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THE
BIBLE HAND-BOOK:

AN AID IN
THE STUDY OF THE WORD OF GOD,
AND A GUIDE TO
Its Treasures of Wisdom.

✓
BY W. W. DOWLING,

*Author of "The Lesson Helper" and "The Lesson Primer,"
Editor of the Christian Sunday-school Series.*

"Thou Wilt Guide Me by Thy Counsel."



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DEDICATION.

*To All who are Earnestly Searching the Bible, the Blessed
Volume of Inspiration, for the Hidden Treasures of Wisdom
and Grace, this Hand-Book is Respectfully Inscribed by*

THE AUTHOR.

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PREFACE.

THE BIBLE HAND-BOOK is designed as an Aid to the Systematic Study of the Word of God.

The Plan of the Work is simple, and will be readily comprehended on examination. It is sufficient here to say that a Preliminary Survey of the Blessed Volume has first been made, and the various Books of the two Grand Departments classified according to their subject-matter, after which each Book has been taken up in its proper order, and, preceded by a General View, its contents Analyzed and Arranged in lessons of convenient length for study and recitation.

To each lesson a few Questions have been appended, designed to test the knowledge of the student, and these, again, are followed by Seed Thoughts, which embrace the Leading Truths taught, and Practical Lessons to be remembered.

The material found in the Supplementary Sections has been gathered from various sources, and an effort made to bring within the compass of a few pages the substance of many large volumes.

In the Chronology of the Old Testament the Tables of Archbishop Usher have, in the main, been followed; and in the New Testament, those of Dr. Anderson. Though not free from objection and criticism, these are undoubtedly, on the whole, the most reliable that have ever been compiled.

Finally, if this Book should accomplish the mission upon which it is sent, those to whom it may come will love the Bible itself better, and it will daily become more and more "A Lamp unto Their Feet," guiding them in the Way that leads to that City which will be Eternally Lighted by the Glory of God and the Lamb.

W. W. D.

St. Louis, *January*, 1887.

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THE BIBLE HAND-BOOK.

THE BIBLE.

GENERAL OUTLINE.

I. **THE TITLE.**—The word “Bible” is from the Greek *Biblia*, and signifies **The Books**; or from *Biblos*, meaning **The Book**. It is the name given in the fourth century by Chrysostom to the collection of Sacred Writings. Before the adoption of this name the Bible was denominated **The Scriptures**, and **The Holy Scriptures**, by which titles it is still often and correctly called.

II. **THE PRE-EMINENCE.**—That which gives the Bible a pre-eminence above all other writings and makes it “The Book of Books” is, that it is **The Word of God**, and contains a revelation of his will concerning man.

III. **THE SOURCE.**—The Bible is of **Divine Origin**; it was “given by inspiration of God;” or “holy men of Old spake as they were moved by the Holy Spirit.”

IV. **THE AUTHORS.**—In the production of the Bible nearly **Forty Writers** were engaged; the first of whom was **Moses**, and the last **John**. The time occupied in its completion was more than **1500 years**.

V. **THE DIVISIONS.**—The Bible is divided into two great departments, called **The Old Testament**, and **The New Testament**. The Old Testament is sometimes called the **Jewish Scriptures**, and The New Testament, the **Christian Scriptures**.

VI. **THE AGES.**—The Bible recognizes **Three Dispensations**, or **Ages**: **The Patriarchal**, from Adam to Moses; **The Jewish**,

from Moses to Christ: The Christian, from Christ to the end of time.

VII. THE TRANSLATIONS.—The Old Testament was originally written, partly in Hebrew and partly in Chaldaic; and the New Testament in Hellenistic, or Hebraizing Greek. They have been translated, wholly or in part, into all prominent languages of earth. The English versions most used in our times are The Authorized Version, made by order of King James, of England, in 1607-1610, and The Revised Version, by eminent European and American scholars, completed in 1885.

VIII. THE DESIGN.—The leading purpose or design of the Bible is to reveal to us God as our Great Creator, and the Lord Jesus Christ as our Divine Redeemer, and to guide us in the way to Our Heavenly Home.

TEST QUESTIONS.

I. From what is the word "Bible" derived? What does it signify? Who gave it this name? By what other titles is it also known?

II. What gives the Bible its pre-eminence? What does it contain?

III. From whom did the Bible come? How was it given? Through whom was it given?

IV. How many authors were engaged in the production of the Bible? Who was the first? The last? How long a time was occupied in its completion?

V. How is the Bible divided? What does the word "Testament" signify? What is the Old Testament sometimes called? The New?

VI. How many ages does the Bible recognize? What are they called? Give the beginning and ending of each.

VII. In what languages was the Old Testament originally written? The New? How have they been translated? What versions are now principally used?

VIII. What is the leading purpose and design of the Bible?

SEED THOUGHTS.

1. The Bible is the Word of God, and contains a revelation of his holy will.

2. The Bible is a book for all time, adapted to all people, under all circumstances.

3. The Bible is a lamp to our feet, showing us the paths of pleasantness and peace in this life.

4. The Bible is a guide and counselor, leading us to the better life beyond.

5. The Bible is connected, in all ages and dispensations, by the line of the lineage of Jesus Christ, the Promised Seed.

I. THE OLD TESTAMENT.

I.

THE OLD TESTAMENT.

GENERAL OUTLINE.

I. **THE TITLE.**—The word “Testament” means **Covenant**, or **Agreement**. As used in the Bible the term signifies **God’s Promise** to bestow certain blessings on certain conditions. The **First**, or **Old**, refers to those promised through **Abraham**; the **Second**, or **New**, to those through **Christ**. Afterwards the names were used to denote **The Books**, or collection of books, wherein **The Two Testaments** were recorded and developed.

II. **THE AUTHORS.**—The Old Testament is a collection of 39 Books written by not less than **Thirty Authors**, all of whom were **Israelites**, except one (**Job**), who was an **Idumean sage**.

III. **THE DIVISIONS.**—In our English Bible the books of The Old Testament are conveniently arranged according to their subject-matter into **Four Departments**:

1. **The Pentateuch**, or **Five Books of Moses**: **Genesis**, **Exodus**, **Leviticus**, **Numbers** and **Deuteronomy**.

2. **The Historical Books**: **Joshua**, **Judges**, **Ruth**, **I. Samuel**, **II. Samuel**, **I. Kings**, **II. Kings**, **I. Chronicles**, **II. Chronicles**, **Ezra**, **Nehemiah** and **Esther**.

3. **The Poetical Books**: **Job**, **Psalms**, **Proverbs**, **Ecclesiastes** and the **Song of Solomon**.

4. **The Prophetical Books**: **Isaiah**, **Jeremiah**, **Lamentations**, **Ezekiel**, **Daniel**, **Hosea**, **Joel**, **Amos**, **Obadiah**, **Jonah**, **Micah**, **Nahum**, **Habakkuk**, **Zephaniah**, **Haggai**, **Zechariah** and **Malachi**.

IV. **THE GENUINENESS.**—That the various books composing The Old Testament are *genuine*, that is, that they were

the works of the persons whose names they bear, we prove by the following :

1. **The Testimony of the Jews**, to whom they were entrusted, who have in all ages so regarded them.

2. **The Testimony of Jesus**, who quotes from portions of them, and recognizes the distinction of *The Law*, *The Prophets* and *The Psalms* (Luke 24 : 44).

