reign of Jehoash.**Elisha's Death:**

Died and was buried—a dead man who was cast into his sepulchre being revived upon touching his bones.

JUDAH—The Reign of Amaziah.

Began to reign at age of 25 in the 2nd year of reign of Jehoash over Israel. Reigned 29 years in Jerusalem.

Began his reign doing right in the sight of the Lord, though not like David.

Killed the servants who had slain his father—sparing their children in accordance with the law of Moses. [See DEUT. XXIV : 16.]

Victorious War Against Edom.

Great army assembled by Amaziah—300,000 warriors of Judah and Benjamin, and 100,000 Ephraimites hired from Israel for 100 talents of silver.

Amaziah, forbidden by a man of God to take the men from Israel, sent them back.

Victorious battle in the valley of Salt, where the children of Seir were smitten.

The Cities of Judah Smitten and Pillaged by the Army which Amaziah Hired from Israel but did not Take.**Amaziah's Idolatry.**

The gods of the children of Seir brought home and worshipped by him.

His reproof by a prophet—taunting whom he was told that God had determined to destroy him.

War Between Israel and Judah.

Amaziah's challenge to Jehoash.

Jehoash's reply to the challenge, with parable of thistle and cedar.

Persistence of Amaziah in desiring war.

The battle of Beth-shemesh:—Judah defeated; and Amaziah captured by Jehoash, who took him to Jerusalem, broke down the wall of Jerusalem, and carried away the treasures of the Lord's house and of the king's house with hostages.

Death of Jehoash:

Burial in Samaria.

XIII. THE REIGN OF JEROBOAM II.

[II KIN. XIV : 23-29.]

Jeroboam:

Son of Jehoash.

Began to reign in the 15th year of Amaziah's reign over Judah.

Reigned 41 years in Samaria.

ISRAEL—The Reign of Jeroboam II.

Did evil in the sight of the Lord, following all the sins of the first Jeroboam.

The Coast of Israel Restored:

From the entering of Hamath unto the sea of the plain.

According to a prophecy which had been made by Jonah.

Because of the bitter affliction of Israel.

Jeroboam used by the Lord to Preserve the Name of Israel.

The Recovery of Damascus and Hamath.

The Death of Jeroboam.**XIV. THE REIGN OF ZACHARIAH.**

[II KIN. XV : 8-12.]

Zachariah:

Son of Jeroboam II.

Began to reign in the 38th year of Uzziah's reign over Judah.

Reigned six months.

Did evil in the sight of the Lord.

Slain by Shallum, son of Jabesh, who conspired against him. [Propheesied by Amos—VII : 9.]

Fulfilment of prophecy to Jehu.

[See II KIN. X : 30.]

Usurpation.**XV. THE REIGN OF SHALLUM.**

[II KIN. XV : 13-15.]

Shallum:

Son of Jabesh.

JUDAH—The Reign of Amaziah.**Death of Amaziah:**

Having fled from a conspiracy against him, 15 years after the death of Jehoash of Israel.

Killed at Lachish.

Brought on horses and buried with his fathers in the city of Judah.

X. THE REIGN OF UZZIAH.

[AZARIAH.]

[II KIN. XIV : 21, 22, XV : 1-7; II CHRON. XXVI.]

Uzziah—[also called "Azariah," and, in St. Matt. I : 8, "Ozias."]

Son of Amaziah and Jecholiah of Jerusalem.

Made king by all the people of Judah.

Began to reign, when 16 years old, in 27th year of Jeroboam's reign over Israel.

Reigned 52 years in Jerusalem.

Did right in the sight of the Lord, except that the high places were not removed.

Built Elath and restored it to Judah.

Sought God in the days of Zechariah.

Successful Wars Against the Phillistines and Arabians.

Tribute Received from the Ammonites.

The Fame and Strength of Uzziah.

ISRAEL—The Reign of Shallum.

Usurped the throne in the 39th year of Uzziah's reign over Judah, having assassinated Zachariah.

Reigned one month in Samaria.

Killed by Menahem, the son of Gadi, from Tirzah.

Fifth Dynasty.**XVI. THE REIGN OF MENAHEM.**

[II KIN. xv : 16-22.]

Menahem:

Son of Gadi. [See above—"Reign of Shallum."]

Began to reign in the 39th year of Uzziah's reign over Judah.

Reigned 10 years in Samaria.

Did evil in the sight of the Lord.

Payment of Tribute Forced by Pul, King of Assyria:

The money being exacted by Menahem from the people.

XVII. THE REIGN OF PEKAHIAH.

[II KIN. xv : 23-26.]

Pekahiah:

Son of Menahem.

Began to reign in the 50th year of Uzziah's reign over Judah.

Reigned 2 years in Samaria.

Did evil in the sight of the Lord.

Killed by Pekah, a captain, who conspired against him.

Sixth Dynasty.**XVIII. THE REIGN OF PEKAH.**

[II KIN. xv : 25-31; II CHRON. xxviii : 6, etc.]

Pekah:

Son of Remaliah—was a captain of Pekahiah's, and conspired against and killed him.

Began to reign in the 52d year of Uzziah's reign over Judah.

Reigned 20 years in Samaria.

Did evil in the sight of the Lord.

JUDAH—The Reign of Uzziah.**Public Works:**

Towers at Jerusalem and in the desert; wells and husbandry.

Transgression of Uzziah:

Becoming proud in his strength.

Going into the Temple to burn incense.

Withstood by priest Azariah and 80 priests.

Stricken with leprosy in his wrath.

Dwelt in a separate house until his death—cut off from the Lord.

Jotham, Son of Uzziah, Judging in the King's House.**Death of Uzziah:**

Buried in a field belonging to the king.

XI. THE REIGN OF JOTHAM.

[II KIN. xv : 32-38; II CHRON. xxvii.]

Jotham:

Son of Uzziah and Jerusha, daughter of Zadok.

Began to reign, when 25 years old, in the 2nd year of Pekah's reign over Israel.

ISRAEL—The Reign of Pekah.**JUDAH—The Reign of Jotham.**

Reigned 16 years in Jerusalem.

Did right in the sight of the Lord; but did not enter into the Temple.

Corrupt Practices of the People.

Buildings and Improvements in the Kingdom.

Victories over the Ammonites, who Paid Tribute.

Jotham's Might, because he prepared his way before the Lord.

Death of Jotham:

Burial in the city of David.

XII. THE REIGN OF AHAZ.

[II KIN. XVI; II CHRON. XXVIII.]

Ahaz:

Son of Jotham.

Began to reign, when 20 years old, in the 17th year of Pekah's reign over Israel.

Reigned 16 years in Jerusalem.

His Wickedness:

Sacrificed his son, and practiced abominations of the heathen.

Alliance of King Rezin of Syria and King Pekah of Israel Against King Ahaz of Judah:

120,000 of Judah killed in one day:

The king's son and two chief officers slain.

200,000 captives carried away from Judah by Israel, but returned by direction of the prophet Oded.

Ahaz besieged at Jerusalem by Rezin and Pekah.

Elath recovered by Rezin.

Judah smitten by the Edomites and Philistines.

King Tiglath-Pileser of Assyria hired, with treasures from the house of the Lord and the house of the king, to assist Ahaz—captured Damascus, carried its people captive to Kir, and slew king Rezin.

The Kingdom Raided by Tiglath-Pileser, who Carried Captives to Assyria.

Ahaz Distressed, and not Strengthened, by Tiglath-Pileser.

Death of Pekah:

Killed by Hoshea, son of Elah, in a conspiracy in the 20th year of Jotham.

[NOTE.—This, as Jotham reigned only 16 years, means the 4th year of the reign of Ahaz, or the 20th year after Jotham began to reign.]

ISRAEL.

Seventh Dynasty.

XIX. THE REIGN OF HOSHEA.

[II KIN. xv : 30, xvii.]

Hoshea:

Son of Elah. [See "Reign of Pekah" for conspiracy in which he killed Pekah.]

Began to reign in 12th year of the reign of Ahaz over Judah. [NOTE.—The date of the death of Pekah being given as the 4th year of Ahaz, it is evident that there was an interregnum of several years—which were perhaps occupied with struggles of Hoshea to establish himself on the throne.]

Reigned 9 years in Samaria.

Did evil in the sight of the Lord, but not like the kings before him.

All Israel invited by Hezekiah to Visit Jerusalem for the Passover Each Year.

Posts sent through all Israel and Judah with letters of invitation.

Many of Israel mocked the posts, but others accepted the invitation.

Campaign of King Shalmanezzer of Assyria Against Hoshea:

Forcing payment of tribute.

Imprisoning Hoshea for conspiring with King So of Egypt.

Samaria Besieged 3 Years by Shalmanezzer.

End of the Kingdom of Israel:

Israel Carried Away Captive into Assyria:

In the 9th year of Hoshea's reign, being the 6th year of Hezekiah's reign over Judah.

The captivity being "because they obeyed not the voice of the Lord."

Colonists Placed in Samaria by the King of Assyria:

Not fearing the Lord, some of them slain by lions.

A captive Israelite priest sent by the king to teach the colonists the religion of the land.

Continuance of the colonists in the worship of graven images.

JUDAH—The Reign of Ahaz.

Increasing Trespass of Ahaz—Provoking the Lord to Anger:

Worshipping the gods of Syria.

Destroying the vessels of the house of the Lord, and shutting its doors.

Making altars in Jerusalem and every city.

Death of Ahaz:

Burial in Jerusalem, but not in the sepulchres of the kings.

XIII. THE REIGN OF HEZEKIAH.

[II KIN. xviii-xx; II CHRON. xxix-xxxii.]

Also see ISA. xxxvi-xxxix.]

Hezekiah:

Son of Ahaz and Abi, daughter of Zachariah.

Began to reign, when 25 years old, in the 3d year of Hoshea's reign over Israel.

Did right in the sight of the Lord, according to all that David did.

The Temple Opened and Repaired, the Passover Kept, and Religion and Worship Re-established.

The High Places Removed and Images Broken.

Destruction by Hezekiah of the Brazen Serpent made by Moses, which the People had Worshipped.

Prosperity of Hezekiah:

Because the Lord was with him; and he trusted in the Lord so that no king of Judah was like him.

Hezekiah's Rebellion Against the King of Assyria and Refusal to Serve Him.

The Phillistines Smitten.

[The history of the reign of Hezekiah is continued in the next study, which traces the events in the separate kingdom of Judah after the overthrow of Israel.]

TWENTY-THIRD STUDY

THE SEPARATE KINGDOM OF JUDAH

FROM THE END OF THE KINGDOM OF ISRAEL UNTIL THE EGYPTIAN DOMINATION

[SECOND KINGS AND SECOND CHRONICLES]

A series of great and important changes in the political aspect and relations of the world commenced with the incidents reviewed in the closing part of the Twenty-second Study. Israel, originally so great, fell from the place it held among the nations of earth, never again to appear in the course of this history. The Divine purpose, which had been so constantly manifested in the history of both kingdoms, was now carried forward through the separate kingdom of Judah; and the present study traces the history of Judah from the time of the overthrow of Israel until the Egyptian domination. During this period the Assyrian power, which extinguished Israel from among the nations, manifested itself in the course of events in Judah and, in the capture and transportation of king Manasseh, gave a foretaste of the bitter experiences to be known in the subsequent Babylonian captivity.

Continuation of [XIII] the Reign of Hezekiah.

[For First Part of his Reign and Scripture References, see Twenty-second Study.]

1. THE INVASION OF JUDAH BY THE ASSYRIANS:

In the 14th year of Hezekiah's reign.

Sennacherib, king of Assyria, encamping against the fenced cities.

Hezekiah's defense—stopping the water supply; strengthening the fortifications; establishing military organization; and encouraging the people with assurances of the assistance of the Lord.

Peace arranged with the payment of tribute:

Hezekiah acknowledging himself an offender against Sennacherib and offering to bear any burden imposed.

Sennacherib demanding 300 talents of silver and 30 talents of gold.

The silver taken from the houses of the Lord and the king, and the gold taken from the doors and pillars of the Temple.

2. THE SICKNESS OF HEZEKIAH:

Hezekiah visited by the prophet Isaiah with a message to prepare for death.

His prayer:—answered, by the Lord through Isaiah, with an extension of his life for 15 years, and promise of deliverance from the Assyrians.

A sign given him in the movement of the shadow ten degrees backward on the dial.

3. HEZEKIAH'S PRIDE:

Rendering not again according to the benefit done him.

Visited with wrath upon himself and Judah and Jerusalem.

The wrath of the Lord delayed beyond his days, however, because he and the people humbled themselves.

4. EMBASSY FROM MERODACH-BALADAN, KING OF BABYLON:

Sent to Hezekiah, with presents and a letter inquiring about his illness and the wonder done in the land.

Cordially received by Hezekiah, who exhibited all his treasures and everything in the land.

5. ISAIAH'S PROPHECY TO HEZEKIAH CONCERNING BABYLON:

That all Hezekiah's house and all his fathers had laid up should be carried to Babylon.

That Hezekiah's sons should serve in the palace of the king of Babylon.

6. SECOND INVASION OF JUDAH BY THE ASSYRIANS:

Tartan, Rabsaris and Rab-shakeh sent by the king of Assyria with a great host against Jerusalem.

Rab-shakeh's addresses:

To Eliakim, Shebna and Joah (representing Jerusalem in an interview); reviling Hezekiah, and blasphemously saying that the Lord sent the king of Assyria to destroy Judah.

To the people of Jerusalem:—soliciting revolt from Hezekiah, and being unanswered by the people, whom Hezekiah had instructed to keep silent.

Letters written by the Assyrians to rail on the Lord.

Eliakim, Shebna and others sent by Hezekiah to the prophet Isaiah, who returned a message from the Lord that He would cause the king of Assyria to return to his own land and there fall by the sword.

(The king of Assyria involved in wars with other kings.)

Deliverance of Judah:

An angel sent by the Lord to cut off the mighty men of the Assyrians.

Retreat of king Sennacherib in shame to his own land, where he was killed by his own household.

Many gifts made to the Lord and to Hezekiah.

7. CONTINUED PROSPERITY OF HEZEKIAH.

8. DEATH OF HEZEKIAH:

After reigning 29 years.

Buried in the chiefest of the sepulchres.

Honored by all the inhabitants.

XIV. The Reign of Manasseh.

[II KIN. XX : 21-XXI : 18; II CHRON. XXXIII : 1-20.]

1. MANASSEH:

Son of Hezekiah and Hephzi-bah.

Began to reign when 12 years old, and reigned 55 years in Jerusalem.

2. DID EVIL IN THE SIGHT OF THE LORD:

After the abominations of the heathen.

Rebuilt the high places destroyed by Hezekiah, and built altars to Baal and a grove.

Erected and worshipped at altars to the host of heaven in the house of the Lord.

Made his son pass through the fire.

Used enchantments and dealt with familiar spirits.

Set a graven image of the grove in the house of the Lord.

Seduced the people to do more evil than the nations whom the Lord had destroyed before them.

Shed much innocent blood.

3. DENOUNCED BY THE LORD THROUGH THE PROPHETS—with a declaration that the Lord would forsake the remnant of his people and deliver them to their enemies.

4. CAPTURED BY CAPTAINS OF THE KING OF ASSYRIA AND CARRIED TO BABYLON—where, being in affliction, he humbled himself before God and prayed, and his prayer was answered by the Lord, who delivered him.

5. RETURNED TO JERUSALEM:

Fortified the land.

Removed the strange gods and idol from the house of the Lord.

Repaired the altar of the Lord, and sacrificed thereon.

Commanded Judah to serve the Lord.

6. DIED—and was buried in the garden of his own house—Uzza.

XV. The Reign of Amon.

[II KIN. XXI : 18-26; II CHRON. XXXIII : 20-25.]

AMON:

Son of Manasseh and Meshullemeth.

Began to reign when 22 years old, and reigned 2 years in Jerusalem.

Did evil in the sight of the Lord—sacrificing to and serving all the images made by Manasseh.

Did not humble himself as his father had done, but trespassed more and more.

Was slain in his own house by his servants, who were then slain by the people of the land.

Buried in his sepulchre in the garden of Uzza.

XVI. The Reign of Josiah.

[II KIN. XXI : 24—XXIII : 30; II CHRON. XXXIII : 25—XXXV : 27.]

1. JOSIAH:

Son of Amon and Jedidah.

Was made king by the people when he was 8 years old, and reigned 31 years in Jerusalem.

Did right in the sight of the Lord; walked in all the ways of David and turned not aside.

In the eighth year of his reign began to seek after the Lord.

In the twelfth year of his reign began to break down the groves, images and altars—burning the bones of priests of Baal, and cleansing Judah and Jerusalem.

In the eighteenth year of his reign sent Shaphan the scribe to Hilkiah the high priest, with instructions to repair the house of the Lord.

2. THE BOOK OF THE LAW OF THE LORD:

Found by Hilkiah in the house of the Lord, and given to Shaphan.

Taken and read by Shaphan to Josiah, who grieved when hearing it and understanding how it had been neglected and violated in the kingdom.

3. JUDGMENT FORETOLD BY THE PROPHETESS HULDAH—dwelling in Jerusalem:

To whom Josiah sent Hilkiah and others to inquire concerning the wrath of the Lord over the neglect of the law.

Who declared that evil would be brought by the Lord upon the place and all its inhabitants; but not during the days of Josiah, who had humbled himself and should be gathered to his grave in peace.

4. ASSEMBLY AT THE TEMPLE:

All the elders, priests, prophets and men of Judah, with all the inhabitants of Jerusalem, assembled by Josiah.

The book which was found in the Temple read by Josiah to them.

A covenant made by Josiah for himself and the people to walk before the Lord, keep His commandments, and perform everything written in the book.

The covenant ratified by all the people.

5. A NOTABLE CELEBRATION OF THE PASSOVER.

6. DEATH OF JOSIAH:

Killed by Egyptian archers at Megiddo, when he went out against Pharaoh-necho, in a campaign against the Assyrians.

Carried to Jerusalem, and buried in his own sepulchre, greatly lamented.

7. THE ANGER OF THE LORD CONTINUED AGAINST JUDAH BECAUSE OF MANASSEH'S SINS.

XVII. The Reign of Jehoahaz.

[II KIN. XXIII : 30-35; II CHRON. XXXVI : 1-4.]

1. JEHOAHAZ:

Son of Josiah and Hamutal, daughter of Jeremiah of Libnah.

Also called Shallum, in I CHRONICLES III : 15 and JEREMIAH XXII : 11.

Was made king by the people when he was 23 years old.

Reigned three months in Jerusalem.

Did evil in the sight of the Lord.

2. EGYPTIAN DOMINATION:

Jehoahaz deposed by Pharaoh-necho king of Egypt, who:

Carried him to Egypt, where he died. [See JER. XXII : 10-12.]

Placed Eliakim (brother of Jehoahaz) on the throne of Judah, changing his name to Jehoiakim.

Made Judah subject to Egypt, imposing a tribute of 100 talents of silver and a talent of gold.

TWENTY-FOURTH STUDY

THE KINGDOM OF JUDAH UNDER FOREIGN DOMINATION

[SECOND KINGS AND SECOND CHRONICLES]

Two great divisions mark the period of history covered in this study—that of the Egyptian, and that of the Babylonian, domination. During this period Judah retained the form and name of a separate kingdom, but was subject to foreign powers. Its kings occupied the throne only by permission and appointment of stronger potentates, who supervised them with severity. The overthrow of the Egyptian power by the king of Babylon was a step toward the fulfilment of prophecy in the destruction of Jerusalem and the Babylonian captivity.

A few details of the history of this period, gathered from accounts given in books of the prophets, are incorporated in this study.

[A] UNDER EGYPTIAN DOMINATION.

XVIII. The Reign of Jehoiakim.

[II KIN. XXIII : 34-XXIV : 6; II CHRON. XXXVI : 4-8.]

1. JEHOIAKIM:

Son of Josiah and Zebudah—half-brother of his predecessor, Jehoahaz. Placed on the throne by Pharaoh-necho, king of Egypt, who changed his name from Eliakim.

Began to reign when 25 years of age, and reigned 11 years in Jerusalem. Paid tribute to Pharaoh-necho, under whose command he taxed the people.

Did evil in the sight of the Lord, according to all his fathers had done. Was denounced by the prophet Jeremiah for his injustice, oppression, cruelty and avarice, with a prediction of his shameful death. [See JER. XXII : 13-19.]

2. THE LIFE OF THE PROPHET JEREMIAH THREATENED: [JER. XXVI.]

Because of his declarations of impending doom;
But saved through the influence of Ahikam.

3. JERUSALEM BESIEGED BY NEBUCHADNEZZAR, KING OF BABYLON. [See DAN. I : 1.]

In the third year of Jehoiakim's reign.

4. THE POWER OF EGYPT OVER JUDAH DESTROYED BY THE KING OF BABYLON.
[II KIN. XXIV : 7.]

As foretold by Jeremiah. [JER. XLVI : 13, &c.]

[B] UNDER BABYLONIAN DOMINATION.

5. JEHOIAKIM DELIVERED BY THE LORD INTO THE HAND OF NEBUCHADNEZZAR.
[DAN. I : 2.] WHO

Bound him with fetters to send him to Babylon.

But, changing his mind, restored him to the throne. [Evidenced by the fact that Jehoiakim reigned 11 years.]

Took to Babylon the vessels of the Temple and a number of the people, among whom were princes, including Daniel, Hananiah, Mishael and Azariah. [DAN. I, &c.]