3. **The Forms of Expression**, found in all parts, which are peculiar to the nation and country to which the reputed writers belonged.

4. **The Languages** in which they were written, which ceased to be living languages soon after the time claimed as the date of the last.

5. **Concurrent Testimony**, furnished by other records, monuments and inscriptions, that have been brought to light.

6. **Undesigned Coincidences**, in the way of allusions to the geography, geology, animals, trees and plants of the country, which have been shown by modern explorers to correspond exactly with that of the lands of the reputed authors.

V. **THE PRESERVATION.**—The Book of the Law, placed by Moses in the side of the Ark in the Tabernacle (Deut. 31 : 26), with the various Annals and Prophetic Books from Joshua to David, Solomon deposited in the Temple, where they remained till its destruction (2 Kings 22 : 8 ; Isa. 34 : 16). After the Temple was rebuilt, Nehemiah collected the Sacred Books and made a library of them (2 Macc. 11 : 13), to which were added his own writings and those of Ezra and the later prophets.

TEST QUESTIONS.

I. What does the word "Testament" mean? How used in the Bible? How many are mentioned? To what does "The Old" refer? "The New"? For what did the names finally come to stand?

II. How many books in the Old Testament? By how many authors? To what nation did all but one belong? Who was the exception? Of what country was he?

III. Into how many departments is the Old Testament divided? Name

them. Mention the books of the Pentateuch. Name the Historical Books. The Poetical. The Prophetical.

IV. What is meant by "genuineness"? What is the first proof of their genuineness cited? The second? Third? Fourth? Fifth? Sixth?

V. Where was the Law placed by Moses? Where were the Sacred Books deposited by Solomon? How long did they there remain? Who afterward re-collected them? What were added to the former collection?

SEED THOUGHTS.

1. God has condescended to make covenants, or agreements, with his people in all ages.
2. These covenants contain promises to bestow blessings on certain conditions.
3. God has never failed to fulfill all his promises.
4. God inspired his servants to make a record of his promises and his dealings with mankind.
5. Though these servants wrote in different ages and countries, and under different circumstances, yet, when properly interpreted, they all agree.
6. The Word of God, in each of its grand departments, is a book of order and system, with proper divisions and classifications of subjects.
7. In God's Word are found all that is grand and ennobling in literature: Law, History, Poetry and Prophecy.
8. God has given us the strongest possible corroborating evidence that the things recorded in his Word are true.
9. God has caused the various books composing his Word to be preserved in various ways, while most of the other writings of the same period have perished.

I. THE PENTATEUCH.

II.

THE PENTATEUCH.

GENERAL OUTLINE.

I. **THE NAME.**—The word “Pentateuch” is from two Greek words signifying **The Five-fold Book**, and is the name given to the First Department of The Old Testament, consisting of **The First Five Books**. The Hebrews called it by a word, the meaning of which is **The Law**, and by this name it is usually referred to in other portions of the Bible.

II. **THE AUTHOR.**—The Pentateuch was written by **Moses**, with the exception of a few verses at the close describing the last moments of the law-giver, which have been ascribed to **Joshua**.

III. **THE TIME.**—The Pentateuch was written between the years **1490 and 1450 B. C.**, and contains an outline of the history of the world from the creation of man until the death of the author, embracing a period of more than **2500 years**.

IV. **THE SOURCE.**—The sources of the information contained in the Pentateuch are supposed to be five-fold:

1. **Traditions**, handed down from father to son, from the beginning.

2. **More Ancient Narratives**, portions of which were embodied in the historical records.

3. **Personal Observations** of the author, during his long and eventful career.

4. **The Wisdom of the Egyptians**, in the most learned schools of which the author was educated.

5. **Direct Revelations** from God, from whence came the larger and all the more important portions.

V. **THE DIVISIONS.**—The Pentateuch is divided into **Five Books**, or Departments, named in accordance with the character of their contents:

1. **Genesis:** The word "Genesis" is from a Greek word which means "Origin" or "Beginning;" therefore Genesis is *The Book of Beginnings*.

2. **Exodus:** This title is from a Greek term, which means "To go out;" therefore Exodus is *The Book of Departure*.

3. **Leviticus:** This name is from "Levi," a son of Jacob, from whose descendants the priests were selected; therefore Leviticus is *The Book of the Priesthood*.

4. **Numbers:** This book is so named from the two numberings of the people, one at the beginning, and the other at the end of the wanderings.

5. **Deuteronomy:** This word is from the Greek, and signifies "The Second Law." It contains, not a new Law, but a Repetition of the Law first promulgated at Sinai.

VI. **THE AIM.**—The aim of the Pentateuch, as a whole, is to give a condensed History of the Origin of God's Chosen People; their preliminary Schooling in Egypt and the wilderness, and the Divinely appointed System of Worship.

TEST QUESTIONS.

I. From what is the word "Pentateuch" derived? What does it signify? What does it include? By what other name is it often called?

II. By whom was the Pentateuch written? Who added a few lines at the close? What does this addition record?

III. Between what years was the Pentateuch written? What lapse of time does its history cover?

IV. From how many sources did the writer draw his information? Name them. What was the chief?

V. Into how many parts or books is the Pentateuch divided? Name them. What does the first chiefly contain? The second? Third? Fourth? Fifth?

VI. What is the chief aim of the Pentateuch? What three special points are noted?

SEED THOUGHTS.

1. God causes records of his deeds to be written for the information of his people.

2. God's Book, like all his other works, shows order in its arrangement.

3. God selects the agents and instruments for the accomplishment of his purposes, with infinite wisdom.

4. God schools and prepares his servants for a proper discharge of the duties and responsibilities he lays upon them.

5. God recognizes no systems of worship, except those of his own appointment.

III.

THE BEGINNING.—GENESIS I.—III.

PRELIMINARY.

THE TITLE.—This, the first Book of the Bible, is rightly named. The word "Genesis," in its widest sense, means *Origin* or *Beginning*. It is The Book of Beginnings. It contains an account of the Beginning of—

- | | |
|-------------------------------|-----------------------------|
| 1. The Heavens and the Earth. | 5. Religious Institutions. |
| 2. The Human Race. | 6. Rewards and Punishments. |
| 3. Social Institutions. | 7. Languages and Tongues. |
| 4. Sin and Death. | 8. God's Chosen People. |

THE AUTHOR.—The author of Genesis was Moses, a Hebrew, born in Egypt B. C. 1571; educated at the Court of Pharaoh; a Shepherd in Midian for 40 years; the great Deliverer, Leader and Law-giver of Israel; died on the borders of Canaan B. C. 1451.

DATE AND SCOPE.—Genesis was written between B. C. 1491 and B. C. 1451, in the wilderness, and covers, in a general way, the first 2600 years of the world's history.

ANALYSIS.

I. THE CREATION.—The Bible contains the first account of Creation. All authentic history begins with Genesis. All things were created by God in **Six Days**, or successive and distinct periods, the length of which cannot be determined. Each day, or period, had its special work.

The First Day: (1) The calling into existence of matter in its most primitive form; (2) The creation of light; (3) The separation of light from darkness.

Second Day: The placing of the *Firmament*, or the expanse above—the region of the atmosphere, forming a division between the heavens and the earth.

Third Day: (1) The gathering together of the waters; (2) The appearance of the land; (3) The springing of vegetation on the earth.

Fourth Day: The appearance in the heavens of the sun, moon and stars, as diffusers of light.