6. THE RECHABITES AT JERUSALEM: [JER. XXXV.]

Their ancestry. [II KIN. X : 15; I CHRON. II : 55.]

Their coming to Jerusalem.

Their fidelity to the commandment of their forefathers, in contrast with the disobedience of the Jews.

The assurance of their preservation.

7. JEREMIAH'S PROPHECY: [JER. XXXVI.]

Written in a book by Baruch, in the fourth year of Jehoiakim.

Read by Baruch to the people, in the Temple, on a fast day.

Reported by Michaiah to the princes, who sent for Baruch to read it to them; influenced Jeremiah and Baruch to hide; and told the prophecy to the king.

Cut to pieces and burned by the king.

Rewritten by Baruch, at the dictation of Jeremiah, with added words.

8. REBELLION OF JEHOIAKIM AGAINST NEBUCHADNEZZAR.

After serving him three years.

9. JEHOIAKIM'S DEATH.

Predicted, in disgrace, by Jeremiah. [JER. XXII : 18, 19.]

XIX. The Reign of Jehoiachin—also called $\left\{ \begin{array}{l} \text{JECONIAH} \\ \text{[I CHRON. III : 16; JER. XXIV : 1.]} \\ \text{CONIAH} \\ \text{[JER. XXII : 24, 28.]} \end{array} \right.$

[II KIN. XXIV : 6-17; II CHRON. XXXVI : 8-10.]

1. JEHOIACHIN:

Son of Jehoiakim and Nehushta.

Began to reign when 18 [or 8] years of age, and reigned 3 months in Jerusalem as a vassal of Nebuchadnezzar.

Did evil in the sight of the Lord.

Carried captive to Babylon, and imprisoned 37 years—being finally released by Evil-merodach, then king of Babylon. [II KIN. xxv : 27; JER. LII : 31, &c.]

His line cut off from the throne. [JER. XXII : 24-30.]

2. JERUSALEM BESIEGED BY NEBUCHADNEZZAR, WHO:

Carried to Babylon:

King Jehoiachin and his mother, servants, princes and officers.

All the treasures of the Temple and the king's house.

10,000 captives, including all the men of might, craftsmen and smiths.

[NOTE.—This is known as "The Great Captivity."]

Cut to pieces all the vessels of gold made by Solomon for the Temple.

Made Zedekiah (whose former name was Mattaniah) king over the remnant at Jerusalem.

3. MESSAGE OF THE LORD SENT BY JEREMIAH TO THE CAPTIVES CARRIED TO BABYLON: [JER. XXIX.]

To increase and not diminish in the land of captivity.

To seek and pray for the peace of the city to which they were carried.

Because, after 70 years, the Lord would cause their return to their own land.

XX. The Reign of Zedekiah.

[II KIN. xxiv : 17-20, xxv : 1-26; II CHRON. xxxvi : 10-20.]

1. ZEDEKIAH:

Name changed from Mattaniah.

Brother of Jehoiakim, and uncle of Jehoiachin—his mother's name being Hamutal.

Placed on the throne by Nebuchadnezzar, when 21 years old, and reigned 11 years in Jerusalem.

Did evil in the sight of the Lord, like Jehoiakim.

Ignored the word of the Lord by the prophet Jeremiah.

Rebelled against the king of Babylon in violation of his oath. [EZEK. xvii : 11-17.]

2. GREAT WICKEDNESS OF THE PRIESTS AND THE PEOPLE:

Transgressing, after the abominations of the heathen.

Mocking and abusing messengers and prophets of the Lord.

Polluting the house of the Lord.

3. FALSE PROPHETS REFUTED BY JEREMIAH. [JER. XXVIII.]

4. ZEDEKIAH'S TREACHEROUS CORRESPONDENCE WITH EGYPT FOR HORSES AND PEOPLE. [EZEK. xvii : 11-17.]

5. IMPRISONMENT OF JEREMIAH BY ZEDEKIAH: [JER. XXXVII, XXXVIII.]

For prophesying the triumph of the Chaldeans.

6. SIEGE OF JERUSALEM BY NEBUCHADNEZZAR:

From the 9th to the 11th year of Zedekiah's reign.

Ending with the capture of Zedekiah and his sons, who tried to escape through a broken wall: the execution of Zedekiah's sons before his eyes; and the transportation of Zedekiah as a captive to Babylon, having his eyes put out.

Overthrow and Captivity of Judah—Through the Wrath of God.

Slaughter of young and old.

Those who escaped death (except the poor, who were left as vinedressers and husbandmen) carried to Babylon.

All the vessels and treasures of the Temple, king and princes taken to Babylon.

Destruction of the Temple, wall of Jerusalem and palaces of princes.

All in fulfilment of prophecy of Jeremiah. [JER. XXV : 9, 11, 12, XXVI : 6, 7, XXIX : 10.]

A long desolation of 70 years fulfilling the neglected law concerning Sabbathical years of rest. [LEV. XXV : 4, 5, XXVI : 34, 35, 43; II CHRON. XXXVI : 21.]

Gedaliah made Ruler of the Remnant of People left in the Land. [See next study.]

TWENTY-FIFTH STUDY

THE LAND OF JUDAH AND THE REMNANT
OF THE JEWS DURING THE TIME
OF THE CAPTIVITY

[II KINGS XXV: 12, 22-26; II CHRONICLES XXXVI: 21; JEREMIAH XXXIX-LII]

The brief account, given in Second KINGS xxv and Second CHRONICLES xxxvi, of the land of Judah and the Remnant of the Jews during the time of the Babylonian captivity, is supplemented by some historical facts in the book of JEREMIAH; and the latter are therefore incorporated in the review presented in this study.

Some of the people were left behind, to act as vinedressers and husbandmen, and their number was augmented by returning Jews from distant places in which they had been living. All of these, now remaining in the land after the transportation of the multitudes carried into foreign captivity, became known as "The Remnant." Over them a ruler was appointed by and held responsible to the Babylonian authority. An insurrection, involving the death of the local ruler, was followed by a time of civil warfare and lawlessness. Disobedience to the word of the Lord, as spoken by the prophet Jeremiah, was practiced in a flight of the Remnant to Egypt, and was severely punished in the events which involved the conquest of Egypt and the transportation of the Remnant to Babylon.

Peaceful Establishment.

The poor of the people left to be vinedressers and husbandmen. (II KIN. xxv : 12; JER. xxxix : 10, xl : 7, lii : 16.)

Gedaliah, the son of Ahikam, appointed ruler by Babylonian authority. [II KIN. xxv : 22; JER. xl : 11.]

Jeremiah the prophet: [JER. xxxix : 11-14, xl : 1-6.]

Released from prison.

Given his choice between going to Babylon and remaining in the land. Dwelling with Gedaliah.

Gedaliah's administration:

Exhorting the people to loyally accept their condition and live as subjects of Babylon—promising that it should be well with them.

[II KIN. xxv : 24.]

Dwelling at Mizpah, and directing the care of the land, as the servant of Babylon. [JER. xl : 10.]

The return of dispersed Jews from among the Moabites, Ammonites and Edomites, and their location under Gedaliah. [JER. xl : 11, 12.]

Insurrection of Ishmael, a Jewish Prince. [II KIN. xxv : 23-25; JER. xxxix : 13-xli : 16.]

Who:

Encouraged by the king of the Ammonites, with ten men treacherously murdered Gedaliah.

Killed Jews and Chaldeans, with Gedaliah, at Mizpah.

Killed seventy of a band of eighty mourners who were bringing offerings and incense to the Lord.

Cast the bodies of his victims into a pit.

Started with the residue of the people of Mizpah, including the daughters of Zedekiah, as captives, to the Ammonites.

Being overtaken and defeated by Jewish captains under Johanan, escaped with eight men to the Ammonites.

The Departure of the Remnant:

The Jewish captains under Johanan, son of Kareah,—having defeated Ishmael and retaken the captives, but fearing the Chaldeans on account of the murder of Gedaliah: requested Jeremiah to pray to the Lord for direction; and promised to do all that should be told them. [JER. xli : 16-xlii : 6.]

Jeremiah's advice: [JER. xlii : 7-22, xliii : 1-3.]

Given after ten days.

Forbidding the captains and the people to go to Egypt, under penalty of the Lord's wrath, and predicting that in the event of their going they should never again see their land.

Bringing upon him the accusation that he spoke falsely with the purpose of ensnaring the people into Babylonian captivity.

Rebellious flight of the people, under Johanan and the captains, to Egypt, because of their fear of the Chaldeans. [II KIN. xxv : 26; JER. xliii : 4-7.]

Punishment of the Remnant for their disobedience to the word of the Lord in going to Egypt. [As learned from the books of EZEKIEL and JEREMIAH, which tell of the conquest of Egypt by Nebuchadnezzar, and the departure of the Remnant of Jews to Babylon.]

The Desolation of the Land:

For seventy years. [II CHRON. xxxvi : 21—Counted from the Great Captivity, in the time of Jehoiachin.]

NOTE.

Features and results of the complete desolation of the land of Judah after the departure of the Remnant of the people, are indicated by utterances of the prophets and statements of contemporaneous historians. Tribal distinctions and possessions became obliterated: so that during the captivity, and after the restoration, the people were commonly known only as "Israelites" or "Jews," and not by tribal names. During this time of desolation the land was again occupied by the native nations which had been driven out, and it became the possession of successive foreign powers.

PART V

THE BOOKS OF DANIEL, EZRA,
NEHEMIAH, AND ESTHER

THE BOOKS OF DANIEL, EZRA, NEHEMIAH, AND ESTHER

The history contained in the book of DANIEL is considered, in these studies, before that in the books of EZRA, NEHEMIAH, and ESTHER, because it is first in chronological order, although the book itself is rightly placed, in the arrangement of the Bible, among the other prophets.

TWENTY-SIXTH STUDY

INCIDENTS OF THE BABYLONIAN
CAPTIVITY

[DANIEL, AND EXTRACTS FROM OTHER BOOKS]

I. UNDER THE CHALDEAN DOMINION.

1. In the Reign of Nebuchadnezzar.

Selection of young men of the captives, including princes, for special training at the Babylonian court. [DAN. I : 3-5.]

Daniel, Hananiah, Mishael and Azariah—having their names changed to Belteshazzar, Shadrach, Meshach and Abed-nego—living temperately and being physically perfect: surpassing all the court magicians and astrologers in wisdom and understanding. [DAN. I : 6-21.]

Daniel's interpretation of Nebuchadnezzar's dream of the image—explaining it as representing four successive kingdoms to be overthrown finally by the kingdom of God. [DAN. II.]

Nebuchadnezzar's image of gold, and the miraculous deliverance of Shadrach, Meshach and Abed-nego from a fiery furnace into which they were cast for refusing to worship the image—this inspiring the king's acknowledgment of their God. [DAN. III.]

NEBUCHADNEZZAR'S CONFESSION OF GOD'S KINGDOM—made after his experience among the beasts of the field, eating grass like the oxen, for seven times, in fulfilment of a dream interpreted by Daniel. [DAN. IV.]

2. In the Reign of Evil-merodach.

King Jehoiachin released from prison, treated with honor, and given a daily allowance. [II KIN. xxv : 27-30; JER. LII : 31, &c.]

3. In the Reign of Belshazzar.

Daniel's prophetic dream: [DAN. VII.]

Concerning four beasts coming up from the sea during a struggle of the four winds; thrones cast down before the Ancient of days sitting in judgment; and the Son of man coming in universal and everlasting dominion.

Interpreted as signifying four kings represented by the four beasts; the fourth king speaking against the Most High and wearing out the saints; the final Judgment, and the dominion of the Most High.

Daniel's vision of the ram and goat: [DAN. VIII.]

The ram with two horns, pushing westward, northward and southward—conquering all.

The he-goat from the west:

Having a notable horn between his eyes.

Overcoming the ram and stamping him to the ground.

Waxing great.

His horn broken and replaced by four others, out of one of which grew a small one.

Magnifying himself against the princes of the host.

Taking away the daily sacrifice.

Casting down the sanctuary.

The question of saints, as to how long sacrifice, sanctuary and host should be trodden down.

The vision interpreted:

By Gabriel;

As meaning that

The ram represented the kings of Media and Persia;

The goat represented the king of Grecia;

The horns of the goat represented four kingdoms standing out of the empire; and that in their latter time a mighty king of fierce countenance should arise and destroy—overthrow the mighty and holy, and oppose the Prince of princes, but be "broken without hand."

The vision closed for many days.

Belshazzar's feast: [DAN. V.]

The mysterious writing of a hand upon the wall.

Interpretation of the writing by Daniel, who was sent for at the queen's suggestion.

Significance of the writing—that God had numbered and finished the kingdom; that Belshazzar was weighed and found wanting; and that the kingdom was divided and given to the Medes and Persians.

Daniel decorated and proclaimed the third ruler in the kingdom.

Belshazzar slain and the kingdom taken by Darius the Median, in the night of the feast.

II. UNDER THE MEDO-PERSIAN DOMINION.

1. In the Reign of Darius.

Daniel:

Promoted above the princes. [DAN. VI : 1-3.]

The first of three presidents who were chief over 120 princes.

Being placed over the whole realm.

Because an excellent spirit was in him.

Conspired against by the presidents and princes: who vainly sought cause of complaint against him; inspired a royal decree that, under penalty of being cast into a den of lions, no man should for 30 days ask any petition of God or man except of the king; and compelled enforcement of the decree against Daniel. [DAN. VI: 4-15.]

Cast into a den of lions—the king expressing belief that God would deliver him; delivered by the angel of the Lord; and released by the king, who commanded that the conspirators and their families be cast into the den, where they were devoured. [DAN. VI: 16-24.]

The decree of king Darius: [DAN. VI: 25-28.]

Acknowledging God and His eternal dominion.

Commanding all his subjects to tremble and fear before God.

Daniel's supplication: [DAN. IX.]

Understanding from books the word of the Lord, by Jeremiah, that the desolation of Judah should continue 70 years;

Confessing the sin of his people, and the justice of the punishment brought upon them for forsaking the law of the Lord, who redeemed them from Egypt.

Acknowledging the righteousness of God.

Imploring the Lord to turn away His wrath and restore Jerusalem.

Answered by Gabriel:

Declaring that he was greatly beloved and given skill and understanding.

Announcing the periods covering the desolation, restoration, sealing up of vision and prophecy, advent and sacrifice of the Messiah, subsequent desolations, &c., through varied and troublesome times, until a final consummation.

2. In the Reign of Cyrus.

Prophetic vision of Daniel: [DAN. X, XI, XII.]

Given to him after he spent three weeks in mourning and fasting.

Declaring true things far off in time, concerning many political changes and mysteries of God's kingdom and judgment.

Not understood by Daniel; but shut and sealed, while "many run to and fro," and knowledge is increased, until "the time of the end."

The proclamation of Cyrus: [II CHRON. XXXVI: 22, 23; EZRA I: 1-4.]

That God had given him all the kingdoms of the earth and charged him to build the Temple at Jerusalem.

That all of the people of the Lord should return to Jerusalem and build the house of the Lord.

That the returning people should be helped by the men where they sojourned, with contributions of silver, gold, goods and beasts, beside the freewill offering for the House of God.

TWENTY-SEVENTH STUDY

THE RESTORATION OF THE JEWISH
NATION AND CHURCH

[EZRA, NEHEMIAH, AND ESTHER]

The books of EZRA and NEHEMIAH describe the restoration of the Jewish nation to its own land, and the rebuilding of Jerusalem and the Temple, by permission of king Cyrus, and with evidences of the goodwill and generosity of the people among whom the Israelites had been living during the long time of the captivity. Not all of the nation returned, however, but many remained "scattered abroad through all the provinces," becoming known as "the Jews of the Dispersion;" and an interesting piece of history concerning them is given in the book of ESTHER.

I. The Return to Judea.

BY AUTHORITY OF CYRUS, given in a proclamation. [See Twenty-sixth Study.]

UNDER THE LEADERSHIP OF ZERUBBABEL, otherwise called Sheshbazzar.

Who was appointed Tirshatha or Governor of Judea. [EZRA I : 8, II : 63, v : 14.]

With whom were associated Jeshua the high priest and nine chief fathers or elders. [EZRA I : 5, II : 2.]

A MULTITUDE:

Numbering 42,360, with 7,337 servants and maids, and including 200 singing men and women. [EZRA II : 1-65.]

Having 736 horses, 245 mules, 435 camels, 6,720 asses. [EZRA II : 66, 67.]

Locating in their several cities. [EZRA II : 70.]

Assembling, in the seventh month, at Jerusalem: [EZRA III : 1-7.]

Rebuilt the altar.

Celebrated the Feast of Tabernacles.

Re-established the regular course of sacrifices and feasts.

Arranged for material to rebuild the Temple.

II. The Temple:

REBUILT:

The foundation laid in the second month of the second year—with solemn services and amid mingled sounds of joy and weeping. [EZRA III : 8-13.]

The work of rebuilding:

Disturbed by adversaries in the land [EZRA IV] who
 Asked Zerubbabel and Jeshua for permission to build
 with them, and were refused.

Interfered with the work of the Jews.

Hired counsellors against them at court, through the
 reigns of Cyrus and Darius.

Wrote to Artaxerxes, in his reign, charging the builders
 with sedition.

The work stopped by command of Artaxerxes, under the
 charge of sedition. [EZRA IV : 7, &c.]

The work recommenced in the second year of Darius: [EZRA
 IV : 24-VI : 13.]

Under inspiration of the prophets Haggai and Zechariah.
 [HAG. I : 1; ZECH. I : 1.]

By authority of Darius, fulfilling the decree of Cyrus,
 and instructing his officers to aid.

The work completed in the sixth year of Darius. [EZRA VI:
 13-15.]

THE TEMPLE DEDICATED WITH GREAT SACRIFICE AND DEVOTION.
 [EZRA VI : 16-22.]

III. The Mission of Ezra. [EZRA VII-X.]

A descendant of Aaron, and a scribe versed in the law.

Going from Babylon to Jerusalem:

In the reign of Artaxerxes.

By permission of the king.

Accompanied by priests, Levites and others.

Charged with a royal commission.

Carrying silver and gold to purchase material for sacrifices and
 for the equipment of the Temple.

Authorized to appoint magistrates and judges, and to teach the
 people.

Leading a second caravan of the Jews to their own land.

Holding sacrifices, mourning over and reforming evils which he found
 in the land.

IV. The Administration of Nehemiah. [Book of NEHEMIAH.]

Nehemiah:

Son of Hachaliah, and cup-bearer to king Artaxerxes.

Received word by Hanani and other Jews that the people of Judea
 were in great affliction and reproach, and that the wall of
 Jerusalem remained broken.

Fasted and mourned for days, praying for mercy in the sight of
 the king.

Told the king, who asked him, the cause of his sadness.

Was granted a leave of absence by the king, and went to Jerusalem—conducted the work of rebuilding the walls and hanging the gates, though opposed by the plots of Sanballat, Tobiah, Geshem and others; instituted needed reforms; and made registers of genealogies.

The law read and explained by Ezra.

The Feast of Tabernacles observed, and the reading of the law continued through it; a solemn fast held; and a covenant made to walk according to the law given by the Lord to Moses.

The residences of the people fixed, and a population arranged for Jerusalem.

A second visit to Jerusalem made by Nehemiah, who corrected evils.

V. The Jews of the Dispersion.

Being the Jews who did not return to Judea after the captivity, and were "scattered abroad in all provinces." [EST. III : 8.]

Scripture references to them. [ISA. XI : 11, 12; EZEK. XXII : 15, XXXVI : 19; ZEPH. III : 10.]

Observing the laws and customs of their nation among themselves. [EST. III : 8.]

IN THE REIGN OF AHASUERUS. [The book of ESTHER.]

Plotted against by Haman, chief of the princes, who
Was revered by the king's servants.

Was ignored and offended by Mordecai—a Jew, of the Tribe of Benjamin, who held a position in the palace.

Appealed to king Ahasuerus against the Jews, charging that they violated the laws, and secured a decree for their destruction.

Was frustrated in his schemes by Mordecai and Esther.

Incurred the anger of the king.

Was hanged upon a scaffold which he intended for Mordecai.

Saved by the intercession of Esther, otherwise called Hadassah.

Daughter of Abihail, who was Mordecai's uncle.

Was made queen, in place of Vashti who was put away by Ahasuerus.

Directed by Mordecai, who: refused to honor Haman; persuaded Esther to appeal to the king in behalf of the people; had saved the king's life, and was rewarded with honor; and was promoted over the house of Haman.

Gave a banquet, at which she told the king of Haman's plot.

Induced the king to favor the Jews and grant them an order to defend themselves.

The Jews armed and victorious in defense against the slaughter authorized in the decree obtained by Haman—which decree, under the laws of the Medes and Persians, could not be recalled. The perpetual feast of Purim established.

PART VI

**THE POETICAL BOOKS AND PROPHETS
OF THE OLD TESTAMENT**

THE POETICAL BOOKS AND PROPHETS

The poetical books of the Old Testament are parts of the canon of Scripture of which no analysis can be attempted in this work. Descriptive and imaginative, constituting an important part of sacred literature and expounding great truths, they are the subjects of much discussion and many varying theories in the line of doctrinal interpretation. An analysis of the text can not be made without attempting interpretations which are entirely foreign to the scope and spirit of these studies. An intimate acquaintance with the other parts of Scripture will enable the student to draw much of value from these poetic books; and an exhaustive study of them should be made with the assistance, and in the light, of the valuable commentaries which have been made and may be easily obtained.