Fifth Day: (1) The creation of fish and other creatures to inhabit the waters; (2) Of winged fowls to live upon the land.

Sixth Day: (1) The creation of land animals, first of the lower orders, and then of the higher; (2) Of man, the crowning work.

Seventh Day: At the close of the sixth day the work of creation ceased, and on the seventh God rested, and set apart that day as *the Sabbath*, to be kept holy by man.

II. THE FIRST PAIR.—Man is a generic term and stands for the human race. One pair only was created, and from them have sprung all the various races of men.

1. **Their Image:** They were made in the likeness of God, that is with spiritual and moral qualities like their Maker. Man is in the image of God in three important particulars: (1) Dominion; (2) Knowledge; (3) Righteousness.

2. **Their Abode:** In "Eden," a word signifying *delight*. The location cannot now be identified, but is generally supposed to have been a region in the highlands of Armenia.

3. **Their Names:** "Adam," from a Hebrew word meaning *red earth*, and "Eve," from a word meaning *life* or *living*, "the mother of all."

4. **Their Work:** (1) To replenish the earth; (2) Cultivate it; (3) Subdue its other tenants; (4) Obey God.

TEST QUESTIONS.

<p>PRELIMINARY. What is the title of the first book of the Bible? Why so called? Mention in order the eight things the beginning of which are recorded. Who was the author? When written? What period of time does it cover?</p> <p>I. Where is the first account of creation found? How many days were occupied in creation? Mention the work of the First day. The Sec-</p>	<p>ond. Third. Fourth. Fifth. Sixth. What was done on the Seventh? What was that day called? How was it to be kept?</p> <p>II. What does the word "man" include? How many were created? In whose image? Where were they placed? What does the word mean? What names were given to the first pair? What is the meaning of each? What work was assigned them?</p>
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SEED THOUGHTS.

1. The Bible contains the only authentic and true account of creation.

2. God in the beginning created all things by the word of his power.

3. God's work is all performed in an orderly and systematic way.

IV.

THE FIRST FAMILY.—GENESIS III.—V.

ANALYSIS.

I. **THE FALL.**—Adam and Eve were placed under law, and so long as they obeyed they were holy and happy. Of the fruit of a certain tree in the midst of the garden, called “The Tree of Knowledge of Good and Evil,” they were forbidden to eat.

1. **The Tempter:** Satan came to them in the person of the serpent to tempt them to disobey. He (1) Talked to the woman; (2) Disputed the word of God; (3) Persuaded her to partake, by the assurance that she should become as wise as God.

2. **Downward Steps:** (1) She listened to the tempter; (2) Looked on the forbidden fruit; (3) Took and ate; (4) Gave to the man.

3. **The Result:** (1) They were expelled from Eden; (2) Cut off from communion with God; (3) Placed under the power of Satan; (4) Made subject to death.

II. **THE PROMISE.**—Following the Fall came the first Promise of a Deliverer, in the assurance that **The Seed** of the Woman should bruise **The Serpent's Head**: a reference to the final crushing of the power of **Satan**, of whom the Serpent was a symbol, by **The Lord Jesus Christ**.

III. **CAIN AND ABEL.**—Two sons, Cain and Abel, were born to Adam and Eve. In the process of time—either on the Sabbath day, or at harvest time—each brought an offering to the Lord. Cain, being a tiller of the soil, brought fruit, which was rejected, because not a proper offering, and not offered in faith; Abel, a shepherd, brought an animal sacrifice, which was accepted, because in accordance with God's commands. Cain, in his anger, slew Abel, and became **The First Murderer**.

IV. **THE COURSE OF CAIN.**—1. Disobeyed God; 2. Envied his brother; 3. Hated his brother; 4. Murdered his brother; 5. Lied to God; 6. Went out from the presence of the Lord, or away from the place where worship was offered; 7. Built

a city which he called by the name of his son; 8. His family became herdsmen, mechanics and artisans, and introduced polygamy, and by their wickedness brought **The Flood**.

V. **THE FAMILY OF SETH.**—After the death of Abel, a third son was born to Adam and Eve, and named **Seth**. The word signifies “appointed” or “put.” He was given by the Lord to take the place of Abel. **Sons of God** his descendants are styled in the Bible history, and are represented as “calling on the name of the Lord,” by which is meant that they were true worshipers. The history of this family is very long and is counted one by one to Christ.

VI. **THE LINE OF DESCENT.**—The Line of Descent through the Antediluvian age is as follows: 1. Adam; 2. Seth; 3. Enos; 4. Cainan; 5. Mahalaleel; 6. Jared; 7. Enoch; 8. Methuselah; 9. Lamech; 10. Noah; 11. Shem.

TEST QUESTIONS.

I. Under what were Adam and Eve placed? What one thing was forbidden? Who came to them? In what form did he come? What three things did he do? What inducements to disobedience did he hold out? Mention the four steps in the downward course. What was the result of the Fall?

II. What followed the Fall? Whom should he be? What should he do? In whom is the promise fulfilled?

III. What two sons were born? What did they do? When did they bring their offerings? What did each

bring? Whose was rejected? Why? Whose was accepted? Why? What was the result?

IV. Give the various events mentioned in the history of Cain. What was the character of his descendants? What was brought on by their wickedness?

V. Who was raised up to take the place of Abel? What was the character of his descendants? What were they called?

VI. Give the line of descent to the Flood.

SEED THOUGHTS.

1. God places his intelligent creatures under law, and exacts implicit obedience.

2. It is never safe to listen to those who in anywise call in question the Word of God.

3. Acts, apparently slight in themselves, often entail tremendous consequences.

4. God takes note of men's crimes, though there be no accuser present.

5. Those who “go out from the presence of God,” and away from the place of worship, are treading the downward way.

V.

THE GREAT DESTRUCTION.—GEN. VI.—IX.

ANALYSIS.

I. THE GROWTH OF WICKEDNESS.—As years rolled on, the race rapidly multiplied, and wickedness increased, until but **One Family** could be found upon the face of the earth who feared God and worshiped him acceptably. This was

II. THE FAMILY OF NOAH.—It consisted of Noah and his wife and their three sons, Shem, Ham and Japheth, and their wives—**Eight Persons** in all. No man in all Bible history has a better character than that given to Noah: 1. He was a just man; 2. He was perfect; 3. He was a man of faith. To Noah God made known his purpose to destroy the human race, except the one righteous family, by a flood of water.

III. THE ARK.—By God's command Noah constructed an Ark.

Dimensions: Length, 300 cubits; breadth, 50 cubits; height, 30 cubits. Length of Hebrew cubit, 21.9 inches. It had one door and one window only.

Purpose: It was a vessel, not for sailing on a voyage, but for bearing up a burden. At the time appointed, *the family of Noah* entered it, taking with them, *seven* each of the clean, and *two* each of the unclean of all *animals*.

IV. THE FLOOD.—Water was the appropriate agent used in the purification of the earth.

1. **The Source:** (1) Rain descended from the clouds; (2) The fountains of the great deep were broken up—the sea left its former bounds and overflowed the land.

2. **The Extent:** The waters rose until at least the inhabited portion of the earth was covered.

3. **Continuance:** The flood continued for a period of nearly one year, after which the Ark rested, and the waters gradually subsided. Noah and his family entered the Ark on the 17th day of the second month of the six hundredth year of his life, and came out on the 27th day of the second month of the six

hundred and first year of his life, making the whole time spent in the Ark one year and ten days.

4. **The Resting Place:** The Ark grounded on one of the mountains of "Ararat," an ancient name for a portion of the highlands of Armenia.

V. **GOD'S COVENANT.**—After the Deluge God made a covenant with Noah, giving a solemn promise that the earth should never again be destroyed by water.

1. **The Purpose:** His object was to remove the fear of another such catastrophe, that men might address themselves to the work of re-peopling and cultivating the new earth.

2. **The Token:** As a sign or seal of this covenant, he selected the Rainbow, and so long as it exists we may know that the promise is sure.

TEST QUESTIONS.

I. What increased with the multiplication of the race? How many righteous families remained?

II. Whose family was this? Give the names of the sons. What is said of the character of Noah? What purpose did God reveal to him?

III. What was Noah commanded to build? Give its dimensions. Its purpose. What was to be taken on

board? How many of each kind?

IV. What was to be brought upon the earth? From whence did the water come? What was the extent of the flood? How long did it continue? Where did the Ark rest?

V. What covenant did God make with Noah? What promise did he make? What was selected as a sign, or token?

SEED THOUGHTS.

1. Away from the institutions of true worship mankind grow great in wickedness.

2. When a people or nation become so bad as to no longer answer any good purpose, God removes them out of the way.

3. God gives wicked men warning before destruction is brought upon them.

4. God never forgets those who fear him and walk righteously before him.

5. The Rainbow is God's beautiful token that all his gracious promises will be fulfilled.

VI.

THE NEW BEGINNING.—GEN. X.—XI.

ANALYSIS.

I. THE NEW EARTH.—From the three sons of Noah the earth was re-peopled.

Shem's Posterity spread toward the East, over portions of Asia.

Ham's Posterity spread toward the South, into Africa.

Japheth's Posterity spread Westward, into Europe, Northern Asia and thence into North America.

The present population of the Globe is about in the same ratio as the immediate descendants of the three brothers. Shem had five sons, Ham four and Japheth seven.

II. THE FUTURE FORETOLD.—We have a prediction respecting the future of each of the sons.

1. Shem: "Blessed be the God of Shem." Through his family the Messiah was to come, and to them the true worship and the land of Canaan afterwards belonged.

2. Ham: "Cursed be Canaan." Canaan was one of Ham's descendants, and his posterity were guilty of the same crime as their father Ham.

3. Japheth: "God shall enlarge Japheth." Japheth is the progenitor of nearly one half the human race. Spiritual Blessings are also promised—"He shall dwell in the tents of Shem." The religion of Christ, which came through Shem, has made the most rapid progress among the descendants of Japheth.

III. THE TOWER OF BABEL.—The tendency of mankind is to unite and form governments. Hence, soon after the Flood, they began to build the Tower of Babel.

The Location: Shinar, the country known in later times as Chaldea, or Babylon.

The Purpose: To serve as a landmark, and prevent their being scattered over the earth.

IV. CONFUSION OF TONGUES.—Before the Flood, and immediately after it, there was but

One Language, the Hebrew, no doubt, in proof of which the following facts have been cited: 1. The names of persons before the Flood are strictly Hebrew; 2. All languages can be traced to Hebrew word-roots.

God's Design was that men should be separated into different communities and occupy different countries.

The Means made use of to accomplish this purpose was the Confusion of Tongues. Nothing unites a people like a common tongue; and nothing so effectually separates them as a difference of language.

The Result of the Confusion of Tongues was that the people were scattered, in harmony with God's original purpose.

V. THE LINE OF DESCENT.—Through the family of Shem the Messiah was promised. The Line of Descent continued from the Flood to Abraham, as follows: 11. Shem; 12. Arphaxad; 13. Salah; 14. Eber; 15. Peleg; 16. Reu; 17. Serug; 18. Nahor; 19. Terah; 20. Abram, or Abraham.

TEST QUESTIONS.

I. Name the three sons of Noah. In what direction did Shem's family spread? Ham's? Japheth's? How many sons had each? What ratio do they bear to the present population of the globe?

II. What prediction was made respecting each of the three brothers?

III. What tendency of mankind is mentioned? What Tower was begun? Where? What was the purpose?

IV. How many languages existed at the time of the Flood? What was that one? What proofs of this are mentioned? What was God's design? What means were used to bring this about? What was the result of the Confusion?

V. Through whose family was the Messiah promised? Give the names in order in the Line of Descent.

SEED THOUGHTS.

1. God's Purposes cannot be thwarted by the cunning devices of men.

2. The Bible is not a general history of the world, but an Outline History of the one family through whom the Messiah was to come.

3. The language of eternal truth is ever the same; like God, from whence it sprung, it is unchangeable. It speaks in all tongues, to all nations and in all hearts.

VII.

FATHER ABRAHAM.—GEN. XII.—XXIV.

ANALYSIS.

I. THE CALL OF ABRAHAM.—After the dispersion of mankind, the next important event in Bible history is the calling of Abraham from Ur, of Chaldea. **God's Purpose** in this was, 1. To separate one family and keep their worship pure; 2. To be the head of a peculiar nation, or people; 3. To be the progenitor of the Savior.

II. THE COVENANT WITH ABRAHAM.—When God called Abraham, he promised him three important blessings:

1. **A Numerous Posterity**—That his seed should be as the stars of heaven.

2. **An Earthly Inheritance**—That his descendants should possess the Land of Canaan.

3. **Spiritual Blessings**—That through his seed all families of the earth should be blessed.

III. ABRAHAM'S TRAVELS.—Abraham was "a pilgrim and stranger on the earth," and abode in many places and traveled much.

1. **In Chaldea**: At a place called *Ur*, the location of which is unknown.

2. **At Haran**: A place in Mesopotamia, the country between the Tigris and the Euphrates.

3. **In Canaan**: First at Shechem, and then at Bethel, where he received important revelations from God.

4. **In Egypt**: To which fruitful land he was driven by a famine in Canaan.

5. **In Canaan**: First near Bethel, and afterwards close to Hebron; then in Gerar and at Beer-sheba, where he died and was buried in the cave of Machpelah.

IV. EVENTS IN ABRAHAM'S LIFE.—Among the leading and remarkable events in the life of Abraham are the following:

1. **His Call** out of the Land of the Chaldees, to be a stranger in a strange land.

2. The Promise of the Land of Canaan as an inheritance for his posterity.

3. The Promise of Spiritual Blessings through his son Isaac.

4. The Angel's Visit, foretelling the destruction of the cities of the plain.

5. The Meeting with Melchizedek, the king of Salem and priest of God.

6. The Trial of His Faith, in the command to offer Isaac as a burnt-offering. Abraham is held up in the Bible as a pattern to all of unwavering faith and prompt obedience.

V. ABRAHAM'S POSTERITY.—Abraham had several sons, and became the father of many nations, but the child of Promise, through whom spiritual blessings were to come, was

Isaac: He was the son of Sarah, born when she was old. To him was repeated the promise made to his father, that through his family all nations should be blessed by the coming of the Messiah. Isaac had two sons, Esau and

Jacob: Each became a great nation, but Jacob, whose name was afterwards changed to Israel, received the paternal blessing.

TEST QUESTIONS.