The prophets whose writings appear in the Old Testament were poets, historians and preachers. They were inspired men, through whom great revelations of truth were made. Some of those revelations related to events which were to occur in a future more or less remote; and some of them were interpretations of events and circumstances. So important and influential were the prophets that their names appear in close association with great incidents of history. Many of their prophetic utterances pointed to the advent and the life and work of the Saviour. An analysis of their writings is impossible in this work for the reason which precludes any such analysis of the poetical books. The attempt would involve doctrinal interpretations inconsistent with the purpose of these studies. Therefore, only such a schedule of the personality, time and association of each writer as may be gathered from the text of the Bible is here given.

TWENTY-EIGHTH STUDY

THE POETICAL BOOKS AND PROPHETS
OF THE OLD TESTAMENT

I. THE POETICAL BOOKS

1. Job.

DESCRIBING:

Job:

Living in the land of Uz. [I : 1.]

The greatest man of the East. [I : 3.]

Perfect and upright, fearing God and eschewing evil. [I : 1.]

Possessed of great wealth. [I : 3.]

Discussions between the Lord and Satan concerning Job. [I : 6-12,
II : 1-6.]

The affliction of Job in property, family and person. [I : 13-19,
II : 7, 8.]

The patience and faith of Job under trial. [I : 20-22, II : 9, 10.]

The visit of Eliphaz, Bildad and Zophar, to comfort Job.

Their sorrow. [II : 12.]

Seven days spent in silence. [II : 13.]

Job's complaints and the replies of his friends. [III-XXXI.]

Address of Elihu [XXXII-XXXVII] censuring Job because he was
righteous in his own eyes and justified himself rather than God;
and censuring the three friends because they condemned Job
without producing just reasons.

Speech of the Lord to Job out of the whirlwind. [XXXVIII-XLI.]

Job's confession of submission. [XLII : 1-6.]

The Lord's denunciation of the three friends for not speaking
right, commanding a sacrifice by them, and requiring Job to
pray for them. [XLII : 7-9.]

The restoration of Job when he prayed for his friends. [XLII : 10.]

The blessing, increased prosperity and long life of Job. [XLII : 11-17.]

2. The Book of Psalms.

3. The Writings of Solomon.

PROVERBS.

ECCLESIASTES (OR, THE PREACHER).

THE SONG OF SOLOMON.

II. THE PROPHETS

1. Isaiah.

Son of Amoz. [I : 1.]

Prophesied concerning Judah and Jerusalem in the days of Uzziah, Jotham, Ahaz and Hezekiah. [I : 1.]

Walked naked and barefoot for three years as a sign and wonder. [xx : 2-6.]

Comforted and encouraged Hezekiah and the people in time of siege. [xxxvii : 6, 7.]

Gave Hezekiah a message of respite from death, and a sign by the shadow on the dial. [xxxviii : 1-8.]

Reproved Hezekiah for showing his treasures to commissioners from Babylon. [xxxix.]

Was historian of the times of Uzziah and Hezekiah. [II CHRON. xxvi : 22, xxxii : 32.]

2. Jeremiah.

Son of Hilkiyah, of the priests in Anathoth, in the land of Benjamin. [I : 1.]

Prophesied from the thirteenth year of Josiah until the eleventh year of Zedekiah, and the captivity. [I : 2, 3.]

Conspired against for his prophecies. [xviii : 18-23.]

Was smitten and placed in the stocks. [xx : 1-3.]

Imprisoned by Zedekiah. [xxxii, xxxiii : 1.]

Released from prison by Nebuchadnezzar. [xxxix : 11-14.]

Carried to Egypt. [xliii : 5-7.]

Lamentations. [Book of LAMENTATIONS.]

3. Ezekiel.

A priest, son of Buzi, living in the land of the Chaldeans. [I : 3.]

Time of prophecy—commenced in “the fifth year of king Jehoiachin’s captivity” [I : 1, 2] and was also in the “twenty-seventh year.” [xxix : 17.]

4. Daniel. [See Twenty-sixth Study for history.]

5. Hosea.

Son of Beeri; prophesied in the days of kings Uzziah, Jotham, Ahaz and Hezekiah of Judah, and Jeroboam, son of Joash [Jeroboam II] of Israel. [I : 1.]

6. Joel.

Son of Pethuel. [I : 1.]

7. Amos.

A native of Tekoa. [I : 1.]

Herdman and gatherer of sycamore fruit. [I : 1, vii : 14.]

Prophesied in the days of Uzziah of Judah and Jeroboam son of Joash [Jeroboam II] of Israel. [I : 1.]

Forbidden by Amaziah, priest of Bethel, to prophesy in Israel. [VII : 10, &c.]

8. Obadiah.

Prophecy concerning Edom. [1.]

9. Jonah.

Also called Jonas. [ST. MATT. XII : 39.]

Son of Amittai. [I : 1.]

Of Gath-hepher. [II KIN. XIV : 25.]

Commissioned by the Lord to go to Nineveh and cry against it. [I : 2.]

Disobeyed and fled to Joppa, taking passage in a ship for Tarshish. [I : 3.]

Cast overboard by the mariners in a storm, and swallowed by a great fish for three days. [I : 1-17.]

His prayer and deliverance from the fish. [II.]

His second call from the Lord; his mission to Nineveh, and the repentance of the people. [III.]

Anger over the penitence of Nineveh and the mercy shown by the Lord, and reproof through the type of a gourd. [IV.]

10. Micah.

A Morasthite. [I : 1.]

Prophesied in the days of kings Jotham, Ahaz and Hezekiah. [I : 1.]

11. Nahum.

The Elkoshite. [I : 1.]

12. Habakkuk.

13. Zephaniah.

Son of Cushi. [I : 1.]

Prophesied in the days of king Josiah of Judah. [I : 1.]

14. Haggai.

Prophesied during the reign of Darius.

15. Zechariah.

Son of Berechiah and grandson of Iddo. [I : 1.]

Prophesied in the reign of Darius. [I : 1, VII : 1.]

16. Malachi.

TWENTY-NINTH STUDY

OLD TESTAMENT PROPHECIES CONCERNING OUR LORD JESUS CHRIST



There are many utterances in the books of the Old Testament which have direct reference to the incarnate life, the work and the dominion of our Lord Jesus Christ. And there are many others which are commonly understood as referring to Him, although their immediate application is more a matter of interpretation than of positive assertion. The analysis given in this study, although not exhaustive, refers to prophecies clearly intended to indicate facts concerning the Redeemer which are made manifest in the record of His life as given in the Gospels. A study of these is important before, and in connection with, the study of the Gospel narrative.

I. Our Lord Promised

To Adam, as "seed of the woman." [GEN. III : 15.]

As a blessing to all the earth, through Abraham. [GEN. XII : 3, XVIII : 18.—See ACTS III : 22-26.]

To Isaac. [GEN. XXVI : 4.]

To Jacob. [GEN. XXVIII : 14.]

To come of the Tribe of Judah. [GEN. XLIX : 10.]

Of the family of David. [JER. XXIII : 5.]

II. Prefigured by the Serpent of Brass. [NUM. XXI : 9. — See ST. JOHN III : 14, 15.]

III. Predicted by Balaam:

As "a Star out of Jacob, and a Sceptre out of Israel." [NUM. XXIV : 17.]

IV. Foretold by Moses:

As a prophet like unto himself. [DEUT. XVIII : 15, 18, 19.]

V. Designated as

Redeemer. [JOB XIX : 25.]

Wonderful.

Counsellor.

The Mighty God.

The Everlasting Father.

The Prince of Peace.

Root of Jesse. [ISA. XI : 10.]

Shepherd. [ISA. XL : 11.]

} [ISA. IX : 6.]

The Holy One of Israel. [ISA. XXIX : 19, XLIX : 7.]
 King. [ISA. XXXII : 1; JER. XXIII : 5.]
 King of Glory. [PSA. XXIV : 7-10.]
 Saviour—great. [ISA. XIX : 20.]
 Priest. [PSA. CX : 4.]
 The Rod of Strength. [PSA. CX : 2.]
 The Lord our Righteousness. [JER. XXIII : 6.]
 The Son of Man. [DAN. VII : 13.]
 The Messiah. [DAN. IX : 25, 26.]
 Ruler in Israel. [MICAH V : 2.]
 The Branch. [ZECH. VI : 12.]
 The Sun of Righteousness. [MAL. IV : 2.]
 Immanuel. [ISA. VII : 14.]

VI. Predictions Concerning

Priesthood. [PSA. CX : 4.]
 Mission. [II SAM. XXIII : 4; ISA. XI : 4, 11, XLII : 6, LXI : 1-3; EZEK. XXXVII : 24; ZECH. VI : 12, 13, XIII : 1; MAL. III : 2, 3.]
 Majesty and grace. [MAL. III : 1-3.]
 His sacrifice for the people. [DAN. IX : 26.]
 The proclamation of His advent. [ISA. XL : 3.]
 His birth:
 As a child—son of the human race. [ISA. IX : 6.]
 Of a virgin. [ISA. VII : 14.]
 At Bethlehem. [MICAH V : 2.]
 His triumphal entrance into Jerusalem. [ZECH. IX : 9.]
 His being rejected and despised. [ISA. LIH : 3.]
 His betrayal for thirty pieces of silver. [ZECH. XI : 12.]
 His Sufferings and Death. [ISA. L : 6, LIH.]
 His Resurrection. [PSA. XVI : 10; ISA. XXV : 8.]
 His Ascension. [PSA. LXVIII : 18.]
 His Kingdom:
 Throne to be established with justice and judgment. [ISA. IX : 7;
 ZECH. VI : 13.]
 Increase of government and peace to be without end. [ISA. IX : 7.]
 Universality of dominion. [PSA. II : 8, LXXII : 8, 11; DAN. VII : 27;
 ZECH. IX : 10.]

The New Testament

PART VII

THE GOSPEL ACCORDING TO ST. MAT- THEW, ST. MARK, ST. LUKE, AND ST. JOHN

THE GOSPEL

The Gospel history of the life of our Lord is given in the New Testament by four writers—Matthew, Mark, Luke, and John. Many of the incidents are related by two or more of these writers, while some are recorded by only one. The Church believes that the four evangelists wrote under Divine inspiration, but that the inspiration did not destroy nor eclipse their individuality. They wrote according to the impressions which the life and work of our Lord made upon them; and they evidently wrote from memory or from information given by eye-witnesses of scenes at which the writers themselves were not present. There is no systematic attempt at strict chronology in their writings, and therefore the same order of events does not appear in the four accounts. Except in a few instances, the exact TIME at which a particular event occurred is not regarded as a matter of importance, and in many cases the definite place is not indicated. Consequently, no analysis of this Gospel history can be presented with the claim that it is absolutely correct in the matter of chronology. A close and careful comparative examination of the four records, however, makes it possible to trace a fairly accurate order of sequence in the recorded events, and the numerous references to public feasts and other well-known occasions enable us to arrange an approximately correct schedule with regard to time. The order of arrangement which is followed in these studies is that upon which there is general agreement among Bible students, and it will be easily understood by those who carefully study and compare the different narratives.

THIRTIETH STUDY

THE GENEALOGY OF OUR LORD JESUS CHRIST

[ST. MATTHEW I: 1-16; ST. LUKE III: 23-38]

The preservation of genealogical records was a matter of great care among the Hebrews, and it is not surprising that two of the writers of the history of our Lord's incarnate life trace His descent through the generations of the past. Neither is it surprising that there are points of marked difference in the two tables which are given.

St. Matthew traces the genealogy of our Lord from Abraham, the "father of the faithful," in whom was founded the great nation through which the Messiah was to come, and in whom all families of the earth were to be blessed. From Abraham to David he gives the same line of ancestors as is given by St. Luke; but, in following the line from David onward, he traces it in a separate channel, following it through the kings—evidently in order to demonstrate the royal character of our Lord as heir to the throne of David. The names of three of the kings, in as many successive generations, are omitted in one group, as indicated by italic type in the accompanying chart; and the names of two others (also indicated by italic type) are omitted in another place. In the latter instance, the two omitted kings are brothers; and, as the genealogy of our Lord runs only through Jehoiakim, and not through Jehoahaz, the omission of Jehoahaz is readily understood. A definite explanation of the other omissions can not be made. There may have been errors in the transcription of records which were copied, or the evangelist may have purposely omitted those names for some reason understood by his early readers. It would seem that he probably omitted other names also, in later generations, inasmuch as his list from Zerubbabel to Joseph is considerably shorter than the one given by St. Luke. The fact that he divides his entire list into three groups of fourteen generations each, as marking the length of historic periods, gives some suggestion to the theory that, following the old custom of applying the title "father" to grandfathers and even great-grandfathers, as well as to immediate parents, he has omitted certain individuals of short life, in order to reckon time according to the average length of generations. While these and some other details present difficulties which have been the subjects of much discussion and conjecture, but which can not be definitely solved, the table as he gives it is of great value and importance.

St. Luke traces the genealogy of our Lord to Adam, to whom he reverently and significantly refers as "the son of God"—thus following the line of our Saviour's descent, and showing how essentially, as the "seed of woman," promised in the first day of sin, He is also the Son of the Eternal Father.

A difficulty which can not be easily explained lies in the apparent contradiction between St. Matthew and St. Luke with regard to the name of the father of Joseph. St. Matthew gives it as Jacob, while St. Luke states it as Heli. Different theories have been advanced in attempted solution of this difficulty. One of these theories suggests that one of the writers names the father of Mary, the mother of our Lord, reckoning Joseph as his adopted and legal, although not natural, son, because of the relation established by his marriage. This would also provide a table of lineal descent for our Lord through the family of Mary, his actual human parent. The theory is plausible, but can not be positively affirmed. We have no definite knowledge concerning the parentage of Mary.

The apparent contradiction with regard to the parentage of Salathiel, as given in the two tables, is explained by the fact that the line of royal descent from David, through the kings, was cut off in Jechonias, of the line of Solomon, and must therefore be traced from David through the line of Nathan. Jechonias having no children to inherit the throne, and Salathiel being the next heir, the latter would become the adopted or legal, although not natural, son of Jechonias. St. Matthew, therefore, speaks of him as the son of Jechonias, while St. Luke, tracing by direct descent, names him as the son of Neri.

From Zerubbabel the tables of descent are carried through the different lines of Abiud and Rhesa, two sons of Zerubbabel. And from this divergence arises one of the arguments supporting the theory that the two tables give, respectively, the genealogies of Joseph, the reputed father (ST. LUKE III : 23), and Mary, the actual mother, of our Lord.

THIRTY-FIRST STUDY

THE GOSPEL OF OUR LORD
JESUS CHRIST

I. JOHN THE BAPTIST—Forerunner or Herald.

1. The announcement of his birth [LUKE I : 5-25] to his parents.
His father being Zacharias:
A priest of the course of Abia.
Made dumb until after the birth of John, because of unbelief.
His prophecy. [LUKE I : 67-79.]
His mother being Elizabeth:
An Aaronite.
Cousin of the Virgin Mary. [LUKE I : 36.]
Visited by Mary, to whom she uttered a prophecy.
[LUKE I : 39-45.]
2. His birth. [LUKE I : 57, 58.]
3. Circumcision and name. [LUKE I : 13, 59-63.]
4. Growth in the deserts. [LUKE I : 80.]
5. Ministry. [MATT. III : 1-12; MARK I : 1-8; LUKE III : 1-18; JNO. I : 15-31.]
6. Imprisoned and beheaded—by Herod, on account of his sister-in-law Herodias, because John condemned their marriage. [MATT. IV : 12, XIV : 3-11; MARK I : 14, VI : 17-29; LUKE III : 19, 20.]

II. OUR LORD JESUS CHRIST.

I. His Advent.

1. Annunciation of his birth: [LUKE I : 26-56.]
By the angel Gabriel.
To the Virgin Mary { Espoused to Joseph, of the house
of David.
Visited her cousin Elizabeth.
Spoke, magnifying the Lord.
At Nazareth.
2. Conceived by the Holy Ghost. [MATT. I : 18-20; LUKE I : 35.]
3. Birth: [MATT. I : 18-25, II : 1; LUKE II : 1-7.]
Of the Virgin Mary.
At Bethlehem in Judea, whither Joseph and Mary had gone to be taxed.
In the days of Herod the king.

II. His Infancy.

1. Cradled in a manger at Bethlehem, because there was no room in the inn. [LUKE II : 7.]
2. Visited by shepherds [LUKE II : 8-20] who were watching their flocks by night; received an announcement of His birth from angels; and glorified and praised God.
3. Circumcision. [LUKE II : 21.]
4. Presentation in the Temple. [LUKE II : 22-38.]
The sacrifice offered.
Prophecies uttered by Simeon and Anna.
5. Visited by wise men from the east [MATT. II : 1-12] who saw and were guided by a star; inquired of Herod at Jerusalem; brought gifts to Jesus and worshipped Him; were warned of God to not return to Herod, and departed to their own country by another way.
6. Taken, with Mary, by Joseph into Egypt in a flight by night: [MATT. II : 13-18] Joseph being warned in a dream.
Herod seeking to destroy Jesus, and causing a massacre of children under two years of age.
7. Return from Egypt to Nazareth in Galilee. [MATT. II : 19-23; LUKE II : 39.]

III. His Preparatory Life. [Until about thirty years of age.]

1. Growth in stature, wisdom, and favor with God and man. [LUKE II : 40, 51, 52.]
2. Visit to Jerusalem at the age of twelve. [LUKE II : 41-50.]
Lost by Joseph and Mary, and found in the Temple.
His discussion with the doctors.
His declaration that He must be about His Father's business.
3. Home at Nazareth. [LUKE II : 51.]
4. Baptism by John. [MATT. III : 13-17; MARK I : 9-11; LUKE III : 21-23; JNO. I : 28-40.]
When our Lord was about 30 years of age.
At Bethabara, by the Jordan.
Saying that it was to "fulfil all righteousness."
The testimony of the Spirit of God in the form of a dove, and of a voice from heaven.
John's record, proclaiming Him "the Lamb of God."
[See NOTE.]
5. Fast and Temptation. [MATT. IV : 1-11; MARK I : 12, 13; LUKE IV : 1-13.]
Immediately after baptism.
Led by the Spirit into the wilderness.
Fasted forty days.
Tempted of the devil

To command that stones be made bread.
 To cast Himself from pinnacle of the Temple.
 To worship the devil.

Quoted Scripture in reply:

“Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God.”

[DEUT. VIII : 3.]

“Thou shalt not tempt the Lord thy God.” [DEUT. VI : 16.]

“Thou shalt worship the Lord thy God, and Him only shalt thou serve.” [DEUT. VI : 13, X : 20; JOSH. XXIV : 14; I SAM. VII : 3.]

Ministered to by angels.

6. First disciples: [JNO. I : 35-51.]

Andrew and another, disciples of John, who followed Him.

Simon, the son of Jona (brought by his brother Andrew), to whom Jesus gave the new name of Cephas, or Peter.

Philip, called by our Lord as He started to Galilee.

Nathanael, found and brought by Philip.

7. First miracle, at Cana. [JNO. II : 1-11.]

At a marriage attended by Jesus, His mother and His disciples.

Water changed by our Lord into wine.

Manifesting His glory, and establishing the belief of His disciples in Him.

8. Abode at Capernaum for a short time, with His mother, brethren and disciples. [JNO. II : 12.]

IV. His Public Ministry.

1. THE FIRST YEAR. [See Thirty-second Study.]

2. THE SECOND YEAR. [See Thirty-third Study.]

3. THE FIRST HALF OF THE THIRD YEAR. [See Thirty-fourth Study.]

4. THE SECOND HALF OF THE THIRD YEAR. [See Thirty-fifth Study.]

V. The Week of His Sufferings, Death and Burial. [See Thirty-sixth Study.]

VI. His Resurrection, Last Appearances and Ascension. [See Thirty-seventh Study.]

NOTE.

THE BAPTISM AND THE TEMPTATION OF OUR LORD.—Mark tells us that it was “immediately” after the baptism of Jesus that “the Spirit driveth Him into the wilderness.” Matthew, after his account of the baptism, says, “Then was Jesus led up of the Spirit into the wilderness to be tempted of the devil.” And Luke says that “Jesus, being full of the Holy Ghost, returned

from Jordan, and was led by the Spirit into the wilderness." These three records thus all indicate that the experience in the wilderness immediately followed the baptism. John follows his record of the descent of the Spirit upon Jesus at the time of the baptism with the statement that "the next day" the Baptist saw our Lord and pointed Him out to two of His own disciples, and then proceeds with an account of "the day following that," and of the marriage at Cana on "the third day." Reading these different records with care, we readily understand that John, who does not tell of the temptation in the wilderness, does not particularly describe the baptism either, but only refers to it in relating the "record" or testimony which John the Baptist gave concerning the manner in which the identity of Jesus had been demonstrated to him. It is evident that this testimony of the Baptist was given at a time subsequent to the temptation; and thus there is no contradiction between John and the other writers of the Gospel with regard to the sequence of events. We are merely to understand that "the next day" to which John refers was the next day after the Baptist gave his testimony to his disciples concerning the Spirit's indication of Jesus at the baptism, and not the next day after the baptism itself.

THIRTY-SECOND STUDY

THE FIRST YEAR OF OUR LORD'S PUBLIC MINISTRY

The Passover was an annual feast, and marked the beginning of a new year. Consequently, its celebrations mark the different years in the public ministry of our Lord. Three of them are definitely specified in the Gospel records with reference to that public ministry, and John speaks of another occasion, which none of the other writers of the Gospel mention, and which he names merely as "a feast of the Jews." (JNO. V : 1.) It is supposed that this was also a celebration of the Passover. Accepting it as such, the length of time covered by the public ministry of our Lord was three years. Three of the Passover feasts mark the beginning of those years, and the great Tragedy of the Crucifixion occurred at the time of the fourth.