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|---|--|
| <p>I. What is the next important event mentioned? From what place was he called? Where to go? What was God's purpose in this?</p> <p>II. What did God make with Abraham? What three things were promised?</p> <p>III. Where did Abraham at first reside? Where next? Where did he reside when in Canaan? Why did he</p> | <p>go to Egypt? At what places did he reside after his return to Canaan?</p> <p>IV. Mention some important events in the life of Abraham. For what was he especially distinguished?</p> <p>V. What did Abraham become? Which was the child of promise? Who were the sons of Isaac? Which received the blessing? To what was his name afterwards changed?</p> |
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SEED THOUGHTS.

1. When God would found a new nation to be his own peculiar people, he selected a man of faith and good works for the head.

2. In the history of Abraham we are taught that good men are pilgrims here on the earth; that God has promised them a better country, and that they must walk by faith while awaiting the fulfillment of the promise.

VIII.

THE CHOSEN FAMILY.—GEN. XXV.—L.

ANALYSIS.

I. JACOB.—Jacob was the twin-brother of Esau. The name means **Supplanter**, and was descriptive of his character, at first.

1. **His Misdeeds:** (1) He bought his brother's birthright for a mess of pottage; (2) He practiced a deception on his blind father and obtained the paternal blessing.

2. **His Journey:** To escape the wrath of his brother, and seek a wife among his kindred, he started on a long journey to Haran.

3. **His Vision:** At Bethel he had a vision, in which God appeared to him, and repeated the promise made to his fathers.

4. **His Marriage:** At Haran he married Leah and Rachel, the daughters of his Uncle Laban.

5. **His Return:** After twenty-one years he returned to Canaan, and on the way, in an interview with the Angel of God, his name was changed to Israel.

II. JACOB'S SONS.—Jacob had twelve sons: Reuben, Simeon, Levi, Judah, Issachar, Zebulun, Joseph, Benjamin, Dan, Naphtali, Gad and Asher. Each of these had a numerous progeny and became the head of a tribe, or family.

III. THE SELLING OF JOSEPH.—The favorite son of Jacob was **Joseph**. The father showed him many favors, which excited the jealousy of his brothers, and they **Sold Him** to some merchants and he was taken as a slave to **Egypt**. On a false charge he was thrown into prison, but the Lord prospered him, and he at last became the **Governor of Egypt**, second only to the king in authority.

IV. THE FAMINE.—After a time a **Famine** prevailed in Canaan, and the sons of Jacob went to Egypt to buy **Corn**, where there was an abundance laid up by order of Joseph. Here they were brought face to face with Joseph, whom they did not at first know.

V. ISRAEL IN EGYPT.—After the second visit of the sons of Jacob to Israel for corn, Joseph **Revealed Himself** to them.

He sent for his father and had the entire Family of Israel, with all their possessions, removed to Egypt, and settled them in the land of Goshen, where they rapidly multiplied and became a great nation.

VI. THE LINE OF DESCENT.—The Line of Descent of the family through which the Messiah was to come, continued from Abraham to about the period of the Exodus, is as follows: 20. Abraham; 21. Isaac; 22. Jacob; 23. Judah; 24. Phares; 25. Ezrom; 26. Aram; 27. Aminadab.

TEST QUESTIONS.

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|---|---|
| <p>I. What were the names of Isaac's two sons? What does the word "Jacob" mean? What two misdeeds of his are mentioned? On what journey did he go? What vision did he have? Whom did he marry?</p> <p>II. How many sons had Jacob? Give their names. What did each become?</p> <p>III. Which was Jacob's favorite? What was done by his brothers? Where was he taken? What did he</p> | <p>finally become in Egypt?</p> <p>IV. What was the occasion of the visits of Jacob's sons to Egypt? Whom did they meet? Why did they not know him?</p> <p>V. When did Joseph reveal himself? For whom did he send? What part of Egypt did Israel occupy? What did they become?</p> <p>VI. Mention the persons in the Line of Descent from Abraham to the time of the Exodus.</p> |
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SEED THOUGHTS.

1. God's righteous purposes cannot be thwarted by the cunning of men.
2. God's plans are far-reaching, and often require centuries for their accomplishment.
3. God keeps his watchful eye upon his faithful servants, whether they be in a prison-cell or on the throne of a great nation.
4. When the righteous rule, the people are prosperous and the nation is blessed.
5. The road to prosperity, usefulness, glory and honor often lies through the low valley of humiliation.
6. For Joseph came first the slave's estate and the prisoner's cell; afterwards, the honor and glory of Egypt's second ruler. For Jesus came first the Cross, and then the Crown, and if we suffer with him we shall be glorified together.

IX.

THE GREAT DELIVERER.—EXODUS I.—IV.

PRELIMINARY.

THE TITLE.—The word "Exodus" means *To go Out*. The name is given to this book because it records chiefly *The Departure* of Israel from *Egypt* and their journeyings in the *Wilderness*.

THE AUTHOR.—It was written by *Moses*, the author of *Genesis*, during the forty years' pilgrimage. Many of the events recorded occurred under his own personal observation.

THE CONTENTS.—The book in short gives a history of Israel as *A Nation* in three clearly marked stages: 1. *Enslaved*; 2. *Redeemed*; 3. *Sanctified*.

ANALYSIS.

I. ISRAEL IN BONDAGE.—The Israelites multiplied so rapidly that the Egyptians looked upon them with fear, and adopted measures to crush them out: 1. They were *Made Slaves* and cruelly *Oppressed*; 2. An edict was issued by the *King* ordering all male children *Put to Death*.

II. THE DELIVERER.—God remembered his chosen people in their affliction, and raised up a deliverer.

1. *His Birth*: He was of the *Tribe of Levi*, and was born in *Egypt* during the darkest days of bondage, while the cruel edict of the *King* was in force.

2. *His Name*: To save him from destruction his mother concealed him for a time, and when this was no longer possible, he was placed in an ark and set afloat among the rushes, at the edge of the river *Nile*. Here he was discovered by the *King's daughter*, who adopted him as her own son, and engaged his own mother as a nurse. From this circumstance he was named *Moses*, which means *Drawn out of the water*.

3. *His Education*: He was brought up in the palace of the *King*, and educated in all the wisdom of the Egyptians, then the most learned nation of earth.

4. *His Choice*: Belonging to the *Royal Family*, he might

have been called to the throne itself; but he was by birth an Israelite, and chose to identify himself with his own enslaved people.

5. **His Flight:** By avenging the wrongs of one of his brethren, he endangered his life, and fled to the land of *Midian*, where he married the daughter of Jethro, and for forty years led the life of a Shepherd.

6. **His Call:** God appeared to him in a vision, at a Burning Bush, and commissioned him to go back to Egypt to deliver his enslaved people.

7. **His Helper:** Aaron, his elder brother, was called to help him in his great work, and with the power of working miracles delegated to them, they went back to Egypt.

TEST QUESTIONS.

PRELIMINARY. What is the title of this book? Why so called? Who was the author? When written? What are the principal contents?

I. What alarmed the Egyptians? What measures were adopted to suppress them?

II. What did God do for his people? Of what Tribe was the deliverer? What were the circumstances of

his birth? What name was given him? What does it mean? Where was he educated? What noble choice did he make? Why did he flee from Egypt? Where did he go? What did he become? For how long? Where did God appear to him? What was he commissioned to do? Who was appointed to assist him? What power was given them?

SEED THOUGHTS.

1. God watches over his people in their afflictions and hears all their cries.

2. He raises up deliverers in his own good time and wise way.

3. He specially schools and prepares those upon whom he lays great and important duties and responsibilities.

4. All his servants have not the same gifts and graces, and he divides his work among them according to their abilities.

5. When he sends them forth on their mission, his presence and power accompany them to guide and help them in their work.