I. The First Passover. [JNO. II : 12-III : 21.]

1. Attended at Jerusalem by our Lord, who went there from Capernaum.
2. The cleansing of the Temple by our Lord, who condemned the traders and money-changers.
3. The answer by our Lord to the demand of the Jews for His authority, and His prophecy of His death and resurrection.
4. Belief established in His name because of His miracles, although He "did not commit Himself unto them," as He "needed not that any should testify of man."
5. The visit of Nicodemus:
A ruler of the Jews, who came to Jesus by night.
Confessing our Lord to be "a teacher come from God."
Receiving instruction concerning: the new birth as a necessity for seeing the kingdom of God; the Divine plan for salvation, involving the love of the Father, the sacrifice of the Son, and the work of the Spirit; and the condemnation of unbelievers.

II. Retirement from Jerusalem into the Land of Judea. [JNO. III : 22-IV : 2.]

Where His disciples baptized more converts than John, though Jesus Himself baptized none.

III. Journey Through Samaria. [JNO. IV : 1-42.]

1. Leaving Judea to go to Galilee, upon hearing of the imprisonment of John the Baptist. [See Thirty-first Study.]

2. Conversation with woman of Samaria at Jacob's well, Sychar, and her report to the citizens.
3. Belief of the citizens of Sychar.
4. Abode in Sychar for two days.

IV. Ministry in Galilee.

1. RECEPTION IN GALILEE. [JNO. IV : 43-45.]
2. AT CANA—visited by a nobleman whose son was sick at Capernaum and was miraculously healed by our Lord. [JNO. IV : 46-54.]
3. A SABBATH IN THE SYNAGOGUE AT NAZARETH. [LUKE IV : 16-30.]
Reading and expounding the Scripture.
Proclaiming His mission.
Thrust out, and escaping death.
4. AT CAPERNAUM:
Arrival and dwelling there, in fulfilment of prophecy. [MATT. IV : 12-16; LUKE IV : 31; ISA. IX : 1, 2.]
Preaching, teaching and working miracles in the power of the Spirit. [MATT. IV : 17; MARK I : 14, 15. See LUKE IV : 14.]
Miraculous draught of fishes, and the calling of four disciples: Simon Peter and Andrew his brother, and James and John, the sons of Zebedee. [MATT. IV : 18-22; MARK I : 16-20; LUKE V : 1-11.]
On a Sabbath day:
A demoniac healed in the synagogue. [MARK I : 21-27; LUKE IV : 31-36.]
Simon's wife's mother healed of a fever. [MATT. VIII : 14, 15; MARK I : 29-31; LUKE IV : 38, 39.]
Many devils cast out and sick persons healed in the evening. [MATT. VIII : 16, 17; MARK I : 32, 34; LUKE IV : 40, 41.]
5. AN EARLY MORNING DEPARTURE INTO A DESERT PLACE FOR PRAYER. [MARK I : 35-38; LUKE IV : 42, 43.]
Followed by many who besought Him to remain with them.
His declaration to the people that He must preach to other cities.
6. TOUR OF GALILEE. [MATT. IV : 23-25; MARK I : 38-45; LUKE IV : 43, 44, v : 12-15.]
A leper healed in a certain city.
Great crowds of followers drawn by the report of miracles.
7. WITHDRAWAL TO A WILDERNESS FOR PRAYER. [LUKE V : 16.]
8. RETURN TO CAPERNAUM.
The cure of a man sick of the palsy. [MATT. IX : 1-8; MARK II : 1-12; LUKE V : 18-26.]

The call of Matthew, also named Levi. [MATT. IX : 9; MARK II : 14; LUKE V : 27, 28.]

A feast at Matthew's house. [MATT. IX : 10-17; MARK II : 14-22; LUKE V : 29-39.]

Our Lord criticised for eating with publicans and sinners.

His answer to the criticism.

Question of John's disciples, and our Lord's reply.

Parable of new wine in old bottles and new cloth in old garments.

The healing of the daughter of Jairus and of a woman who touched our Lord's garment. [MATT. IX : 18-25; MARK V : 22-43; LUKE VIII : 41-56.]

Sight given to two blind men. [MATT. IX : 27-31.]

A devil cast out of a dumb man, and our Lord charged by the Pharisees with casting out devils through the prince of devils. [MATT. IX : 32-34.]

THIRTY-THIRD STUDY

THE SECOND YEAR OF OUR LORD'S
PUBLIC MINISTRY

(At the Second Passover.)

I. THE SECOND PASSOVER, AND OUR LORD'S PRESENCE AT JERUSALEM.

[JNO. V. See NOTE.]

The healing of the infirm man at the pool of Bethesda on the Sabbath day.

The healed man censured by the Jews for carrying his bed on the Sabbath.

Persecution of Jesus by the Jews, who sought to slay Him because He had broken the Sabbath and said that God was His Father.

The answer of Jesus, declaring: His authority; the resurrection and the judgment to be executed by Him; the testimony of John, of the Father and of the Scriptures; and the accusation of Moses against them for not believing Him.

(Return to Galilee.)

II. DEPARTURE TO GALILEE.

1. Incident in the corn-fields: [MATT. XII : 1-8; MARK II : 23-28; LUKE VI : 1-5.]

“On the second Sabbath after the first.” [Generally interpreted as meaning the next one after that which followed the Passover.]

Teaching, in reply to the charge of the Jews, that “the Son of Man is Lord also of the Sabbath.”

2. The healing, on another Sabbath, in a synagogue, of a man with a withered hand. [MATT. XII : 9-13; MARK III : 1-5; LUKE VI : 6-10.]

3. Anger and conspiracy of the Pharisees with the Herodians against Jesus. [MATT. XII : 14; MARK III : 6; LUKE VI : 11.]

III. BY THE SEA. [MATT. XII : 15-21; MARK III : 7-12.]

Whither He withdrew on account of the conspiracy against Him.

Followed by great multitudes from Galilee and Judea.

Healing the afflicted.

Acknowledged even by unclean spirits.

IV. A NIGHT OF PRAYER ON A MOUNTAIN. [LUKE VI : 12.]

V. SELECTION OF TWELVE APOSTLES FROM AMONG THE DISCIPLES. [LUKE VI : 13.]

The Twelve: [MATT. X : 2-4; MARK III : 13-19; LUKE VI : 13-16.]

Simon	Peter	} Brothers.
Andrew		
James		} Brothers, sons of Zebedee.
John		

Philip.

Bartholomew.

Thomas.

Matthew.

James, the son of Alphaeus.

Lebbeus, surnamed Thaddeus—(Judas, brother of James).

Simon the Cananite, called Zelotes.

Judas Iscariot (the traitor).

Appointed in the morning after night spent by our Lord in prayer.

Given power against unclean spirits and to heal disease. [MATT. X : 1.]

VI. THE SERMON ON THE MOUNT. [MATT. V-VII; LUKE VI : 17-49.]

By our Lord, declaring the character and principles of His kingdom.

To the apostles just chosen, the whole company of the disciples, and a great multitude.

On a lower part or "plain" of the mountain on which He had spent the night in prayer, and where He had selected the apostles.

VII. RETURN TO CAPERNAUM. [MATT. VII : 28-VIII : 13; LUKE VII : 1-10.]

Followed by great multitudes who were impressed by His teaching.

Healing a leper on the way. [This, probably, was not the incident recorded by Mark (I : 40) and Luke (V : 12), although some consider it the same.]

Restoration of a Roman centurion's servant, and testimony to the centurion's faith.

VIII. A WIDOW'S SON RAISED FROM DEATH AT NAIN. [LUKE VII : 11-17.]

IX. MESSENGERS FROM JOHN THE BAPTIST. [MATT. XI : 1-6; LUKE VII : 19-23.]

Sent by the Baptist who was in prison.

Asking Jesus whether He was the One "who should come."

Receiving the answer of our Lord in reference to the proof given in the effects of His ministry.

X. TESTIMONY OF JESUS CONCERNING JOHN THE BAPTIST AND HIS OWN MISSION. [MATT. XI : 7-30; LUKE VII : 24-35.]

XI. THE FEET OF JESUS ANOINTED BY A WOMAN. [LUKE VII : 36-50.—See NOTE.]

While He was at supper in the house of a Pharisee.

Mental reflection of the Pharisee upon our Lord because the woman was a sinner.

Our Lord's remarks to the Pharisee, relating the parable of the two debtors.

The woman pardoned because of her faith.

XII. SECOND TOUR OF GALILEE. [LUKE VIII : 1-3.]

Preaching and showing the glad tidings of the kingdom of God, attended by the Twelve and certain women who had been healed.

1. The healing of a blind and dumb man who was possessed of a devil; and a controversy between the Pharisees and Jesus. [MATT. XII : 22-37; MARK III : 22-30; LUKE XI : 14-26.]
2. Reproof of the Pharisees for seeking a sign, and reference to Jonah's experience as a type of our Lord's burial. [MATT. XII : 38-45; LUKE XI : 16, 29-36.]
3. Visit of our Lord's mother and brethren, and His declaration concerning the relationship of those who do the Father's will. [MATT. XII : 46-50; MARK III : 31-35; LUKE VIII : 19-21.]
4. Jesus in the home of a Pharisee. [LUKE XI : 37-54.]
 At a meal to which He was invited.
 Criticised by the Pharisee for neglect of a ceremonial washing.
 Denunciation of Pharisees for hypocritical formalism.
 Endeavor of scribes and Pharisees to provoke Him into saying something by which they might accuse Him.
5. The disciples exhorted to avoid hypocrisy and fear. [LUKE XII.]
 Parables of the rich fool, the lilies of the field, a faithful steward, divided household, and the cloud and south wind.
 Promise of the kingdom.
6. Lesson concerning repentance. [LUKE XIII : 1-9.]
 Founded upon the fate of certain Galileans, and that of eighteen upon whom the tower of Siloam fell.
 Illustrated by parable of barren fig tree.
7. A woman healed of an infirmity of eighteen years. [LUKE XIII : 10-17.]
 In a synagogue, on a Sabbath.
 Indignation of the ruler of the synagogue.
 The reply of our Lord.
 Adversaries shamed and people rejoiced by the glorious works of Jesus.
8. Parables. [MATT. XIII; MARK IV : 1-34; LUKE VIII : 4-18.]
 The sower—told from a ship to a great multitude on the shore.
 Good seed and tares.
 Grain of mustard seed.
 Meal and leaven.
 Treasure hid in a field.

Pearl of great price.
 Net in the sea.
 Householder and his treasures.
 The candle.
 Mysterious growth of seed.

9. Unbelief of the people. [MATT. XIII : 53-58.]

XIII. A NIGHT VOYAGE ON THE SEA OF GALILEE. [MATT. VIII : 23-27; MARK IV : 35-41; LUKE VIII : 22-25.]

Departure of Jesus and His disciples at evening in a boat.
 A great storm.

Jesus awakened from sleep by His frightened disciples; calmed the wind and waves; rebuked the disciples for their lack of faith.

XIV. IN GADARA. [MATT. VIII : 28-34; MARK V : 1-20; LUKE VIII : 26-39.]

Devils cast out of maniacs among the tombs. [Matthew speaks of two maniacs, but Mark and Luke mention only one.]

The devils permitted to enter swine, which immediately plunged into the sea.

Our Lord besought by the people to depart.

The restored maniac — asked to remain with our Lord; was sent home; told what had been done for him.

XV. OUR LORD'S RETURN TO "HIS OWN CITY." [MATT. IX : 1; MARK VI : 1.]

XVI. THIRD TOUR OF GALILEE. [MATT. IX : 35.]

1. Compassion of our Lord for the multitude as sheep having no shepherd. [MATT. IX : 36; MARK VI : 34.]

2. The Twelve sent out by two and two among the lost of Israel. [MATT. X; MARK VI : 7-13; LUKE IX : 1-6.]

Casting out devils.

Healing diseases.

Preaching the kingdom.

3. The interest of king Herod in Jesus. [MATT. XIV : 1-12; MARK VI : 14-29; LUKE IX : 7-9.]

Being tetrarch of Galilee.

Having beheaded John the Baptist.

Hearing of the works of Jesus.

Thinking Jesus was the Baptist returned to life.

Desiring to see Jesus.

4. Return and report of the Twelve. [MARK VI : 30; LUKE IX : 10.]

5. Retirement of Jesus and His disciples to a desert place near Bethsaida. [MATT. XIV : 13; MARK VI : 31; LUKE IX : 10; JNO. VI : 1.]

[This Third Tour of Galilee, commencing in the second and extending into the third year of our Lord's public ministry, is concluded in the next Study.]

NOTES.

THE SECOND PASSOVER.—John is the only one of the writers of the Gospel who mentions the feast with which the beginning of this second year of our Lord's public ministry is marked, and he does not designate it by name, but merely calls it "a feast of the Jews." There are good reasons, however, for supposing it to have been the Passover; and upon its identity as such rests the division of the public ministry of our Lord into three years, as has been remarked in the introduction to the Thirty-second Study.

THE ANOINTING OF THE FEET OF JESUS.—Two entirely different incidents of the anointing of our Lord's feet are recorded, and these have points of such similarity that they are frequently regarded as the same. The careful reader will observe, however, that in the one recorded by Luke (vii : 36-50) and noticed in this study, the woman who did the anointing is designated only as "a sinner," and that as a sinner she was well known; while the woman mentioned in the other incident (recorded in *MATT. XXVI* : 6-13, *MARK XIV* : 3-9 and *JOHN XII* : 1-8,—to be noticed in our Thirty-sixth Study) was the sister of Lazarus and Martha. In attempting to consider the two incidents as one, entirely unwarranted reflections have been cast upon the character of the latter. Another point of distinction between the two incidents is to be noted in the fact that, in the first, the Pharisee who was the host at the supper criticised our Lord for permitting such an attention from one who was known to be a sinner; while, in the second, Judas Iscariot objected to what he considered an extravagance, and our Lord declared the virtue of the act as an anointing for His burial. The circumstances of the two incidents were entirely different—one occurring in the very midst of our Lord's public ministry, and the other having place among the closing events of His life. The fact that the name of the host in each instance was Simon is not strange when we remember that the name was a very common one.

THIRTY-FOURTH STUDY

THE FIRST HALF OF THE THIRD YEAR OF OUR LORD'S PUBLIC MINISTRY

The history of the third year of our Lord's public ministry is so full of events that it is divided into different parts for analysis in these studies. The first half of the year is considered in this study. As was noted at the conclusion of the Thirty-third Study, the Third Tour of Galilee, which commenced in the second year, extended into the first part of the third year. The Feast of the Passover, marking the beginning of the third year, occurred during the time of this tour; and John tells us (VI: 4) that it was when this feast was nigh that our Lord withdrew with His disciples into a desert place, where He miraculously fed the multitudes who there attended Him. On account of the interest to which Herod was excited in hearing about Jesus, our Lord departed from the scenes in which He was so well known; and, because of the schemes of the Jews to kill Him, He would not return to Judea, although it was a season at which it was His custom, after the practice of His people, to be at Jerusalem. (JNO. VII; 1.)

(Time of the Third Passover.—Jesus being in Galilee and surrounding regions.)

I. THIRD TOUR OF GALILEE—(continued.)

1. The Time of the Passover. [JNO. VI: 4.]

In the desert near Bethsaida. [See Thirty-third Study.]

To which Jesus and His disciples withdrew by ship.

Where He found the people assembled from many places.

Teaching and healing.

The miracle of feeding the multitude—5,000 men, beside women and children, fed from five loaves and two small fishes: twelve baskets of fragments remaining.

Impulse of the people to make Jesus a king.

The multitudes sent away, and the disciples departing in a ship.

Retirement of Jesus into a mountain for solitary prayer.

[See MATT. XIV: 13-23; MARK VI: 31-46; LUKE IX: 10-17; JNO. VI: 1-17.]

The storm on the sea at night: [MATT. XIV: 24-33; MARK VI: 47-52; JNO. VI: 16-21.]

The disciples in the ship frightened when they saw Jesus walking on the water.

Peter's lack of faith when attempting to walk on the waves.

The storm quieted by our Lord.

Jesus worshipped by those in the ship as the Son of God.

In the land of Genesaret. [MATT. XIV : 34-36; MARK VI : 53-56; JNO. VI : 22-65.]

Attended by people from many places, whose sick He healed.

Found at Capernaum by those who had seen His miracle in the desert, and to whom He preached concerning His true character and mission—reproving them for thinking only of the loaves and fishes.

2. Disaffection of the disciples. [JNO. VI : 66-71.]

Our Lord's question of the Twelve, whether they also would go away.

Peter's reply.

Statement of our Lord concerning Judas Iscariot.

3. Visit of the scribes and Pharisees from Jerusalem. [MATT. XV : 1-20; MARK VII : 1-23.]

Finding fault with our Lord and His disciples.

Denounced by Jesus for their transgressions and traditions.

II. IN THE COASTS OF TYRE AND SIDON. [MATT. XV : 21-28; MARK VII : 24-30.]

Where our Lord went after His discussion with the scribes and Pharisees.

Where He could not be concealed.

And where He was visited by a Syrophenician woman, who appealed to Him in behalf of her daughter, and whose prayer He answered because of her faith.

III. IN THE REGION OF DECAPOLIS. [MATT. XV : 29-38; MARK VII : 31-VIII : 9.]

Teaching great multitudes.

Healing a deaf man who also had an impediment in his speech, and many others.

Feeding four thousand from seven loaves and a few small fishes, and having seven baskets of fragments remaining from the feast.

IV. IN THE COASTS OF MAGDALA OR DALMANUTHA. [MATT. XV : 39, XVI : 1-4; MARK VIII : 10-12.]

Tempted by Pharisees and Sadducees who came asking for a sign from heaven.

Declaring that no sign should be given.

Again referring to the sign of Jonas, as in MATT. XII : 39-41.

V. ACROSS THE LAKE FROM MAGDALA. [MATT. XVI : 5-12; MARK VIII : 13-21.]

Exhortation to the disciples to beware of the leaven of the Pharisees and of Herod.

Failure of the disciples to understand.

VI. AT BETHSAIDA—restoration of sight to a blind man. [MARK VIII:22-26.]

VII. IN THE COASTS OF CESAREA PHILIPPI. [MATT. XVI : 13-28; MARK VIII : 27-IX : 1; LUKE IX : 18-27.]

Our Lord's question of the disciples as to the ideas of men concerning Him.

The answer of the disciples.

His question as to their own conviction.

Peter's reply:—"Thou art the Christ, the Son of the living God."

Our Lord's blessing upon Peter.

Prophecy of Jesus concerning His suffering, death and resurrection.

Objection and rebuke of Peter.

Admonition that those who would follow Jesus must deny themselves and bear the cross.

Prediction of the coming of the kingdom during the life of some there present.

VIII. THE TRANSFIGURATION OF CHRIST. [MATT. XVII : 1-13; MARK IX : 2-13; LUKE IX : 28-36.]

On a high mountain, whither He went to pray.

Accompanied by Peter, James and John.

His countenance altered and raiment made white.

Appearance of Moses and Elias, who talked with Jesus concerning His death.

Peter's proposition to make three tabernacles.

The cloud and voice from heaven.

Prostration of the disciples.

Our Lord's charge that no man should be told of the event.

His saying concerning Elias and John the Baptist.

IX. THE HEALING OF A YOUNG MAN WHO WAS POSSESSED OF A DEVIL. [MATT. XVII : 14-21; MARK IX : 14-29; LUKE IX : 37-42.]

On the day after the Transfiguration.

The disciples, to whom he had been brought, being unable to help him.

The devil cast out by our Lord in response to the appeal of the young man's father.

The disciples instructed that such evil spirits could not be overcome without fasting and prayer.

X. THE DISCIPLES AGAIN TOLD BY OUR LORD OF HIS COMING BETRAYAL, DEATH AND RESURRECTION. [MATT. XVII : 22, 23; MARK IX : 30-32; LUKE IX : 43-45.]

(Last Days in Galilee.)**XI. AT CAPERNAUM.**

Miraculous provision of tribute money: [MATT. XVII : 24-27.]

Peter having received the demand of the tax-collectors.

Jesus commanding Peter to catch a fish and use money found in its mouth.

Discussion concerning greatness: [MATT. XVIII; MARK IX : 33-50; LUKE IX : 46-50.]

Dispute among the disciples.

Reproof given by our Lord, in a lesson concerning humility, love, forgiveness and forbearance, and in the use of a little child as an example.

Parable of a king and his servants.

Doctrines of the kingdom.

XII. DEPARTURE FROM GALILEE: [JNO. VII : 2-10.]

To attend the Feast of Tabernacles.

After His brethren, who did not believe in Him but urged that He should show Himself to the world, had gone.

He, having waited for His time to come, going secretly.

(Visit to Jerusalem.)**XIII. JOURNEY TO JERUSALEM. [MATT. XIX : 1; MARK X : 1; LUKE IX : 51-X : 16.]**

Followed by a great multitude, among whom He wrought cures.

In Samaria:

Rejected by the Samaritans because He was going to Jerusalem.

Rebuke of James and John for proposing to call down fire upon the people.

Lessons to different persons who proposed to follow Him.

The sending forth of seventy, two by two, to preach and work miracles in every place which He would visit.