X.

THE GREAT CONFLICT.—EXODUS V.—XI.

ANALYSIS.

I. BEFORE THE KING.—Moses and Aaron went back to Egypt, and after a conference with the elders of Israel, they appeared before Pharaoh with

1. **A Demand:** “Thus saith the Lord God of Israel, Let my people go, that they may hold a feast unto me in the wilderness.”

2. **The Answer:** “Who is the Lord that I should obey his voice to let Israel go?”

3. **The Miracle:** To convince the king that they were servants of the wonder-working God, Aaron’s Rod, the symbol of his power, when cast on the ground became a serpent.

II. THE TEN PLAGUES.—Pharaoh would not consent to the departure of the Israelites, and Ten Plagues were brought upon the Land.

1. **The Plague of Blood:** The Nile was smitten by the rod of Aaron, and it became blood.

2. **The Plague of Frogs:** The rod was stretched out over the streams, and frogs came up and covered the land.

3. **The Plague of Lice:** The dust of the earth was smitten, and it became lice, in all the land.

4. **The Plague of Flies:** The rod was again used, and swarms of flies filled all the houses of the Egyptians.

5. **The Plague of Murrain:** The cattle, sheep, horses and camels of the Egyptians were afflicted with a disease from which they died.

6. **The Plague of Boils:** Dust was sprinkled in the air, and it caused boils on all it touched.

7. **The Plague of Hail:** A storm of hail was brought upon the land, which caused great destruction.

8. **The Plague of Locusts:** Swarms of locusts spread over the land, and devoured every green thing.

9. **The Plague of Darkness:** Thick darkness rested upon the land for the space of three days.

10. **The Death of the First-Born:** In a single night the first-born in every Egyptian household was slain.

III. **THE PASSOVER.**—Preceding the last plague, the Israelites made their arrangements for their departure, assured by the Lord that following it Pharaoh would give his consent.

1. **The Paschal Lamb:** A lamb was selected by each household, and slain at a designated time, a portion of the blood sprinkled on the door-posts and the lamb roasted.

2. **Unleavened Bread:** The flesh of the lamb was eaten with unleavened bread, and with

3. **Bitter Herbs:** The herbs were, perhaps, chicory, wild lettuce, or nettles, all of which were articles of food used in Egypt.

4. **The Destroying Angel:** At midnight he passed over the land, and smote the first-born in every Egyptian household, *passing over* the houses where he saw the blood sprinkled.

The Feast was observed "in haste." Each had his loins girded about, his shoes on, and a staff in his hand ready to depart on the morrow.

TEST QUESTIONS.

I. Where did Moses and Aaron go? With whom did they confer? Before whom did they appear? What demand did they make? What answer did they receive? What miracle was performed? What was its object?

II. How many plagues were brought upon the Egyptians? What was the object? What was the first? The second? The third? The fourth? The fifth? The sixth? The seventh? The eighth? The ninth? The tenth? Did any of these plagues afflict the Israelites?

III. What preceded the tenth plague? What great feast was instituted? When was it observed? What was eaten? How was the feast observed? When were the first-born of the Egyptians slain? Over what dwellings did he pass? What was to be to him the sign?

SEED THOUGHTS.

1. God demands the service, or worship, of his children at stated times and seasons.

2. God gives sufficient evidence to convince the unbeliever of the divine commission of his servants.

3. When the sinner hardens his heart at the chastisements of the Lord, still sorer punishments come upon him.

4. The angel of destruction knows where the children of God reside.

XI.

THE GREAT DELIVERANCE.

EXODUS XII.—XVIII

ANALYSIS.

I. **THE DEPARTURE.**—The death of the first-born made the king and all the Egyptians willing and anxious for the Israelites to depart from the land. They started on the 15th of Abib, B. C. 1491, from Rameses, with all their possessions, led by **The Pillar of Fire.**

II. **THE PURSUIT.**—After their departure, Pharaoh changed his mind, and pursued them with his army, and overtook them at their encampment by the Red Sea.

1. **The Panic:** The Israelites were filled with fear when the Egyptian army came upon them, shut in as they were, between the hills and the sea, and reproached Moses for bringing them out to perish.

2. **The Way Opened:** By command of God, Moses stretched his rod over the sea, and a way was opened through its waters, and the hosts of Israel marched to the other side on dry land.

3. **The Great Destruction:** The army of the Egyptians followed into the fearful pass. From the other shore Moses again stretched out his rod over the sea; the waters came together and the pursuing enemies were drowned.

4. **The Song of Deliverance:** When safely over, and their oppressors overthrown, the ransomed people sang the song of Deliverance, and praised God for his mercies.

III. **THE JOURNEY TO SINAI.**—From the Red Sea the Israelites, under Divine command, set out on their journey toward Canaan.

1. **The Bitter Water:** At *Marah* they found only bitter water, which, by the casting in of a certain tree, was made sweet.

2. **Wells and Palms:** After a weary journey through desert-sands they enjoyed a season of rest at *Elim*, under the shade of the palms, and by the side of wells of living water.

3. **Bread from Heaven:** When their supply of food was exhausted, God sent them *manna* in the morning, and *quails* in the evening.

4. **Water from the Rock:** At *Rephidim* no water was found; the people murmured against Moses, and he, by the Lord's command, smote the *Rock in Horeb*, and a stream burst forth.

5. **Enemies Overcome:** They were attacked by the *Amalekites*, but God gave them victory over their foes.

6. **Jethro's Counsel:** Jethro came to see Moses, and gave him valuable advice concerning a system of laws for the government of Israel.

TEST QUESTIONS.

I. When was Pharaoh willing for the people to go? When did they start? From what place? By what were they led?

II. Why did the king start in pursuit? Where did his army come upon Israel? Why were the Israelites afraid? How was a way of escape opened? What did the Egyptians attempt? What was the result? Where

was the song of deliverance sung?

III. For what did the Israelites set out? Where did they find bitter water? How was it made sweet? What did they find at Elim? What kind of bread was sent them? What kind of meat? What was done at Horeb? What enemies were overcome? Who gave Moses good advice? Who was Jethro?

SEED THOUGHTS.

1. God opens up a way of escape for his people when enemies surround them while in the path of duty.

2. It is proper and right to thank God for victory over the enemies that oppress his people.

3. After the bitter waters and burning sands along the pathway of life, God gives seasons of rest and refreshment.

4. God hears his children when they cry to him for bread, and can send it down from heaven to feed them, when it cannot be had in the ordinary way.

5. He holds all the waters of the earth in the hollow of his hand, and he can cause streams to break out in the desert, when it is necessary to quench the thirst of his people.

6. When enemies attack the people of God while pursuing the path he marks out for them, he is present in the midst of the conflict, though invisible, and will cause victory to perch upon their standards.

7. We are not to despise and reject good counsel, though it may be given by those who are really not of us.

XII.

THE GIVING OF THE LAW.—Ex. XIX., XX.

ANALYSIS.

BEFORE SINAI.—From Rephidim the host of Israel continued their march into the wilderness, and in the third month encamped before Mount Sinai.

1. *An Interview*: God called Moses up into the mount for an interview. He was directed to prepare the people for a manifestation of

2. *The Glory of God*: On the third day the presence of the Lord on the mountain was manifested by thunder and lightning, fire and smoke, the sound of a trumpet and the voice of God speaking to Moses.