XIV. IN JERUSALEM.**1. At the Feast of Tabernacles: [JNO. VII : 10-VIII : 1.]**

Jesus sought by the Jews.

Murmuring of the people as to whether He was a good man.

Appearance of Jesus in the Temple in the midst of the feast:

Teaching there.

Astonishment of the people at His words.

Declaration of His doctrine concerning the will of the Father.

Charging the Jews with violating the law of Moses and desiring to kill Him.

Appealing for righteous judgment.

Declaration that they knew Him and whence He came.

The desire to take Jesus.

Belief of many of the people on Him.

Officers sent by the Pharisees and chief priests to take Him.

On the last and great day of the feast:

His proclamation that He was the Giver of the water of life—signifying the Holy Ghost.

Controversy among the people as to whether He was the Christ.

Return of the officers without Him:

Their report that never man spake like Him.

The charge of the Pharisees that the officers were deceived and the people cursed.

Argument of Nicodemus, that a man should be heard before being judged.

In the evening—the dispersion of the people to their homes, and the retirement of Jesus to the Mount of Olives.

2. The next day after the feast—Jesus being again in the Temple.

[Jno. viii.]

The woman taken in adultery:

Brought by the Pharisees to Jesus.

Forgiven by our Lord, after it was proved that her accusers were not without sin.

Discussion of our Lord with the Jews:

He declaring Himself to be the Light of the world.

The Pharisees charging that His record was not true.

His justification of His doctrine; declaration that knowledge of the truth makes free; and reply to their claim that they were the children of Abraham—expounding the doctrine of sin, denouncing them as children of the devil, charging them with purposing to kill Him, and proclaiming His existence before Abraham.

Attempt of the Jews to stone Jesus, and His escape.

THIRTY-FIFTH STUDY

THE SECOND HALF OF THE THIRD YEAR OF OUR LORD'S PUBLIC MINISTRY



The Feast of Dedication, which John mentions in the tenth chapter, and which is noted in this study, was instituted by Judas Maccabæus, and therefore is not described in the canon of the Old Testament, as its institution was after the writing of the books of the Old Testament. It was observed two months after the Feast of Tabernacles, and continued for eight days. Bible scholars believe that during the two months immediately following the Feast of Tabernacles noted in our last study, our Lord divided His time between Jerusalem and Bethany. The order of events as arranged in this study is that which is generally accepted. The gift of sight to the man born blind seems to have been in close connection with the Feast of Tabernacles.

(At Jerusalem and Bethany and beyond Jordan.)

I. SIGHT GIVEN TO A MAN BORN BLIND. [JNO. IX : 1-x : 21.]

A question:

Asked by the disciples, as to whose sin caused the blindness.

Answered by our Lord: That it was not because of sin, but to manifest the works of God: Jesus being the Light of the world.

The blind man anointed with clay, and sent to wash in the pool of Siloam—receiving sight.

Interest of the man's neighbors, who brought him to the Pharisees.

The man's story to the Pharisees, and his excommunication.

Belief of the man in Jesus, whom he worshipped.

Our Lord's declaration of His mission, denunciation of the Pharisees, and parable of the Good Shepherd.

Renewed division among the Jews in their opinion of our Lord.

II. THE RETURN OF THE SEVENTY. [LUKE X : 17-24.]

III. THE PARABLE OF THE GOOD SAMARITAN—told to a lawyer in interpretation of the law. [LUKE X : 25-37.]

IV. THE MEAL AT BETHANY WITH MARTHA AND MARY. [LUKE X : 38-42.]

Martha's complaint that her sister had left her to serve alone.

Our Lord's declaration that Mary had chosen the one thing needful in sitting at His feet to hear His word.

V. AT THE FEAST OF DEDICATION [JNO. X : 22-40.]

Jesus	{	Walking in Solomon's porch at the Temple, in Jerusalem.
		Importuned by the Jews for a declaration concerning His Messiahship.
	{	In reply {
		Reminding them of His former declarations.
		Referring to the testimony of His works.
		Telling of the unbelief of the Jews.
		Again speaking of Himself as a Shepherd, and of the safety of His sheep.

Attempt of the Jews to stone our Lord.

His question as to which of His good works was the cause of their enmity.

Their reply, charging Him with blasphemy.

His escape and departure.

VI. BEYOND JORDAN.

"In the place where John had baptized." [JNO. X : 39-42.]

Whither Jesus went after escaping from the Jews at the Feast of Dedication.

Many resorting unto Him.

Testimony of the people to the truth of all that John had said concerning Him.

The belief of many.

(Incidents, Parables and Miracles.)

[NOTE—The exact times and scenes of the incidents, parables and miracles in the following groups can not be definitely determined. The general understanding of Bible students and historians is that they occurred while our Lord was at Bethabara beyond Jordan, after the Feast of Dedication, and before the visit to Bethany noted in SECTION VII of this study.]

INCIDENTS:

1. Lesson concerning prayer. [LUKE XI : 1-13.]

Given in response to the request of a disciple.

Repeating the form given in the Sermon on the Mount.

[See MATT. VI : 9-13.]

Illustrated by parables.

2. At the house of a Pharisee. [LUKE XI : 37-54.]

Denunciation of hypocrisy and pride.

Attempt of Pharisees and scribes to provoke Him into cause for accusation.

3. Sermon to the people. [LUKE XII.]

PARABLES: [LUKE XI-XIII.]

1. The strong man keeping his palace.
2. The unclean spirit.
3. The lighted candle.

4. The rich fool.
5. The watchful servants.
6. The householder and the thief.
7. The fruitless fig tree.

MIRACLES: [LUKE XI-XIII.]

1. A devil cast out of a dumb man.
Wonder of the people.
Renewed charge that Jesus cast out devils through
Beelzebub.
2. A crippled woman healed.

(In Judea and Perea.)

VII. VISIT TO BETHANY. [JNO. XI : 1-53.]

A message concerning the sickness of Lazarus received by our Lord at Bethabara.

Determination of Jesus, after four days, to go to Bethany.

His reply to the expostulation of the disciples.

Interviews with Martha and Mary.

Declaration of Himself as the Resurrection and the Life.

Lazarus raised from the dead after four days.

The miracle witnessed by many Jews: many of whom believed on Jesus; but some of whom went and told the Pharisees.

(A council of chief priests and Pharisees held, at which Caiaphas, high priest, argued that Jesus should die, and a determination was formed to put our Lord to death.)

VIII. IN THE REGION OF EPHRAIM — into which our Lord went with His disciples after leaving Bethany. [JNO. XI : 54. — See NOTE, "Ephraim and Perea."]

IX. JOURNEY THROUGH PEREA. [See NOTE, "Ephraim and Perea."]

Jesus warned that Herod would kill Him, and His answer—signifying that He moved toward Jerusalem, and lamenting over that city. [LUKE XIII : 31-35.]

The healing of many sick, and the casting out of devils. [MATT. XIX : 2; LUKE XIII : 32.]

Incidents:

1. In the house of a Pharisee: [LUKE XIV : 1-24.]
Healing a man afflicted with dropsy.
Teaching humility.
2. A great multitude instructed concerning what His true followers must do. [LUKE XIV : 25-35.]
3. Murmuring of Pharisees because Jesus ate with sinners. [LUKE XV : 1, 2.]
4. Derisive Pharisees reproved. [LUKE XVI : 14-18.]

5. The multitudes instructed concerning offenses. [MATT. XVIII : 7-10.]
6. Ten lepers healed. [LUKE XVII : 11-19. — See NOTE, "Ephraim and Perea."]
7. Lesson concerning the coming of the kingdom of God. [LUKE XVII : 20-37.]
8. Doctrine concerning divorce. [MATT. XIX : 3-12; MARK X : 2-12.]
9. The blessing of little children. [MATT. XIX : 13-15; MARK X : 13-16; LUKE XVIII : 15-17.]
10. The doctrine of eternal life given in answer to the question of a rich young man. [MATT. XIX : 16-30; MARK X : 17-31; LUKE XVIII : 18-30.]

Parables:

1. The wedding feast. [LUKE XIV : 7-14.]
2. The great supper. [LUKE XIV : 15-24.]
3. The lost sheep. [MATT. XVIII : 12-14; LUKE XV : 3-7.]
4. The piece of silver. [LUKE XV : 8-10.]
5. The prodigal son. [LUKE XV : 11-32.]
6. The unjust steward. [LUKE XVI : 1-12.]
7. The rich man and Lazarus. [LUKE XVI : 19-31.]
8. The importunate widow and the unjust judge. [LUKE XVIII : 1-8.]
9. The Pharisee and the publican. [LUKE XVIII : 9-14.]
10. The laborers and the vineyard. [MATT. XX : 1-16.]

X. JOURNEY TOWARD JERUSALEM:

1. Private interview with disciples. [MATT. XX : 17-19; MARK X : 32-34; LUKE XVIII : 31-34.]
They being amazed that He should go to Jerusalem.
He taking them apart and warning them of what must happen to Him, and telling them that it was to be in fulfilment of prophecy.
2. The ambition of the sons of Zebedee. [MATT. XX : 20-28; MARK X : 35-45.]
They and their mother requesting prominence for them in the kingdom.
Indignation of the other disciples.
The lesson taught by our Lord.
3. At Jericho: [MATT. XX : 30-34; MARK X : 46-52; LUKE XIX : 1-27.]
Sight given to two blind men by the wayside.
At the house of the publican Zacchæus—the conversion of Zacchæus and the parable of the ten pounds.
4. Arrival at Bethany, six days before the Passover. [JNO. XII : 1. See NOTE.]

XI. THE SEARCH FOR JESUS IN JERUSALEM: [JNO. XI : 55-57.]

Many assembling for the Passover.

Interest centered in the question whether our Lord would come to the feast.

The chief priests and Pharisees arranging to arrest Him.

NOTES.

EPHRAIM AND PEREA.—The reference of JOHN XI: 54 indicates a wild and uncultivated region northeast of Jerusalem, and situated between the centers of population and the Jordan valley, as the place to which Jesus withdrew after the resurrection of Lazarus and when the Jews were plotting to kill Him. The time of His abode there can not be determined; but it can not have been long, because He was evidently beyond the Jordan, in Herod's territory, when the Pharisees warned Him that the king was seeking His death. (LUKE XIII : 31.) His remark (LUKE XIII : 33) that "it can not be that a prophet perish out of Jerusalem" shows His own definite purpose to have the sacrifice of Himself occur at Jerusalem; and His declaration that He "must walk to-day and to-morrow" indicates a progressive movement through at least two periods or stages before that sacrifice is accomplished. These periods or stages are generally understood as being through Perea, the country east of the Jordan, and then through Judea, from the Jordan to Jerusalem. Matthew, in XIX : 1, 2, and Mark, in X : 1, are understood as referring to the journey through Perea, with an omission of a large section of history given by Luke and John—the expression "coasts of Judea beyond Jordan" being used to designate territory not belonging to Judea, but bordering upon it on the farther side of the Jordan. To complete our understanding of this journey, it is only necessary to add that the reference of Luke (XVII : 11) to the passage of our Lord "through the midst of Samaria and Galilee" (at which time the ten lepers were cleansed) is generally supposed to indicate a brief detour, across the Jordan, and through the borders of the countries named.

THE ARRIVAL AT BETHANY.—The time of the arrival of our Lord at Bethany is stated by John (XII : 1) as "six days before the Passover." If we understand this to mean on the sixth day preceding that on which the feast was held, we must recognize it as the day before the Jewish Sabbath, and therefore on the day of the week which we call Friday. It happens, however, that such expressions in the Scriptures frequently count both the first and the last days in a given period: and some scholars hold the belief that the six days here mentioned include the Passover day also, and that the arrival at Bethany was on the Sabbath itself. The point is not material, and is here mentioned only to avoid a confusion of thought in reading different interpretations. One other matter to be noted, in counting days, is that all Jewish days commenced with sunset on the previous day. John immediately follows the record of our Lord's arrival at Bethany with an account of a supper which is also mentioned by Matthew and Mark; but a careful reading of the three accounts justifies the belief (supported by different authorities) that this supper was not on the day of His arrival, but at a later time, as noted in the Thirty-sixth Study, SECTION III, and that John simply omits any record of those intervening incidents, on other days, of which others tell.

THIRTY-SIXTH STUDY

THE WEEK OF OUR LORD'S SUFFERING, DEATH AND BURIAL



The history of the week of suffering is very full and impressive. For the sake of clearness in study, the present analysis designates the different days of the week by their present names, such as "Palm Sunday," "Monday," &c. In most instances a careful study of the Gospel narratives makes it easy to determine the days upon which the different incidents occurred; but in a few cases there is some division of opinion as to the exact days. In this study the arrangement of events, according to days and order of sequence, is that which is most generally accepted by Bible students.

As has been remarked in a note appended to the last previous study, the supper at the house of Simon the leper seems to have been on Tuesday evening. Some have interpreted John's account of that supper as indicating that it was held at the home of Lazarus, Martha and Mary; but Matthew and Mark both state that it was at the house of Simon. John does not name the place, and his use of the word "there" (xii : 2) seems to refer to Bethany, the village, and not to a particular house.

The Gospel narratives are entirely silent with regard to the actions and experiences of our Lord on Wednesday of this week. It is a tradition of the Church that He spent that day alone and in prayer. The present analysis assigns to the evening of that day the bargain which Judas Iscariot made with the priests to betray our Lord. Some scholars hold that the bargain was made on Tuesday evening; but it seems more reasonable to think, with many students of the sacred history, that it was an event of Wednesday evening. If, as we have reason to believe, the supper at the house of Simon the leper occurred on Tuesday evening, Judas was certainly not in Jerusalem at that time, but was in Bethany, several miles distant; and even though that supper had not then taken place, he would have had no good opportunity for such an absence as would have been required from the company of Jesus and the other disciples. Upon Wednesday, however, when our Lord and His disciples were probably separated, and when the disciples were not likely to be all together, he had an opportunity for his secret errand.

The events of Thursday and Friday were continuous, running through the intervening night. It is generally understood that it was about midnight when Jesus was led by the officers and multitude from Gethsemane to the palace of the high priest. The Jewish method of reckoning days from sunset to sunset would count the time at which our Lord came into Jerusalem from Bethany, and the time at which the supper in the upper room was eaten, as being upon different days—that supper, which was the Feast of the Passover, being thus considered by the Jews as upon the day which we call Friday.

I. PALM SUNDAY. [MATT. XXI: 1-11; MARK XI: 1-11; LUKE XIX: 29-44; JNO. XII: 12-19.]

1. Two disciples sent by our Lord (from Bethany) to Bethphage, to borrow an ass and colt.
2. ENTRANCE OF JESUS INTO JERUSALEM:
 In fulfilment of prophecy. [See ZECH. IX: 9]
 Riding on the colt.
 Attended by His disciples and great crowds of people.
 Amid the acclamations of the people, who:
 Cast their garments upon the ground in His path.
 Waved palm branches.
 Shouted hosannas.
 Hailed Him as King and Son of David.
 Cried, "Blessed is He that cometh in the name of the Lord!"
 Entering the Temple and looking "round about upon all things."
3. Our Lord's lamentation over Jerusalem.
4. Dismay of the Pharisees:
 Thinking that they could "prevail nothing," and that "the world was gone after Him."
 Protesting to Jesus against the demonstration in His honor.
 Answered by our Lord that "if these should hold their peace, the stones would immediately cry out."
5. Return of Jesus with the Twelve in the evening to Bethany.

II. MONDAY. [MATT. XXI: 12-17; MARK XI: 12-19; LUKE XIX: 45-48.]

1. From Bethany to Jerusalem.
2. The fig tree by the wayside—having leaves, but no fruit; being cursed by our Lord.
3. THE CLEANSING OF THE TEMPLE. [As in a former instance, for which see JNO. II: 13-17 and Thirty-second Study, Section I.]
4. Teaching in the Temple.
5. Return to Bethany in the evening.

III. TUESDAY. [MATT. XXI: 20-XXVI: 13; MARK XI: 20-XIV: 9; LUKE XX: 1-XXII: 2; JNO. XII: 2-9, 20-50.]

1. The fig tree's immediate death noticed by the disciples on the road to Jerusalem, and made the subject of a lesson by our Lord.
2. A DAY OF TEACHING IN THE TEMPLE:
 Controversy with the chief priests and scribes, who demanded the authority of Jesus.
 Plot of the Pharisees to entangle our Lord in His talk.
 Questions asked by the Pharisees, Herodians and Sadducees, and our Lord's answers.
 Our Lord's exposition of the law to a scribe.

Denunciation of the scribes and Pharisees for their hypocrisy.
 Repeated lamentation over Jerusalem, with a prediction of the
 destruction of the city and the Temple.

Parables:

The two sons and the vineyard.

The wicked husbandmen.

The marriage of a king's son.

The fig tree.

Praise for a poor widow who cast two mites, her whole living,
 into the treasury.

Interview with certain Greeks who were presented by Philip
 and Andrew.

Declaration of our Lord that the hour was come for Him and
 the Father's name to be glorified by His death, and that
 all men would be drawn to Him when He was lifted up.

3. Departure of our Lord from the Temple and into concealment from
 His enemies. [JNO. XII : 36.]

4. On the way to Bethany:

Reference of the disciples to the magnificence of the Temple.

Our Lord's repeated prediction of the Temple's destruction;
 description of His second coming and the final judgment;
 and parables of the faithful and unfaithful servants, the
 wise and foolish virgins, and the talents.

5. EVENING:

At Bethany—Jesus at supper at the house of Simon the leper.

His feet anointed by Mary, the sister of Lazarus and Martha.

Complaint of Judas Iscariot against extravagance.

Mary commended by our Lord as anointing Him for His
 burial.

At Jerusalem—A meeting for conspiracy against Jesus held
 at the house of Caiaphas, where it was also thought of
 putting Lazarus to death.

IV. WEDNESDAY. [MATT. XXVI:14-16; MARK XIV:10, 11; LUKE XXII: 3-6.

—See Introductory NOTE.]

Bargain made by Judas Iscariot with the chief priests to betray
 Jesus for thirty pieces of silver.

V. THURSDAY. [MATT. XXVI:17-58; MARK XIV:12-54; LUKE XXII:7-54;

JNO. XIII : 1-XVIII : 15.]

1. Peter and John sent into Jerusalem (from Bethany) to prepare for
 the feast:

Finding a house by a sign which Jesus gave them.

Arranging an upper room which was furnished and ready.

2. Our Lord and His disciples entering the city.

3. AT THE PASSOVER SUPPER:

Which was eaten by our Lord and the disciples in the appointed place.

The bread and wine used as emblems of our Lord's body and blood.

The wine not taken by our Lord until He should drink it new in the kingdom of the Father.

Dispute among the disciples as to who should be greatest in the kingdom.

The feet of the disciples washed, and a lesson in humility given, by our Lord.

Our Lord's announcement of His betrayal—the question of the disciples, "Who is it?" and the designation of Judas Iscariot.

The departure of Judas.

Our Lord's instructions, comforting words, promise of the Holy Spirit, and prayer.

A hymn sung.

Departure of Jesus and the disciples from the room and the city.

4. OUR LORD AND THE DISCIPLES ON THE WALK TO THE MOUNT OF OLIVES AND GARDEN OF GETHSEMANE:

Jesus—saying that all would be offended; declaring that the Shepherd would be smitten and the sheep scattered; and promising to rise again and go before them into Galilee.

Peter—declaring that he would not be offended; and being told by our Lord that he would deny Him three times before the cock crew twice.

All the disciples protesting that they would not deny Jesus, though they should die.

5. JESUS IN GETHSEMANE:

Withdrawing from the disciples, and placing Peter, James and John on watch.

Retiring alone to pray.

In agony of prayer:

Asking that, if possible, the cup might pass from Him; but that the Father's will, and not His own, be done.

His sweat as it were great drops of blood falling down to the ground.

Strengthened by an angel.

Repeatedly finding His three disciples asleep—arousing and reproving them, and at last taking them and the others with Him to meet the betrayer.

6. JESUS ARRESTED:

By a great multitude with swords and staves, sent by the chief priests and elders.

Being betrayed by Judas with a kiss.
 Asking that His disciples be allowed to depart.
 Rebuking Peter who drew a sword and cut off the ear of Malchus,
 a servant of the high priest, and restoring the ear.

7. JESUS LED TO THE HIGH PRIEST'S PALACE.

The disciples forsaking Him and fleeing. Peter following afar off.
 Followed by a young man robed in a linen cloth, who left the
 cloth and fled when hands were laid upon him.

VI. FRIDAY.

(A) The Trial of our Lord:

1. BETWEEN MIDNIGHT AND DAWN:

(I) Before Annas—a preliminary hearing, from which
 Jesus was sent bound to Caiaphas. [JNO. XVIII : 13,
 24. See NOTE, "The Trial of Jesus."]

(II) In the palace of Caiaphas: [MATT. XXVI : 57, 58, 69-
 75; MARK XIV : 53, 54, 66-72; LUKE XXII : 54-65;
 JNO. XVIII : 14-27.]

Jesus:

Examined by Caiaphas concerning His dis-
 ciples and His doctrine.

Answered that He had taught openly, and
 referred to His hearers for testimony.

Smitten by one of the officers for so speaking,
 and demanded reason for the blow.

Peter:

Having followed, and having been introduced
 by another disciple, waiting among the
 servants "to see the end."

Charged, by two maid-servants and a kins-
 man of Malchus, with being a disciple of
 Jesus.

Three times denying and finally swearing
 that he did not know Jesus.

Looked upon by our Lord, and remembering
 what He had said, before the cock crew.

Going out and weeping bitterly.

**2. BEFORE THE COUNCIL: [MATT. XXVI : 59-68, XXVII : 1; MARK
 XIV : 55-65, XV : 1; LUKE XXII : 66-71.]**

Time:—at dawn of the day.

False witnesses against Jesus sought, that He might be
 put to death.

Only two false witnesses found—they testifying that He
 had threatened to destroy and rebuild the Temple;
 but not agreeing in their testimony.

Jesus asked by Caiaphas why He did not reply to the witnesses.

Our Lord's silence under the question.

Jesus, when questioned by Caiaphas whether He was the Christ, affirming that He was, and that they should see Him "sitting on the right hand of power and coming in the clouds of heaven."

Caiaphas rending his clothes, charging Jesus with blasphemy, and asking the Council for a verdict.

Decision of the Council that our Lord should die.

Jesus spit upon, smitten, and blasphemously derided, and then bound and led to Pilate at the judgment hall.

3. BEFORE PONTIUS PILATE: [MATT. XXVII : 2, 11-14; MARK XV : 1, 2; LUKE XXIII : 1-7; JNO. XVIII : 28-39.]

Time:—early in the morning.

(I) The Jews:

Not entering into the judgment hall, lest they should be defiled for the feast.

Being asked by Pilate, who came out to meet them, what accusation they brought against Jesus.

Replying that our Lord was a malefactor, whom they brought to Pilate because it was not lawful for them to put Him to death.

Charging that Jesus perverted the nation, opposed Cæsar, and claimed to be king.

(II) Jesus:

Silent under the accusations of His enemies.

Taken into the hall by Pilate, who asked Him whether He claimed to be a king.

Explained to Pilate that His was the kingdom of truth.

(III) Pilate:

Asked Jesus, "What is truth?" and immediately went out to the accusers of our Lord.

Declared that he found no fault in Jesus, and proposed to release Him.

Was opposed by the priests and people, who cried that Jesus stirred up the people from Galilee to Jerusalem.

Hearing of Galilee, and ascertaining that Jesus belonged to Herod's jurisdiction, sent Him to Herod, who was then in Jerusalem.

4. BEFORE HEROD. [LUKE XXIII : 8-12.]

(I) The King:

Glad to see Jesus—having long hoped to see a miracle.

Questioned our Lord at length, but received no answer.

(II) Jesus:

Remaining silent while the chief priests and scribes vehemently accused Him.

Mocked by Herod and his men of war, arrayed in gorgeous robe, and sent back to Pilate, with whom Herod became reconciled.

5. AGAIN BEFORE PILATE. [MATT. XXVII : 15-26; MARK XV : 3-15; LUKE XXIII : 13-25; JNO. XVIII : 40-XIX : 16.]

Pilate:

Summoning the members of the Jewish Council again before him.

Knowing that the charge against Jesus was caused by the envy of the priests.

Desiring to save our Lord.

Influenced by an appeal from his wife to "have nothing to do with that just man," about whom she had been troubled in dreams.

Proposed to discharge Jesus, as a favor to the people, and according to a custom of releasing a prisoner in honor of the season.

Was thwarted in his purpose by the priests inspiring the people to demand the release of Barabbas, a robber and leader of sedition, and the crucifixion of Jesus.

Scourged Jesus, upon whom the soldiers placed a crown of thorns and a royal robe, smiting Him, and saying, "Hail, King of the Jews!"

Presented our Lord in the crown and robe before the people, saying, "Behold the man!" and repeating that he found no fault in Him.

Opposed by the priests and officers, who continued to demand that Jesus should die.

Again took Jesus into the judgment hall—asked our Lord if He did not know that he had power to crucify; and was told by Jesus that the power was from above, and that the greater guilt was upon the betrayer.

Once more sought to release Jesus, but was told by the Jews that if he did so he was not Cæsar's friend.

Called for water and washed his hands, declaring that he was innocent of the blood of Jesus, whom he called a "just person."

Was told by the Jews that the blood of Jesus should be upon them and their children.

Scourged Jesus and delivered Him to be crucified. [See NOTE, "The Scourging."]

Released Barabbas, as the Jews desired.

- (B) **Our Lord in the Hands of the Soldiers.** [MATT. XXVII:27-31; MARK XV : 16-20; JNO. XIX : 2-5.]

Crowned with thorns.

Arrayed in a royal robe. [See NOTE, "The Royal Robe."]

Spit upon.

Smitten.

Mocked with the words, "Hail, King of the Jews!"

- (C) **The Suicide of Judas** [MATT. XXVII : 3-10], who

Brought the thirty pieces of silver back to the chief priests and elders, saying that he had sinned in betraying the innocent blood.

Received the reply, "What is that to us? See thou to that."

Cast down the silver—which was afterward used in buying the Potter's Field, called the "Field of Blood," as a burial place for strangers.

Went out and hanged himself.

- (D) **The Crucifixion and Death of our Lord.** [MATT. XXVII : 31-56; MARK XV : 20-41; LUKE XXIII : 26-49; JNO. XIX : 16-37.]

1. Our Lord arrayed in His own garments and led away:

With two malefactors condemned to death.

Out of the city to a place called Calvary, or Golgotha—"the place of a skull."

Simon, a Cyrenian, being compelled to bear His cross.

Bewailed and lamented by women, whom He told to weep not for Him but for themselves and their children.

2. **THE CRUCIFIXION OF OUR LORD AT CALVARY:**

At the third hour.

Between the two malefactors.

While His mother and other women watched; the people stood beholding; the chief priests, rulers and others derided Him, calling upon Him to save Himself and come down from the cross if He was the Son of God, and saying, "He saved others, Himself He can not save"; the soldiers mocked Him, and divided His raiment among themselves.

Nails driven through His hands and His feet.

Vinegar offered to Him to drink.

A superscription placed on the cross; written by Pilate in Hebrew, Greek and Latin; saying that He was King of the Jews; objected to by the Jews, who asked Pilate to change it but were refused.

Railed on by one of the malefactors, and appealed to by the other, who rebuked the first and asked to be remembered by our Lord in His kingdom.

Sayings upon the cross:

“Father, forgive them, for they know not what they do.”

To the penitent malefactor:—“This day shalt thou be with me in Paradise.”

Commending His mother to the care of the beloved disciple.

“My God, My God, why hast Thou forsaken Me?”

“I thirst.”

“It is finished.”

“Father, into Thy hands I commend My spirit.”

3. THE DEATH OF JESUS:

Preceded by a darkness over all the land from the sixth to the ninth hour.

Accompanied by a great earthquake; the rending of the veil in the Temple; and the opening of graves.

Proved by the soldiers, who pierced His side with a spear, which brought forth blood and water.

4. The conviction of the centurion:—“Truly this was the Son of God!”

(E) **The Burial of the Body of our Lord.** [MATT. XXVII: 57-61; MARK XV: 42-47; LUKE XXIII: 50-56; JNO. XIX: 38-42.]

By Joseph of Arimathæa—a rich counsellor (who was secretly a disciple of Jesus), who went boldly to Pilate and asked for the body; and Nicodemus, who brought spices.

Wrapped in linen clothes with the spices.

In Joseph's new sepulchre in a garden.

While Mary Magdalene and Mary the mother of Joses watched.

The sepulchre being closed with a stone.

(F) **The Preparation of Spices and Ointments.** [LUKE XXIII: 56.]

VII. SATURDAY. [MATT. XXVII: 62-66; LUKE XXIII: 56.]

1. The friends and disciples of Jesus resting, because it was the Sabbath.

2. THE SEPULCHRE OF OUR LORD MADE SURE.

At the request of the chief priests and Pharisees.

By authority of Pilate.

The stone being sealed, and a watch being placed.

NOTES.

THE TRIAL OF JESUS.—John (xviii : 13) notes the fact that Annas was the father-in-law of Caiaphas; that the latter was high priest at the time; and that our Lord was first led to the former. The high priest recognized by the Roman government was appointed by that government, and was frequently changed according to the pleasure of the appointing power. Annas, we learn from authorities in Jewish history, was at this time regarded by the Jews as being really entitled to the office, although he had been deposed from it by the Romans. Consequently, while the action of Caiaphas was essential to an official recognition by Pontius Pilate, the Jews felt that a formal hearing before Annas was necessary. This seems to have been only a brief formality, however, and the real examination was conducted before Caiaphas, who, as John notes, had already given counsel that Jesus should be put to death. In the Jews themselves rested no power to carry a death sentence into execution. That power was reserved by the Romans. Jesus, therefore, after being condemned by the priests and rulers of His own nation, was taken, with a report of their verdict, to Pilate, the Roman governor.

THE SCOURGING.—It seems, from a close reading of the different narratives, that Jesus was twice scourged by Pilate—once during the examination made immediately after the first demand for His crucifixion, and again just before He was delivered over for crucifixion. It also appears that the insults of the Roman soldiers were commenced at the time of the first and continued at that of the second scourging.

THE ROYAL ROBE.—The robe in which the soldiers clothed our Lord was evidently intended as a mockery of royalty. Matthew speaks of it as being scarlet, and Mark and John call it purple. In view of what thus seems to be a contradiction, some commentators remind us that descriptions of color are indefinite in ancient writings, and that the terms "scarlet" and "purple" are often used interchangeably. Others suggest that a scarlet cloak, belonging to one of the soldiers, may have been used to represent the purple robe of royalty, and that Matthew describes the actual color while Mark and John indicate its significance.

THE RESURRECTION, LAST APPEARANCES, AND ASCENSION OF OUR LORD

I. The Day of Resurrection.

Being { The first day of the week, and the day following the Sabbath immediately after the crucifixion. [MATT. XXVIII : 1; MARK XVI : 1, 2; LUKE XXIV : 1.]
The "third day" foretold by our Lord. [LUKE XXIV : 6, 7.— See MATT. XVI : 21, XVII : 23, XX : 19; MARK VIII : 31, IX : 31; LUKE IX : 22.]

1. THE RESURRECTION. [MATT. XXVIII : 1-6.]

Very early, before the day dawned.

The stone rolled from the door of the sepulchre:

During a great earthquake;

By the angel of the Lord, who descended from heaven, with a countenance like lightning and raiment white as snow, and who sat upon the stone when he had moved it.

The keepers shaking with fear and becoming as dead men.

Our Lord rising from the dead. [As testified by the angel.]

2. THE VISIT OF WOMEN TO THE SEPULCHRE. [MATT. XXVIII : 1-8; MARK XVI : 1-8; LUKE XXIV : 1-10; JNO. XX : 1, 2.]

Mary Magdalene, Joanna, Mary the mother of James, Salome and others.

Very early in the morning, at the rising of the sun.

Carrying spices which they had prepared to anoint the body of Jesus.

Wondering who would roll away the stone; but finding that it was rolled away.

Entering the sepulchre, and seeing that the body of Jesus was not there.

Mary Magdalene running to tell Peter and John.

The other women:

Beholding the angel in the form of a young man, were frightened.

Were told by the angel to fear not, as he knew they sought Jesus, who was not there, but had risen as He said; and they should go and tell His disciples and Peter that He went before them into Galilee, where they should see Him as He said. [See MATT. XXVI : 32.]

Remembered the words of Jesus, and departed trembling and amazed, saying nothing to any man.

3. PETER AND JOHN AT THE SEPULCHRE. [LUKE XXIV : 12; JNO. XX : 2-10. Luke mentions Peter only. John mentions himself as "the other disciple whom Jesus loved."]

Mary Magdalene having told them, "They have taken away the Lord out of the sepulchre, and we know not where they have laid Him."

Running to the sepulchre.

John arriving first, stooping down, looking in, and seeing the linen clothes.

Peter, upon arrival, going in and finding the linen clothes and the folded head-napkin.

John then following Peter into the sepulchre.

Both returning home.

4. APPEARANCES OF JESUS:

- (I) TO MARY MAGDALENE [MARK XVI : 9-11; JNO. XX : 11-18],
WHO

Had returned to the sepulchre after telling Peter and John that the Lord had been taken away.

Was weeping by the sepulchre after Peter and John departed.

Saw two angels in white who asked why she wept.

Replied that the Lord was taken away, and she knew not where.

Turning, saw Jesus, whom she did not recognize and supposed to be the gardener.

Asked by Him why she wept, and replied, "Sir, if thou hast borne Him hence, tell me where thou hast laid Him, and I will take Him away."

Recognized Him when He spoke her name, and exclaimed, "Master!"

Was told by our Lord to touch Him not, as He was not yet ascended to the Father, and was sent by Him with a message to the disciples.

Went and told the disciples—her words seeming to them like idle tales.

- (II) TO THE OTHER WOMEN [MATT. XXVIII : 9, 10] WHO

Met Him after they left the sepulchre, and before they saw the disciples.

Were greeted by Him with the words "All hail!"

Held Him by the feet and worshipped Him.

Received from Him a repetition of the message which the angel had given.

- (III) TO SIMON PETER. [An interview not described in the Gospel, but mentioned in LUKE XXIV : 34 and I COR. XV : 5.]

(IV) TO CLEOPAS AND ANOTHER. [MARK XVI : 12; LUKE XXIV : 13-32.]

In the evening, as they walked to Emmaus talking of all that had happened.

Being joined by the Lord who drew near and went with them, their eyes being holden that they should not know Him; asked the subject of their conversation and cause of their sadness; reprov'd their slowness of heart to believe all that the prophets had foretold; expounded the Scriptures concerning Himself; accepted their invitation to tarry with them; revealed Himself to them in the breaking of bread as they sat at meat, and vanished.

(V) TO THE DISCIPLES ASSEMBLED IN JERUSALEM. [MARK XVI : 13-18; LUKE XXIV : 33-48; JNO. XX : 19-24.]

The doors being shut for fear of the Jews.

Thomas being absent.

Cleopas and his companion, entering, being told that the Lord was risen and had appeared unto Simon, and relating their interview with Him and how they had recognized Him in the breaking of bread.

JESUS

Appearing in their midst, whereupon they were frightened and thought they saw a spirit.

Asked them why they were troubled; and showed His hands and feet to prove that it was really Himself.

Asked them for meat, while they believed not for joy and wonder, and ate before them.

Upbraided them for lack of faith, and expounded the Scriptures concerning Himself.

Explained His death and resurrection that repentance and remission of sins should be preached among all nations beginning at Jerusalem.

Told them He would send the promise of the Father, but that they should tarry in Jerusalem until endued with power from on high.

Commissioned them to go into all the world and preach the Gospel to every creature.

Declared as signs that should attend belief: the casting out of devils, speaking with new tongues, handling serpents with safety, immunity from poison, healing the sick.

5. THE UNBELIEF OF THOMAS: [JNO. XX : 24, 25.]

When told by the others that they had seen the Lord.

Said that he would not believe unless he put his fingers into the print of the nails and thrust his hand into the side of our Lord.

II. The Forty Days Following the Resurrection: [See ACTS I : 3.]

During which time Jesus showed Himself alive by many infallible proofs, and spoke of the things pertaining to the kingdom of God.

APPEARANCES OF JESUS: [See Section I for His appearances on the Day of Resurrection.]

(I) SECOND TIME TO THE ASSEMBLED DISCIPLES: [JNO. XX : 26-29.]

Eight days after the first appearance to them.

Thomas, who was absent the first time, being now present.

Jesus coming when the doors were shut, and standing in their midst: greeting all, and offering Thomas the evidence he had asked.

The belief and confession of Thomas.

The words of Jesus concerning the belief of those not having seen.

(II) TO SEVEN DISCIPLES AT THE SEA OF TIBERIAS: [JNO. XXI : 1-23.]

Where they had spent a night in fishing.

JESUS

Appearing on the shore in the morning.

Revealing His identity by a miraculous draught of fishes.

Recognized by the disciples—Peter casting himself into the sea, and the others going to the land in a little ship.

Eating with them when they landed.

Three times asking Peter if he loved Him, and telling him to feed His sheep; and signifying by what death Peter should glorify God.

Answering Peter's question concerning John in words which were wrongly interpreted.

(III) TO THE DISCIPLES ON A MOUNTAIN IN GALILEE: [MATT. XXVIII : 16-20.]

Where Jesus had appointed them to meet Him [see MATT. XXVI : 32] and where they worshipped Him while some doubted.

JESUS

Declaring that His was all power in heaven and earth.

Again commanding them to teach all nations and baptize in the name of the Father, and of the Son, and of the Holy Ghost.

Promising His presence until the end of the world.

(IV) TO JAMES. [Not recorded in the Gospel, but mentioned in I COR. XV : 7.]

III. The Ascension: [MARK XVI : 19, 20; LUKE XXIV : 50-53; ACTS I : 2-12.]

Forty days after the Resurrection. [See ACTS I : 3.]

JESUS

Being with the assembled disciples in Jerusalem.

Repeating His command that they should not depart from Jerusalem until they received the promise of the Father, which they had heard from Him.

Explaining that, as John had baptized with water, they should be baptized with the Holy Ghost before many days.

Rebuking their desire to know whether the time had come for Him to restore the kingdom to Israel.

Promising them power when the Holy Ghost should come upon them, and telling them they were to be His witnesses in all the earth.

- Leading them out as far as to Bethany, where He lifted up His hands and blessed them, and was parted from them and carried up into heaven—a cloud receiving Him out of their sight.

THE DISCIPLES

Looking steadfastly toward heaven as He went up.

Addressed by two men in white apparel, who told them that Jesus should "so come in like manner" as they had seen Him go into heaven.

Worshipped Jesus.

Returned to Jerusalem with great joy.

Were continually in the Temple, praising and blessing God.

IV. The Unwritten Works of Jesus }
V. The Purpose of What is Written } [JNO. XX : 30, 31; XXI : 25.]

VI. The Certificate of the Gospel According to St. John. [JNO. XXI : 24.]

PART VIII

THE ACTS OF THE APOSTLES

THE ACTS OF THE APOSTLES

The fifth book of the New Testament, which is entitled "The Acts of the Apostles," contains the history of the fulfilment of the promise of the Father in the descent of the Holy Ghost, and an account of the results of that great gift in the diffusion of the Gospel. It does not give a full history of the lives and work of the apostles; and, indeed, after the brief mention which is made of them all in the list given in the first chapter, the most of them are dropped from notice. The real purpose of the book is to set forth the manner in which the Christian Church became established, first in Jerusalem and throughout the Holy Land, and then among the Gentiles.

THIRTY-EIGHTH STUDY

THE CHURCH IN THE TIME OF THE
APOSTLES



I. Introduction to the Book of the Acts of the Apostles. [ACTS I : 1-12.]

Addressed to Theophilus, for whom the author had written a history of the life of Jesus. [See LUKE I : 1-4.]

Telling of the forty days after our Lord's resurrection; the ascension of Jesus; and the return of the apostles from the scene of the ascension to Jerusalem.

Relating the command of Jesus that the apostles should wait at Jerusalem for the promise of the Father.

Explaining the reference of the promise to the baptism of the Holy Ghost and the enduement of power for the witness which they were to bear throughout the earth.

II. The Church at Jerusalem.

1. THE ASSEMBLY OF THE DISCIPLES. [ACTS I : 13-15.]

In an upper room.

The eleven apostles:—Peter, James, John, Andrew, Philip, Thomas, Bartholomew, Matthew, James the son of Alphaeus, Simon Zelotes, Judas the brother of James.

The women.

Mary, the mother of Jesus.

Our Lord's brethren.

A total number of 120—continuing with one accord in prayer.

2. MATTHIAS APPOINTED TO THE PLACE OF JUDAS. [ACTS I : 15-26.]

Peter's address to the assembly:—relating the position, iniquity and fall of Judas.

Two nominated—Joseph, called Barsabas and surnamed Justus; and Matthias.

Matthias chosen by lot, after prayer, and numbered with the eleven.

3. THE DESCENT OF THE HOLY GHOST. [ACTS II : 1-41.]

On the day of Pentecost, while the disciples were all with one accord in one place.

Accompanied by the sound of a rushing mighty wind—filling all the house.

Appearing like cloven tongues of fire upon the apostles.
 Filling them and giving them utterance in other tongues.
 Amazing the multitude, who

Heard of it;

Came together, heard their own languages, and were confounded.

Spoke one to another, some asking what it meant, and others charging that the apostles were full of new wine.

Explained by Peter, who

Declared it to be the fulfilment of Joel's prophecy. [See JOEL II : 28, &c.]

Preached concerning:—Jesus, crucified and raised from the dead; the apostolic witness; and the Holy Ghost now sent forth according to promise.

Exhorted them, when they asked what they must do, to repent, be baptized, and receive the Holy Ghost.

Many who gladly received Peter's word being then baptized.

Three thousand added to the disciples that day.

4. THE LIFE AND GROWTH OF THE CHURCH: [ACTS II : 42-47.]

Continuing steadfastly in the apostles' doctrine and fellowship, the breaking of bread, and prayers.

Impressing every soul with fear.

Showing signs and wonders wrought by the apostles.

Holding all things in common, selling possessions, and ministering to the need of each individual.

Continuing daily in the Temple.

Eating from house to house with gladness and singleness of heart.

Praising God.

Having favor with the people.

The Lord adding daily such as should be saved.

5. A MAN LAME FROM HIS BIRTH MIRACULOUSLY HEALED: [ACTS III.]

At the gate of the Temple called Beautiful—where he

Was daily laid to beg;

Asked alms of Peter and John.