3. *Giving of the Law*: In the hearing of all the people The Law, or The Ten Commandments, called also *The Decalogue*, meaning the "Ten Words," were spoken, and afterwards written on Two Tables of Stone, by God's own finger.

THE TEN COMMANDMENTS.

I. Thou shalt have no other gods before me.

II. Thou shalt not make unto thee any graven image, or any likeness of anything that is in heaven above, or that is in the earth beneath, or that is in the water under the earth: thou shalt not bow down thyself to them, nor serve them; for I the LORD thy God am a jealous God, visiting the iniquity of the fathers upon the children unto the third and fourth generation of them that hate me; and showing mercy unto thousands of them that love me, and keep my commandments.

III. Thou shalt not take the name of the LORD thy God in vain: for the LORD will not hold him guiltless that taketh his name in vain.

IV. Remember the Sabbath day to keep it holy. Six days shalt thou labor, and do all thy work: but the seventh day is the Sabbath of the LORD thy God: in it thou shalt not do any work, thou, nor thy son, nor thy daughter, thy man-servant, nor thy maid-servant, nor thy cattle, nor thy stranger that is

within thy gates: for in six days the LORD made heaven and earth, the sea, and all that in them is, and rested the seventh day: wherefore the LORD blessed the Sabbath day, and hallowed it.

V. Honor thy father and thy mother: that thy days may be long upon the land which the LORD thy God giveth thee.

VI. Thou shalt not kill.

VII. Thou shalt not commit adultery.

VIII. Thou shalt not steal.

IX. Thou shalt not bear false witness against thy neighbor.

X. Thou shalt not covet thy neighbor's house, thou shalt not covet thy neighbor's wife, nor his man-servant, nor his maid-servant, nor his ox, nor his ass, nor anything that is thy neighbor's.

TEST QUESTIONS.

BEFORE SINAI.—Where did Israel march from Rephidim? Where did they encamp? Where was Moses called? What for? What was he told to do? When was the glory of God visible? Where? What followed? By what other names is the Law called?

TEN COMMANDMENTS.—What is the first? What does it forbid? Repeat the second. What does it forbid?

What reasons are given? Repeat the third. What reason is given? Repeat the fourth. What reason is given for the observance of the Sabbath? Mention the things prohibited. Repeat the fifth. What promise is affixed to the command? Repeat the sixth. The seventh. The eighth. The ninth. The tenth. On what were the commandments written? By whom? Through whom were they given?

SEED THOUGHTS.

1. God leads his people in their pilgrimage, and directs all their steps.

2. God reveals his will to his people, and gives them strict commands to keep.

3. God will not accept the divided homage or worship of his people.

4. The name of God must not be spoken lightly or irreverently.

5. God in all times has had a day set apart for rest and worship.

6. God requires children to honor and obey their parents, and promises rewards for so doing.

7. God requires justice and mercy of his people in their dealings one with another.

XIII.

LAWS AND ORDINANCES.—EX. XXI.—XXIV.

ANALYSIS.

I. CIVIL LAWS GIVEN.—God called Moses to another interview and gave him sundry laws to govern the people in their intercourse with each other.

1. Laws regulating the conduct of **Servants** and the duties of **Masters** and employers.

2. Laws regulating the conduct of **Families**—parents and children, husbands and wives.

3. Laws regulating the affairs of **Society**—of borrowing, usury, trespass, personal injury, injury to property, the treatment of widows and orphans, and of duties to magistrates.

4. Laws further enjoining the observance of **The Sabbath**, and the keeping of the Sabbatical year.

5. **Criminal Enactments**, providing for the punishment of bearing false witness, slander, theft, murder and various other crimes.

II. FEASTS INSTITUTED.—God gave Moses directions for keeping three great annual Feasts :

1. **The Feast of the Passover**: Instituted before the departure from Egypt, and to be kept in memory of that event, on the 14th of the month Abib.

2. **The Feast of Harvest**: When the first fruits of the fields were to be brought as an offering to the Lord. This feast; in other portions of the Bible, is also called, “The Feast of Pentecost,” and of “First Fruits.”

3. **The Feast of In-gatherings**: To be observed at the end of the year, after the fruits of the field were gathered. This feast is also spoken of as “The Feast of Tabernacles,” and was the most joyful of all.

III. OBEDIENCE PROMISED.—Moses erected an altar and offered sacrifice, as the Lord directed, and then read to the people from the book in which they were recorded, the Laws and Ordinances they had received from the Lord, to which they promised obedience.

IV. THE GLORIOUS VISION.—Moses and Aaron, Nadab and Abihu, and seventy of the elders of Israel, went up the mount, where they witnessed a manifestation of the glory of God. Leaving Aaron with the elders, Moses took his minister Joshua—who was destined to be his successor—and went further up the mount where they had still brighter and more glorious visions.

TEST QUESTIONS.

I. Where was Moses again called? For what purpose? Mention the various kinds of enactments given him.

II. What feasts did God ordain? When was the first to be observed? The second? By what other names is it also known? The third? When was it to be observed? By what other name is it known?

III. What did Moses erect? What was offered thereon? What did he read to the people? What did they promise to do?

IV. Who went with Moses up the mount? What did they witness? Who accompanied him as he went further up? What was this man called?

SEED THOUGHTS.

1. God gives laws for the regulation of the affairs of society, and enjoins strict obedience.

2. God fixes certain times and seasons for special religious services, and requires the people to observe them.

3. God manifests his glory to his chosen servants, for their encouragement and help in the work he assigns them.

4. Christ, our Passover, was slain for us, and by his blood are we delivered from the destroying angel of everlasting death.

5. God's blessings give the harvest—he gives the dew and the sunshine, the early and the latter rains, and it is right and proper that the first fruits of our labors should be brought in gratitude to him.

6. When the earth has yielded her increase, when the valleys are covered with corn, and the trees laden with the rich fruitage of the year, it is pleasing in God's sight to have his people come into his temples with songs of thanksgiving and into his courts with praise.

7. When our terms of service on these low grounds of earth are completed, God will invite us up to the hill-tops of light, where we shall have clearer vision, and bask in the effulgence of the glory of God.

XIV.

THE HOLY SANCTUARY.—Ex. XXV.—XL.

ANALYSIS.

I. **THE PATTERN.**—Moses went up into the midst of the cloud that revealed the presence of the Lord, where he remained **Forty Days**, during which time he was shown the **Pattern of The Tabernacle** he afterwards constructed, with directions for the holy worship.

II. **THE TABERNACLE.**—The word means *tent*, and is often also called “The Sanctuary.”

1. **Materials:** *Metals*—Gold, silver and brass; *Textile Fabrics*—Blue, purple, scarlet and fine linen; *Skins*—Ram and badger; *Wood*—Shittim, the wild acacia of the desert; *Perfumes*—Oil, spices and incense; *Gems*—Onyx and precious stones. Some of these were for the building proper; some for ornaments, and some to be used in the services.

2. **The Court of the Tabernacle:** An oblong space 100 cubits by 50, surrounded by canvas screens, five cubits in height, except at the entrance, where was hung a curtain of fine twined linen, 20 cubits wide. The Tabernacle itself stood within this enclosure. The cubit here referred to is supposed to be that of 18 inches in length.