By the name of Jesus, spoken by Peter, who

Took him by the right hand and lifted him up;

Preached to the people—concerning Jesus and the resurrection and calling for repentance.

6. PETER AND JOHN IMPRISONED: [ACTS IV : 1-22.]

By the priest, captain and Sadducees, who interrupted their teaching.

Because they taught the people and preached through Jesus the resurrection—5,000 of their hearers believing.

Kept in hold until the next day.

- Examined by the high priest, rulers, elders and scribes, as to the power and name by which they were acting.
 Declared salvation through Jesus, and that they could but speak the things which they had seen and heard.
 Dismissed with threats and warnings to not speak in the name of Jesus.
7. REPORT OF PETER AND JOHN TO THEIR OWN COMPANY: [ACTS IV : 23-31.]
 Telling what the chief priests and elders had said.
 The prayers of the disciples.
 The power of the Holy Ghost demonstrated.
8. THE COMMUNISM OF THE BELIEVERS: [ACTS IV : 32-37.]
 All being of one heart and one soul.
 Having all things in common.
 Joses, surnamed Barnabas, selling his land and giving the money to the apostles.
9. THE SIN AND DEATH OF ANANIAS AND SAPPHIRA: [ACTS V : 1-10.]
 Selling a possession and lying unto God when they kept back part of the price.
 Denounced by Peter, and falling dead.
10. INFLUENCE AND EFFECTS OF THE APOSTLES' MINISTRY: [ACTS V : 11-16.]
 Great fear falling upon those who heard.
 Multitudes of believers added.
 Others fearing to join them.
 The sick laid where the shadow of Peter might fall upon them.
 Many people healed, and unclean spirits cast out.
11. THE APOSTLES: [ACTS V : 17-42.]
 Imprisoned, and liberated by the angel of the Lord.
 Standing and teaching in the Temple.
 Rearrested:
 Arraigned before the council.
 Asked by the high priest if they had not been forbidden to teach.
 Peter replying that they must obey God rather than men, and declaring the exaltation of Jesus and the witness of the Holy Ghost.
 Released after Gamaliel's argument that if their work was not of God it would come to nought, and if of God it could not be overthrown; and after being beaten and again commanded to not speak in the name of Jesus.
 Rejoicing that they were counted worthy to suffer.
 Teaching and preaching daily in the Temple and in every house.

12. THE APPOINTMENT OF DEACONS. [ACTS VI : 1-7.]

Complaint of Grecian disciples, against the Hebrews, that their widows were neglected in the daily ministrations.

Proposition of the apostles to the multitude of disciples:

That seven men be appointed over the business, while the apostles devote themselves exclusively to prayer and the ministry of the word.

Acted upon in the selection and consecration of Stephen, Philip, Prochorus, Nicanor, Timon, Parmenas and Nicolas.

Great multiplication of disciples in Jerusalem.

Many priests being obedient to the faith.

13. WORK AND MARTYRDOM OF STEPHEN: [ACTS VI : 8-VIII : 2.]

Full of faith, doing great wonders and miracles.

Persecuted:

By Libertines, Cyrenians, Alexandrians, Cilicians and Asiatics,
Who, being unable to resist him in dispute, suborned men to charge him with blasphemy against Moses and God, and stirred up the people and officers against him.

Tried before the council, where

False witnesses appeared against him.

His face appeared like that of an angel.

The high priest asked him if the charges against him were true.

He:

Declared the truth in Jesus;

Cited Old Testament history and prophecy;

Charged his hearers with the sins of their fathers in resisting the Holy Ghost, and with the betrayal and murder of the Just One;

Was full of the Holy Ghost;

Looked steadfastly into heaven;

Saw the glory of God;

Testified that he saw the Son of Man standing on the right hand of God.

Was cast out of the city and stoned to death.

Was buried by devout men.

14. GREAT PERSECUTION: [ACTS VIII : 1, 3.]

Saul making havoc of the Church, and entering every house and committing men and women to prison.

III. Dispersion of the Church. [ACTS VIII : 1, 4.]

All except the apostles being, by the persecution, scattered abroad throughout Judea and Samaria, and everywhere preaching the word.

IV. In Samaria: [Acts VIII : 5-25.]**1. In the City of Samaria:**

Philip preaching Christ and working miracles.

Many believing and being baptized, among whom was Simon, a noted sorcerer.

Peter and John, sent by the apostles from Jerusalem, praying for the Samaritans and laying hands upon them that they might receive the Holy Ghost.

Simon:—offering money for power to convey the Holy Ghost; condemned by Peter; and asking for prayer.

2. The Gospel preached in many villages.**3. The return of the apostles to Jerusalem.**

THIRTY-NINTH STUDY

MISSIONARY WORK OF THE APOSTLES



The disciples, constituting the membership of the Christian Church, being dispersed from Jerusalem in consequence of the bitter persecution, went into many places where the effects of their lives and works are traced in the history of subsequent events. This study presents an analysis of missionary work performed by them and recorded in certain chapters of the ACTS OF THE APOSTLES. Incidental to this part of Scripture history is an account of the conversion and first Christian work of Saul of Tarsus, afterward known as Paul. The importance of this part of the record is apparent when studied in its relation to the great life-work of the apostle. While the missionary work considered in the present study was largely within the bounds of the Holy Land, we are impressed with the significance of the beginning of the work among the Gentiles.

I. Philip: [ACTS VIII : 26-40.]

Commanded by the angel of the Lord to go south by the road from Jerusalem to Gaza.

Being moved by the Spirit, ran to join an Ethiopian eunuch who had great authority under queen Candace; heard him reading prophecy in his chariot; explained the Scripture and preached Jesus to him; and baptized him when he professed his belief.

Passed through Azotus and went to Cesarea, preaching in all the cities.

II. Saul: [ACTS XXI : 39, XXII : 3; II COR. XI : 22; GAL. I : 14; PHIL. III : 5.]

A Jew:

Born in Tarsus, a city of Cilicia;

Circumcised on the eighth day;

Brought up in Jerusalem, at the feet of Gamaliel;

Taught according to the perfect manner of the law of the fathers;

A Hebrew of the Hebrews;

Of the Tribe of Benjamin;

A Pharisee;

Zealous in his religion.

A free-born citizen of Rome. [ACTS XXII : 25-28.]

A tent-maker, who supported himself by his trade after he became an apostle. [ACTS XVIII : 3, XX : 34; I COR. IV : 12; II COR. XI : 9, XII : 13, 14; I THESS. II : 9; II THESS. III : 8.]

A persecutor of the disciples: [ACTS VII : 58, VIII : 1, 3, IX : 1, 2.]
While yet a young man.

Caring for the clothes of those who stoned Stephen, and consenting to his death.

Making havoc of the Church at Jerusalem—entering every house, committing men and women to prison; breathing out threatenings and slaughter.

Going to Damascus, with authority from the high priest, to arrest and bind disciples.

CONVERSION: [ACTS IX : 1-22.]

Near Damascus.

Suddenly stricken down in a light from heaven.

Heard a voice saying, "Saul, Saul, why persecutest thou me?"

Asked, "Who art Thou, Lord?"

Was answered by the Lord, "I am Jesus whom thou persecutest: it is hard for thee to kick against the pricks."

Sent by the Lord into the city—blinded and led by the hand; not eating or drinking for three days.

Visited by a disciple named Ananias, who was told by the Lord to go to him, for he was a chosen vessel to bear the name of the Lord to the Gentiles; and who told him that he was to receive his sight and be filled with the Holy Ghost.

Received his sight and was baptized.

Preached Christ in the synagogues, amazing all who heard him.

Escape from Damascus: [ACTS IX : 23-25.]

When the Jews sought to kill him;

Being let down from the wall in a basket at night by the disciples.

Return to Jerusalem [ACTS IX : 26-29], where

Was feared by the disciples, who did not believe him a disciple.

Was taken to the apostles by Barnabas, who told of his conversion and preaching.

Associated with the apostles. [ACTS IX : 28.]

Spoke boldly in the name of Jesus, and disputed with the Grecians. [ACTS IX : 29.]

Was taken by the brethren to Cesarea and sent to Tarsus, when they knew that his life was in danger. [ACTS IX : 30.]

III. Rest of the Churches in Judea, Galilee and Samaria. [ACTS IX : 31.]

Being edified; walking in the fear of the Lord and the comfort of the Holy Ghost; and being multiplied.

IV. Peter.

Passing through all quarters. [ACTS IX : 32.]

AT LYDDA: [ACTS IX : 32-35.]

Visiting the saints.

Healing Æneas, in the name of the Lord Jesus—Æneas having kept his bed for eight years with the palsy.

Turning all the people to the Lord.

AT JOPPA: [ACTS IX : 36-x : 23.]

Whither he was called from Lydda by the disciples when Dorcas died.

Restoring Dorcas (Tabitha) to life:

She being a disciple who did great good.

He praying and calling upon her to arise.

Causing many to believe.

Tarrying many days with Simon, a tanner.

Having a vision:

While in a trance upon the house-top, where he went to pray at the sixth hour—being very hungry.

Seeing a vessel like a great sheet, descending from heaven and filled with all manner of beasts, creeping things and fowls.

Three times:

Hearing a voice telling him to rise, kill and eat;

Replying, "Not so, Lord, for I have never eaten anything that is common or unclean";

Being told, "What God hath cleansed, that call thou not common."

Doubted in himself what the vision should mean.

Was told by the Spirit that three men sought him, and that he should go with them, doubting nothing, as they were sent by the Spirit.

Received the men sent by Cornelius, who:

Was of Cesarea, a centurion of the Italian band, and a devout man who feared God, prayed, and gave much alms;

Was told in a vision by an angel of the Lord that his prayers and alms had come up for a memorial before God, and that he should send for Peter, who would tell him what to do.

Entertained the messengers overnight.

Went the next day to Cesarea.

AT CESAREA: [ACTS X : 23-48.]

Going with the messengers of Cornelius, accompanied by certain brethren from Joppa.

Received by Cornelius, who

Had called his kinsmen and near friends together;

Fell down at Peter's feet and worshipped him;

Was told by Peter, "Stand up; for I also am a man;"

Related his experience to Peter, and said they were all there to hear all that was commanded of God.

Preached to Cornelius and his friends:

The Holy Ghost falling upon them while he spoke.

The believers of the circumcision being surprised that the Gentiles also received the Holy Ghost.
 Commanded them to be baptized in the name of the Lord.
 Was urged to tarry certain days.

AT JERUSALEM:

After return from Cesarea: [ACTS XI : 1-18.]

Contended with by those of the circumcision for having gone to and eaten with the uncircumcised.

Related and expounded his vision and experience with Cornelius—causing them to glorify God for granting repentance unto life to the Gentiles.

Imprisoned: [ACTS XII : 1-17.]

By Herod, who killed James, the brother of John, with the sword, and apprehended Peter at Passover time and put him in prison to keep him until after Easter.

Delivered:

By the angel of the Lord, who led him through a gate which opened of its own accord.

Went to the house of Mary, the mother of Mark, where many were assembled in prayer.

His knock answered by Rhoda, who recognized his voice and ran in and told the company.

Being admitted, told of his deliverance.

V. Herod. [ACTS XII : 18-23.]

Commanding the execution of the keepers of the jail from which Peter was delivered.

Going from Jerusalem to Cesarea.

Celebrating peace with Tyre and Sidon.

Making an oration from the throne;

His voice hailed by the people as that of a god;

Smitten by an angel because he gave not God the glory;

Eaten of worms and dying.

VI. Travels of the Disciples who were Scattered from Jerusalem by the Persecution which Arose about Stephen. [ACTS XI : 19.]

As far as Phenice, Cyprus and Antioch.

Preaching the word to Jews only.

VII. At Antioch. [ACTS XI : 20-30; XII : 24, 25; XIII : 1-3.]

The Gospel preached to the Grecians by some of the disciples dispersed from Jerusalem.

A great number believing and turning to the Lord.

Barnabas:

Full of the Holy Ghost and faith;

Sent from the Church at Jerusalem—adding much people to the Lord;

Going to Tarsus, finding Saul, and taking him to Antioch.

The Church taught for a year by Barnabas and Saul.

The disciples first called Christians.

Prophets coming from Jerusalem.

Agabus prophesying a great dearth throughout the world.

A contribution for the relief of the brethren in Judea sent by the disciples and taken to the elders by Barnabas and Saul.

Barnabas and Saul:

Returning from Jerusalem;

Bringing John whose surname was Mark. [Nephew of Barnabas.

—See COL. IV : 10.]

Departed for special work:

By direction of the Holy Ghost, who called them;

Consecrated with fasting, prayer, and laying on of hands by certain prophets and teachers.

FORTIETH STUDY

MISSIONARY WORK OF PAUL AND
BARNABAS



The chapters of sacred history which are before us in this and the next three studies contain an account of the establishment of Christianity among the Gentiles. Paul's work was so largely the instrument by which that establishment was effected that a simple analysis naturally resolves itself into a record of his experiences and ministry. In the events covered by the present study, he and Barnabas were associated.

I. First Missionary Journey.

1. DEPARTING FROM ANTIOCH [in Syria] TO SELEUCIA. [ACTS XIII : 3, 4.]

Accompanied by John Mark, who remained with them as their minister until they arrived at Perga. [ACTS XIII : 5, 13.]

2. SAILING FROM SELEUCIA TO CYPRUS. [ACTS XIII : 4.]

3. ON THE ISLAND OF CYPRUS. [ACTS XIII : 4-12.]

At Salamis—preaching the word of God in the synagogues of the Jews.

Passing through the island to Paphos.

At Paphos:

Called by the deputy, Sergius Paulus, who was a prudent man; desired to hear the word of God; and believed and was astonished at the doctrine.

Finding Elymas—a Jew, named Bar-Jesus, a sorcerer:

Who was with the deputy and withstood them, seeking to turn the deputy from the faith;

Whom Paul denounced, and who was stricken with blindness.

(The name PAUL identified with Saul.)

4. FROM PAPHOS IN CYPRUS TO PERGA IN PAMPHYLIA:

Where John Mark departed from them and returned to Jerusalem. [ACTS XIII : 13.]

5. FROM PERGA TO ANTIOCH IN PISIDIA. [ACTS XIII : 14.]

6. AT ANTIOCH IN PISIDIA. [ACTS XIII : 14-52.]

In the synagogue on the Sabbath:

Invited by the rulers, after the reading of the Scriptures, to speak if they had anything to say.

Paul's sermon:

Reciting the history of the Jews;

Showing how Jesus came of David's line, was declared of John, crucified, buried and raised from the dead;

Preaching through Jesus the forgiveness of sins;

Warning and inviting his hearers.

The Gentiles beseeching them to preach again.

Exhorting Jews and proselytes, who followed them, to continue in the grace of God.

On the next Sabbath:

Almost the whole city assembled to hear the word of God.

The Jews filled with envy, contradicting and blaspheming.

Paul and Barnabas speaking boldly to the Gentiles after rejection by the Jews.

Gladness of the Gentiles, who glorified God.

Persecution of Paul and Barnabas, who were expelled from the coasts, shook the dust off their feet, and departed to Iconium.

Effects of their ministry—the disciples filled with joy and with the Holy Ghost.

7. FROM ANTIOCH IN PISIDIA TO ICONIUM. [ACTS XIII : 51.]

8. AT ICONIUM. [ACTS XIV : 1-7.]

Abiding for a long time.

So speaking in the synagogue that many of both Jews and Greeks believed.

The minds of the Gentiles affected against them by the unbelieving Jews.

Working signs and wonders.

The city divided, for and against them.

Warned of an assault by Gentiles and Jews, who combined to stone them.

Fleeing to Lystra and Derbe and the region round about, where they preached the Gospel.

9. AT LYSTRA. [ACTS XIV : 8-20.]

A lame man healed.

The people, thinking the apostles were gods:

Called Barnabas Jupiter, and Paul Mercurius.

The priests of Jupiter prepared to sacrifice to them with the people.

The apostles restrained them and declared the truth.

Paul stoned:

Under the influence of Jews from Antioch and Iconium, who persuaded the people.

Drawn out of the city under the supposition that he was dead.

Attended by the disciples until he rose up and entered the city, from which he departed the next day.

10. TOUR OF DERBE, LYSTRA, ICONIUM, ANTIOCH AND THROUGH PISIDIA. [ACTS XIV : 20-24.]

Preaching the Gospel;
Confirming and exhorting the disciples;
Ordaining elders in every Church;
Praying and fasting.

11. IN PAMPHYLIA. [ACTS XIV : 24-26.]

Perga—Preaching the word.
Attalia—Whence they sailed to Antioch.

12. SAILING TO ANTIOCH. [ACTS XIV : 26.]

II. At Antioch [in Syria]. [ACTS XIV : 26-xv : 3.]

“Whence they had been recommended to the grace of God for the work which they fulfilled.”

Where they reported to the assembled Church their journey and work, and how God had opened the door of faith to the Gentiles.

Abiding a long time with the disciples.

Having discussion and disputation with certain men who came from Judea and taught that there could be no salvation without circumcision.

Sent, with certain others, by the Church at Antioch, to Jerusalem, to lay the disputed question before the apostles and elders.

III. Journey from Antioch to Jerusalem. [ACTS xv : 3.]

Passing through Phenice and Samaria.
Declaring the conversion of the Gentiles.
Causing great joy unto all the brethren.

IV. At the Council in Jerusalem. [ACTS xv : 4-29.]

Paul and Barnabas—received by the Church, and declaring all things that God had done with them.

The necessity for circumcision urged by certain of the Pharisees.

Assembly of the apostles and elders:

Considering the matter.

Addressed by Peter and James, who argued for Christian liberty, and by Paul and Barnabas, who declared what God had wrought among the Gentiles by them.

Determining that circumcision was not to be insisted upon.

Prescribing regulations to be observed.

Sending the decision to Antioch in letters to the Gentile brethren and commending Paul and Barnabas.

Deputizing Judas Barsabas and Silas to accompany Paul and Barnabas.

V. At Antioch. [ACTS xv : 30-40.]

The epistle from Jerusalem delivered and read to the assembled multitude.

The brethren exhorted and confirmed by Judas and Silas.

Silas abiding there after the errand from Jerusalem was accomplished.

Paul and Barnabas:

Teaching and preaching.

Determining to visit every city in which they had preached.

Engaged in sharp contention—Barnabas determining to take John Mark; and Paul objecting, because Mark had departed from them in Pamphylia.

Separating:

Barnabas taking Mark, and sailing to Cyprus.

Paul choosing Silas, and departing with the recommendation of the brethren to the grace of God.

FORTY-FIRST STUDY

PAUL'S SECOND MISSIONARY JOURNEY



Paul

1. DEPARTING FROM ANTIOCH (in Syria) WITH SILAS. [ACTS XV : 40.]
2. PASSING THROUGH SYRIA AND CILICIA: [ACTS XV : 41.]
Confirming the churches.
3. AT DERBE AND LYSTRA. [ACTS XVI : 1-4.]
Paul taking Timotheus [Timothy], who
Was a disciple, well reported of by the brethren at Lystra and
Iconium—being the son of a Greek father and a Jewish woman
named Eunice [II TIM. I : 5] who believed.
Received the faith that was first in his grandmother Lois and his
mother. [II TIM. I : 5.]
Was ordained by the laying on of hands. [I TIM. IV : 14.]
4. PASSING THROUGH THE CITIES: [ACTS XVI : 4, 5.]
Delivering the decrees from Jerusalem. [See ACTS XV : 23-29.]
Noting the establishment of the churches in faith and their daily in-
crease in numbers.
5. GOING THROUGH PHRYGIA AND GALATIA. [ACTS XVI : 6.]
6. ARRIVING AT MYSIA: [ACTS XVI : 6-8.]
Being forbidden by the Holy Ghost to preach the word in Asia.
Assayed to go into Bithynia; but the Spirit suffered them not.
Passed by and went to Troas.
7. AT TROAS: [ACTS XVI : 8-10.]
A vision appearing to Paul of a man saying, "Come over into Mace-
donia and help us."
Understanding that the Lord called them to preach the Gospel in
Macedonia.
8. BY WAY OF SAMOTHRACIA AND NEAPOLIS TO PHILIPPI, A CHIEF CITY IN
MACEDONIA. [ACTS XVI : 11, 12.]
9. AT PHILIPPI: [ACTS XVI : 12-40.]
Abiding certain days.
Lodging in the house of Lydia:
A seller of purple, from Thyatira.
Whose heart was opened to the words of Paul, and who was
baptized with her household.

Followed, as they went to prayer, by a damsel:

Who was possessed of a spirit of divination and brought her masters great gain.

Who cried after the apostles.

From whom the spirit departed at the command of Paul.

Whose masters took Paul and Silas before the magistrates, charging them with troubling the city.

Beaten and cast into prison with their feet in the stocks.

Taken by the jailor into his own house when, at midnight, he

Was awakened by an earthquake.

Found the doors open and every one's bonds loosed.

Supposed the prisoners were fled, drew his sword, and would have killed himself.

Heard Paul say, "Do thyself no harm; for we are all here."

Asked Paul and Silas what he must do to be saved.

Believed on the Lord of whom they told, washed their stripes, fed them, and was baptized.

Received word from the magistrates that they should depart in peace.

Taken from the prison by the magistrates after Paul gave warning that they were Romans and had been beaten uncondemned.

Comforted the brethren in Lydia's house.

10. PASSING THROUGH AMPHIPOLIS AND APOLLONIA. [ACTS XVII : 1.]

11. AT THESSALONICA. [ACTS XVII : 1-10.]

Paul reasoning out of the Scriptures with the Jews in the synagogue on three Sabbaths.

Some of the Jews believing, with a multitude of devout Greeks and many chief women.

The unbelieving Jews, gathering a lewd company, assaulting the house of Jason, whom they took with certain brethren (when they did not find the apostles) to the rulers: charging Jason with having received those who turned the world upside down, opposed the decrees of Cæsar, and claimed Jesus as king.

Jason and the others allowed to go on security.

Paul and Silas sent away by night to Berea.

12. AT BEREÄ: [ACTS XVII : 10-15.]

Where the people were more noble than those in Thessalonica—receiving the word with readiness of mind, and searching the Scriptures daily.

Many believing.

Paul's preaching interfered with by Jews of Thessalonica who came and stirred up the people.

Paul immediately sent away by the brethren, and conducted to Athens, while Silas and Timotheus remained.

13. AT ATHENS: [ACTS XVII : 15-34.]

Paul:

Waiting for Silas and Timotheus, for whom he sent.

Having his spirit stirred by the idolatry of the city:

Disputed in the synagogue with the Jews and devout persons,
and in the market daily with those who met with him.Was encountered by Epicurean and Stoic philosophers who took
him to the Areopagus and asked for an account of his doctrine
of Jesus and the resurrection.Preached on Mars Hill [the Areopagus]—declaring the God whom
they did not know; and was interrupted when he spoke of
the resurrection of the dead—some of his hearers mocking,
and others saying they would hear him again.

Departed.

Dionysius the Areopagite, a woman named Damaris, and others,
believing.

14. AT CORINTH: [ACTS XVIII : 1-17.]

Paul:

Abiding and working with Aquila and his wife Priscilla,—tent-
makers: Jews lately from Rome, whence Claudius had ban-
ished their race.

Reasoning in the synagogue and persuading the Jews and Greeks.

Joined by Silas and Timotheus.

Separated himself from the synagogue:

When the Jews opposed him for testifying that Jesus was
Christ;Shook his raiment and said their blood should be upon their
own heads, and he would go to the Gentiles.

Taught in the house of Justus, close to the synagogue.

Many believing and being baptized.

Crispus, chief ruler of the synagogue, and all his house being
among the believers.Receiving a vision, was encouraged by the Lord, and prolonged his
stay a year and six months.

Insurrection made against Paul by the Jews, who

Took him to the judgment seat—when Gallio was deputy of Achaia.

Charged him with persuading men to worship God contrary to the
law.

Were driven away by Gallio, who would not judge of the matter.

Sosthenes, chief ruler of the synagogue, beaten by the Greeks before
the judgment seat.

15. SAILING WITH PRISCILLA AND AQUILA TO SYRIA: [ACTS XVIII : 18.]

Having his head shorn in Cenchrea because of a vow.

16. AT EPHESUS: [ACTS XVIII : 19-21.]

Reasoning with the Jews in the synagogue.

Declining an invitation to tarry a long time, because he must attend a feast at Jerusalem; but promising to return if God should so will.

Leaving Aquila and Priscilla, who instructed Apollos: [ACTS XVIII: 24-28.]

A Jew, born at Alexandria;

Eloquent, fervent, and mighty in the Scriptures;

Knowing only the baptism of John;

Speaking boldly in the synagogue;

To whom they expounded the way of God more perfectly;

Who was commended by the brethren to the disciples in Achaia, and mightily convinced the Jews, proving from the Scriptures that Jesus was Christ.

17. SAILING FROM EPHESUS

18. LANDING AT CESAREA

} On his way to Jerusalem. [ACTS XVIII : 21, 22.]

19. AT JERUSALEM: [ACTS XVIII : 22.]

Where he went up to salute the Church.

On the occasion of the feast of which he spoke at Ephesus. [ACTS XVIII : 21.]

20. AT ANTIOCH. [ACTS XVIII : 22, 23.]

Where he spent some time.

PAUL'S THIRD MISSIONARY JOURNEY AND LAST VISIT TO JERUSALEM



I. Paul's Third Missionary Journey.

1. DEPARTING FROM ANTIOCH. [ACTS XVIII : 23.]

2. THROUGH THE COUNTRY OF GALATIA AND PHRYGIA: [ACTS XVIII:
23-XIX : 1.]

Strengthening the disciples.

While Apollos was at Corinth. [See ACTS XVIII : 24-28 and Forty-
first Study.]

3. AT EPHEBUS: [ACTS XIX : 1-XX : 1.]

Instructing and laying his hands upon twelve disciples who re-
ceived the Holy Ghost and spoke with tongues and prophesied.

Speaking in the synagogue for three months, and then departing
from those who did not believe and who spoke evil of the
way.

Separating the disciples, and disputing daily in the school of Tyran-
nus:—continuing for two years, and causing all the Jews and
Greeks in Asia to hear the word of Jesus.

Healing the sick, whose handkerchiefs or aprons were brought to
him, and casting out devils.

His works profanely imitated by vagabond Jewish exorcists—
seven sons of Sceva, chief of the priests, being overcome by
a man in whom was an evil spirit.

Many believing, confessing, and burning their books of curious
arts.

Purposing to go through Macedonia and Achaia, to Jerusalem,
and thence to Rome—sending Timotheus and Erastus into
Macedonia.

Departing after an uproar:

Which was raised by Demetrius, a silversmith, because the
worship of Diana was in danger of being set at naught.

And in which

Paul's companions Gaius and Aristarchus were seized
and taken into the theatre;

Paul was prevented by the disciples from entering the
theatre;

Alexander was put forth to speak in his defense, but
 was prevented by a tumult lasting two hours;
 The town clerk appeased the tumult.

4. TOUR OF MACEDONIA: [ACTS XX : 1, 2.]
 "Giving them much exhortation."
5. IN GREECE: [ACTS XX : 2, 3.]
 Abiding three months.
 Changing his arrangement to sail for Syria, because the Jews laid
 wait for him.
6. RETURN THROUGH MACEDONIA. [ACTS XX : 3.]
7. SAILING FROM PHILIPPI TO TROAS: [ACTS XX : 6.]
 After the days of unleavened bread.
 The voyage being made in five days.
8. AT TROAS: [ACTS XX : 4-13.]
 Being there joined by Sopater, Aristarchus, Secundus, Gaius, Timo-
 theus, Tychicus and Trophimus, who had gone before him.
 Remaining seven days.
 Preaching to the disciples on the first day of the week:
 Continuing his speech until midnight, as he was to depart on
 the morrow.
 Restoring to life Eutychus, a young man who, sitting in a
 window, slept, fell and was killed.
 Departed afoot to Assos, sending his companions in a ship.
9. SAILING: [ACTS XX : 14-16.]
 From Assos, where he rejoined his companions;
 By way of MITYLENE, CHIOS, SAMOS and TROGYLLIUM;
 To MILETUS.
10. AT MILETUS: [ACTS XX : 17-38.]
 Bidding farewell to the Ephesian elders:
 Having sent for them.
 Recounting his own ministry.
 Telling them:
 He went bound in the Spirit unto Jerusalem, not knowing
 what should befall him.
 The Holy Ghost witnessed in every city that bonds and
 afflictions awaited him.
 They should see his face no more.
 Exhorting them.
 Kneeling down and praying with them.
 Accompanied by them to the ship.

11. SAILING FROM MILETUS, BY WAY OF COOS, RHODES AND PATARA (sighting CYPRUS), TO TYRE IN SYRIA. [ACTS XXI : 1-3.]
12. AT TYRE. [ACTS XXI : 3-6.]
 - Tarrying seven days.
 - Meeting disciples who
 - Tried to persuade Paul that he should not go to Jerusalem.
 - Accompanied him out of the city when he departed.
 - Kneeled with him and his company on the shore and prayed.
13. AT PTOLEMAIS—one day. [ACTS XXI : 7.]
14. AT CESAREA. [ACTS XXI : 8-14.]
 - Tarrying many days.
 - Abiding in the house of Philip the evangelist, whose four daughters prophesied.
 - Visited by the prophet Agabus, who
 - Came from Judea;
 - Bound his own hands and feet with Paul's girdle, saying that so should the Jews bind Paul and deliver him to the Gentiles.
 - Besought by his friends not to go to Jerusalem.
 - Testified that he was ready not only to be bound, but also to die at Jerusalem for the name of the Lord Jesus.
15. ACCOMPANIED TO JERUSALEM BY DISCIPLES, Who arranged for his lodging with an old disciple named Mnason, of Cyprus. [ACTS XXI : 15, 16.]

II. Paul's Last Visit to Jerusalem. [ACTS XXI : 17-XXIII : 11.]

1. WELCOMED BY THE BRETHREN.
2. IN CONSULTATION WITH JAMES AND THE ELDERS:
 - Declaring particularly what God had wrought among the Gentiles by his ministry;
 - Was advised:
 - While they glorified God for what they heard;
 - That he show the believing Jews his own zeal for the law, by joining and assisting four men who had taken a vow.
3. WAS SEIZED AND TAKEN FROM THE TEMPLE BY A MOB:
 - While purifying himself with the men who had taken a vow.
 - At the instigation of Jews from Asia, who charged him with taking Greeks into the Temple.
 - Rescued by soldiers who bound and took him to the castle.
 - Addressed the multitude from the stairs in his own defense, by permission of the chief captain.
 - Interrupted by a tumult when he told of his mission to the Gentiles.

Ordered into the castle, by the chief captain, who intended to have him scourged, but was afraid when learning that he was a Roman, and called the council of priests for the next day.

4. BEFORE THE COUNCIL:

Declared how he had lived in all good conscience before God.

Denounced Ananias, not knowing him to be the high priest, when the latter commanded that he be smitten on the mouth.

Announced that he was a Pharisee, called in question because of his hope in the resurrection of the dead.

Was taken by the soldiers to the castle, when he was in danger in the dissension between the Pharisees and Sadducees.

5. ENCOURAGED BY THE LORD, Who

Stood by him in the night; and

Told him:

To be of good cheer.

He should bear witness in Rome, as he had in Jerusalem.

FORTY-THIRD STUDY

THE MINISTRY OF PAUL AS A PRISONER

I. At Cesarea. [ACTS XXIII : 12-XXVI : 32.]

1. WHERE HE WAS SENT FROM JERUSALEM:

By the chief captain, Claudius Lydias, who
Was warned by Paul's nephew of a vow taken by forty
men to kill Paul.
Wrote a letter to Felix, the governor.

2. UNDER FELIX, who

Having heard the accusation against him, made by the orator
Tertullus, who came with the high priest and elders, and
answered by Paul;
Deferred judgment, saying that he would wait for Lydias to come.
Commanded a centurion to keep Paul, let him have liberty, and
forbid none of his acquaintance to minister unto him.
Had Paul speak to him and his wife Drusilla concerning the faith
in Christ.
Trembled under Paul's reasoning of righteousness, temperance and
judgment to come.
Said that he would call for Paul at a convenient season.
Kept Paul bound for two years:
Communing with him often.
Hoping that money would be given for his release.
Being willing to please the Jews.

3. UNDER PORCIUS FESTUS, who

Succeeded Felix as governor.
Saved Paul from a plot of the Jews to have him taken to Jeru-
salem: compelling his accusers to appear at Cesarea.
Heard the accusers and Paul's answer to them.
Granted Paul an appeal to Cæsar.
Declared Paul's case to king Agrippa, when the latter came with
Bernice to visit him.

4. BEFORE KING AGRIPPA, who

Having listened to the history of the case of Paul as given by
Festus,
Heard Paul in his own defense.

Said:

To Paul, "Almost thou persuadest me to be a Christian."

To Festus, "This man might have been set at liberty, if he had not appealed unto Cæsar."

II. On the Voyage to Rome. [ACTS XXVII : 1-XXVIII : 15.]

1. SAILING FROM CESAREA:

In a ship of Adramyttium.

Accompanied by Aristarchus.

With other prisoners.

Under command of Julius, a centurion of Augustus' band.

2. TOUCHING AT SIDON:

Where Julius gave him permission to visit his friends.

3. PASSING CYPRUS—with contrary winds.

4. AT MYRA—transferred to a ship of Alexandria.

5. SAILING:

By way of

CNIDUS

CRETE:

Passing SALMONE

Coming to FAIR HAVENS, near LASEA, where Paul advised tarrying, as a continuation of the voyage would be dangerous; but the centurion and master and owner of the ship decided to go on to Phenice for a more commodious winter harbor.

6. OVERTAKEN BY A TEMPESTUOUS WIND CALLED EUROCLYDON.

Undergirding the ship at the island of CLAUDA.

In many perils.

The ship's tackling cast away on the third day.

Paul exhorting:

After prolonged fasting.

Telling of a vision which said that he must appear before Cæsar, and that all the lives would be spared.

Predicting shipwreck.

7. SHIPWRECKED AT MELITA.

All escaping to land on boards and broken pieces of the ship.

The centurion saving the lives of the prisoners when the soldiers advised killing them.

Hospitably received by the barbarous people of the island.

Paul:

Casting a viper from his hand into a fire.

Causing the people to think he was a god, whom they had at first considered a murderer.

Healing the father of Publius, the chief man, who entertained them for three days; and also healing many who had diseases.

Remaining three months on the island.

8. SAILING FROM MELITA.

In a ship of Alexandria, whose sign was Castor and Pollux.

By way of SYRACUSE, where a stop was made for three days, and RHEGIUM;

To PUTEOLI, where Paul was invited to spend seven days with the brethren.

9. FROM PUTEOLI TO ROME—being met by certain brethren at Appii Forum and The Three Taverns.

III. At Rome. [ACTS XXVIII : 16-31.]

1. THE PRISONERS DELIVERED TO THE CAPTAIN OF THE GUARD.

2. PAUL

Allowed to dwell by himself under the charge of a soldier.

After three days called the chief of the Jews together.

Told them his history and appeal to Cæsar.

Was told by them that they had heard no harm of him, and was asked to tell them what he thought.

On an appointed day:

Expounded and testified the kingdom of God to many who came to his lodging—persuading them concerning Jesus: some of them believing.

Recited the prophecy of Esaias concerning those who would not believe.

Declared that salvation was sent to the Gentiles, who would hear it.

For two whole years:

Dwelt in his own hired house.

Received all who came to him.

Preached the kingdom of God.

Taught those things which concern the Lord Jesus Christ.

No man forbidding him.

PART IX

THE EPISTLES AND REVELATION

THE EPISTLES

The EPISTLES, which follow the book of the ACTS OF THE APOSTLES, are letters written to churches and individuals. The authors of many of these letters are indicated in the contents. The EPISTLES contain many utterances concerning faith and practice. They touch upon many matters which have been made the subjects of diverse and conflicting doctrinal theories. It is, therefore, impossible to frame a detailed analysis of these writings without such an arrangement or classification as would involve interpretations not warranted in a reliable and authentic rendering of the simple and undisputed text of the Scriptures. The brief analysis which is here given will aid the student in fixing in his mind the position occupied by these letters in the sacred volume, and will thus attain the simple object of this present work.

THE REVELATION

There has been great discussion as to the real significance of the symbolism employed in the book of REVELATION. Therefore the analysis contained in this work is confined to a few general facts which are definitely stated in the text. The object of these studies is simply to aid to a clear and comprehensive acquaintance with the Holy Scriptures, and not to expound or comment upon them. Interpretations and explanations can not be introduced; and, as in the case of the EPISTLES, without recourse to them an exhaustive analysis can not be undertaken.

FORTY-FOURTH STUDY

THE EPISTLES AND REVELATION



I. THE EPISTLES.

1. THE EPISTLE TO THE ROMANS.

Written from Corinthus, and sent by Phebe, servant of the church at Cenchrea. [Note appended to the epistle.]

Addressed to "all that be in Rome, beloved of God, called to be saints." [1 : 7.]

Indicating Paul as the author. [1 : 1.]

2. THE FIRST EPISTLE TO THE CORINTHIANS.

Written from Philippi, and sent by Stephanas, Fortunatus, Achaichus and Timotheus. [Note appended to the epistle.]

Addressed to "the Church of God which is at Corinth." [1 : 2.]

Indicating Paul as the author. [1 : 1.]

3. THE SECOND EPISTLE TO THE CORINTHIANS.

Written from Philippi, and sent by Titus and Lucas. [Note appended to the epistle.]

Addressed to "the Church of God which is at Corinth, with all the saints which are in Achaia." [1 : 1.]

Indicating Paul as the author. [1 : 1.]

4. THE EPISTLE TO THE GALATIANS.

Written from Rome. [Note appended to the epistle.]

Addressed to "the Churches of Galatia." [1 : 2.]

Indicating Paul as the author. [1 : 1.]

5. THE EPISTLE TO THE EPHESIANS.

Written from Rome, and sent by Tychicus. [Note appended to the epistle.]

Addressed to "the saints which are at Ephesus, and to the faithful in Christ Jesus." [1 : 1.]

Indicating Paul as the author. [1 : 1.]

6. THE EPISTLE TO THE PHILIPPIANS.

Written from Rome, and sent by Epaphroditus. [Note appended to the epistle.]

Addressed to "all the saints in Christ Jesus which are at Philippi, with the bishops and deacons." [1 : 1.]

With the salutation of Paul and Timotheus. [1 : 1.]

7. THE EPISTLE TO THE COLOSSIANS.

Written from Rome, and sent by Tychicus and Onesimus. [Note appended to the epistle.]

Addressed to "the saints and faithful brethren in Christ which are at Colosse. [I : 2.]

Indicating Paul as the author. [I : 1.]

8. THE FIRST EPISTLE TO THE THESSALONIANS.

Written from Athens. [Note appended to the epistle.]

Addressed to "the Church of the Thessalonians which is in God the Father and in the Lord Jesus Christ." [I : 1.]

With the salutation of Paul, Silvanus and Timotheus. [I : 1.]

9. THE SECOND EPISTLE TO THE THESSALONIANS.

Written from Athens. [Note appended to the epistle.]

Addressed to "the Church of the Thessalonians in God our Father and the Lord Jesus Christ." [I : 1.]

With the salutation of Paul, Silvanus and Timotheus. [I : 1.]

10. THE FIRST EPISTLE TO TIMOTHY.

Written from Laodicea. [Note appended to the epistle.]

Addressed to "Timothy, my own son in the faith." [I : 2.]

Indicating Paul as the author. [I : 1.]

11. THE SECOND EPISTLE TO TIMOTHY.

Written from Rome. [Note appended to the epistle.]

Addressed to "Timothy, my dearly beloved son." [I : 2.]

Indicating Paul as the author. [I : 1.]

12. THE EPISTLE TO TITUS.

Written from Nicopolis of Macedonia. [Note appended to the epistle.]

Addressed to "Titus, mine own son after the common faith." [I : 4.]

Indicating Paul as the author. [I : 1.]

13. THE EPISTLE TO PHILEMON.

Written from Rome, and sent by Onesimus. [Note appended to the epistle.]

Addressed to "Philemon, our dearly beloved, and fellow-laborer, and to our beloved Apphia, and Archippus our fellow-soldier, and to the Church in thy house." [I : 2.]

With the salutation of Paul and Timothy. [I : 1.]

14. THE EPISTLE TO THE HEBREWS.

Written from Italy, and sent by Timothy. [Note appended to the epistle.]

15. THE EPISTLE OF JAMES.

Addressed to "the twelve tribes which are scattered abroad." [1 : 1.]
 Indicating James as the author. [1 : 1.]

16. THE FIRST EPISTLE OF PETER.

Addressed to "the strangers scattered throughout Pontus, Galatia, Cappadocia, Asia and Bithynia." [1 : 1.]
 Indicating Peter as the author. [1 : 1.]

17. THE SECOND EPISTLE OF PETER.

Addressed to "them that have obtained like precious faith with us through the righteousness of God and our Saviour Jesus Christ." [1 : 1.]
 Indicating Peter as the author. [1 : 1.]

18. THE FIRST EPISTLE OF JOHN.

19. THE SECOND EPISTLE OF JOHN.

Addressed to "the elect lady and her children, whom I love in the truth." [1 : 1.]
 The author referred to as "the elder." [1 : 1.]

20. THE THIRD EPISTLE OF JOHN.

Addressed to "the well-beloved Gaius, whom I love in the truth." [1 : 1.]
 The author referred to as "the elder." [1 : 1.]

21. THE EPISTLE OF JUDE.

Addressed to "them that are sanctified by God the Father, and preserved in Jesus Christ, and called." [1.]
 Indicating Jude as the author. [1.]

II. THE REVELATION OF ST. JOHN THE DIVINE.

THE REVELATION OF JESUS CHRIST. [1 : 1.]

Which God gave unto Him.
 To show unto His servants things which must shortly come to pass.

SENT AND SIGNIFIED. [1:1, 2, 9, 10.]

By His angel.
 Unto His servant John.
 "A brother and companion in tribulation, and in the kingdom and patience of Jesus Christ."
 Who was in the Isle of Patmos, for the word of God and the testimony of Jesus Christ—being "in the Spirit on the Lord's day."
 And who bore record of the word of God, and of the testimony of Jesus Christ, and of all things that he saw.

WRITTEN IN A BOOK BY JOHN AND SENT BY HIM TO THE SEVEN CHURCHES
IN ASIA: [I : 11.]

Ephesus.

Smyrna.

Pergamos.

Thyatira.

Sardis.

Philadelphia.

Laodicea.

CLOSING WITH THE TESTIMONY OF JESUS AND THE PRAYER AND BENE-
DICTION OF THE WRITER. [XXII: 16-21.]

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GENERAL INDEX

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