3. **The Tabernacle:** An oblong rectangular structure, 30 cubits in length, 10 cubits wide and 10 high. The two sides and the farther end were enclosed with boards, overlaid with gold, and four successive coverings of curtains looped together, were placed over the open top, and fell down over the sides. The inmost was of linen, embroidered with figures of cherubim, and perhaps fell within the Tabernacle. The next was of goats' skins; the third of rams' skins, and the outer of badger skins.

4. **The Divisions:** The Tabernacle was divided into two compartments—(1) *The Holy Place*, 20 cubits by 10; (2) *The Most Holy Place*, 10 cubits by 10. The two chambers were separated by a curtain or veil.

5. **The Furniture:** In *The Outer Court* were the altar of Burnt-Offerings, and the Brazen Laver; in *The Holy Place*, the Golden Candlestick, the Table of Shew-Bread and the Altar of Incense; in *The Most Holy Place* was the Ark of the Covenant, containing the Two Tables of Stone on which the Ten Commandments were written, with a cover called the Mercy-Seat, surmounted by two cherubim, with outstretched wings.

III. **THE WORSHIP.**—The service, or worship, in all departments of the Holy Sanctuary was conducted by the priests, who were of different orders, and who performed their duties after a ritual given by the Lord.

TEST QUESTIONS.

I. Where was Moses again called? How long did he remain? What was shown him there? What was he commanded to do?

II. What does the word "tent" mean? What metals were used in its construction? What fabrics? What skins? What perfumes? Describe the Outer Court. Give its dimensions. Give the size of the Tabernacle. What is supposed to be the length of the cubit here used? What were the

divisions of the Tabernacle? Give the size of each chamber. Mention the articles of furniture in the Outer Court. In the Holy Place. In the Most Holy Place. What was in the Ark of the Covenant? What was the Cover called? What was placed upon it?

III. By whom was the service performed? From whom came the directions for worship? Had any one a right to change this?

SEED THOUGHTS.

1. God gives specific instructions to his servants when he has important duties for them to perform. In building the Tabernacle Moses was strictly charged to make everything according to the pattern shown him in the mount.

2. All the Ordinances of acceptable worship are of Divine appointment, and are not to be changed by man. Those who presume to add to, take from, or in anywise modify, or change, the order, incur fearful responsibilities.

3. God appoints his ministers and directs the order of his worship, and divides the duties of his service among his people, according to their several abilities to serve.

4. When God's house is to be builded, his service maintained and his ministers supported, he expects his people to co-operate, and give cheerfully and liberally for the accomplishment of the work. "God loveth the cheerful giver."

XV.

THE PRIESTHOOD.—LEVITICUS I.—XXVII.

PRELIMINARY.

THE TITLE.—Leviticus is the title of the book of laws and ceremonies regulating the services of the Sanctuary, by the sacred Tribe of Levi.

THE AUTHOR.—Leviticus was written by Moses, through whom the laws and ordinances contained in the book were given. Its history covers a period of only one month, and the events narrated occurred under the personal observation of the author.

ANALYSIS.

I. **THE MINISTERS.**—There were three classes that ministered to the Lord in holy things :

1. **The Levites**, who had charge of the removing and setting up of the Tabernacle, and other similar duties.

2. **The Common Priests**, who officiated in the Outer Court at the Brazen Altar, and in the Holy Place, trimming the lamps, eating the shew-bread and replenishing the table, and burning incense on the Golden Altar.

3. **The High Priest**, whose duties were connected chiefly with the Most Holy Place, which he entered once a year to make intercession for the sins of the people.

II. **THE ORDINATION.**—The ordination of the priests was attended by many peculiar ceremonies, including sacrifices, washings and anointings, all of which were designed to impress the thought of the sacredness of their calling.

III. **THE OFFERINGS.**—There were five special offerings provided for, which the priests were to make for themselves and for the people.

1. **The Burnt-Offering:** Of the herd, of the flock, or of the fowls. It was to be wholly consumed and to ascend, as it were, to God in vapor and smoke.

2. **The Meat-Offering:** Of flour, of oil and frankincense, or of the first fruits of the year.

3. **The Peace-Offering:** Of the herd or flock, either a lamb or a goat, without blemish.

4. **The Sin-Offering:** Of animals, for sins committed through ignorance.

5. **The Trespass-Offerings:** Of the flock, of fowls, or of flour, according to the ability of the offerer.

IV. **CIVIL DUTIES.**—Other services were performed by the priests, aside from the offering of the sacrifices.

1. **As Instructors:** They were to teach the people the statutes of the Lord.

2. **As Leaders:** They sounded the trumpets when the line of march was to be taken up, and on certain occasions led the procession.

3. **As Judges:** In important civil and criminal cases they acted as a court of appeal.

TEST QUESTIONS.

PRELIMINARY. What does the book of Leviticus chiefly contain? Who was the author? How long a period does its history cover?

I. How many classes of ministers were there? Name them. What were the duties of the Levites? The Common Priests? The High Priest?

II. By what was the ordination of

priests attended? What was this designed to show?

III. Mention the five principal offerings. Of what must the first be? The second? Third? Fourth? Fifth?

IV. What other duties did the priests perform aside from those connected with the worship? Mention the three classes.

SEED THOUGHTS.

1. God apportions the parts of his service among his various ministers.

2. God assigns to each one that special work to which he is best adapted.

3. God's ministers must be pure and holy, and wholly consecrated to their work.

4. Offerings made to God must not be such as cost the worshiper nothing. True worship has in it the idea of much sacrifice.

5. That which is offered to the Lord must be pure—without spot or blemish. Imperfect sacrifices are not acceptable to him.

6. The Lord demands for his service the first fruits; the brightest hours of the morning; the sweetest and purest years of childhood. "Seek ye first the kingdom of God and his righteousness."

XVI.

WANDERINGS IN THE WILDERNESS.

BOOK OF NUMBERS.

PRELIMINARY.

THE TITLE.—The Book of Numbers takes its name from the two numberings of the Israelites; the first near the beginning of their pilgrimage, at Sinai, and the second near the close, on the borders of Canaan.

THE SCOPE.—The historical portions of the book cover, in a general way, a period of thirty-eight years and three months, extending from the first day of the second month of the second year of the Exodus, to the first day of the fifth month of the fortieth year.

ANALYSIS.

I. PREPARATION FOR DEPARTURE.—When the Tabernacle was completed and the system of worship arranged, preparations begin for the departure for Canaan. Being in the land of enemies, it is necessary that Israel shall be organized as an army.

1. A census is taken of all the Tribes, and the number of males from twenty years old and upwards is found to be 603,550.

2. A special and separate census of Levi, the priestly tribe, is made.

3. Directions are given for the arrangement of the Camp and the order of March.

II. THE MARCH FORWARD.—The Tabernacle is taken down, and the hosts of Israel move forward, guided by The Pillar of Fire, on their long pilgrimage, which occupied more than Thirty-Eight Years, and during which All but Two (Joshua and Caleb) of those over twenty years of age when they left Egypt Died, on account of Unbelief.

III. INCIDENTS BY THE WAY.—On the way many important incidents occur:

1. At **Taberah**: The people murmur and the fire of the Lord burns among them, destroying many.

2. At **Kibroth-hattaavah**: The people complain of the manna, and quails in superabundance are sent.

3. At **Hazereth**: Aaron and Miriam speak against Moses, and are rebuked by the Lord, and Miriam smitten with leprosy.

4. From **Paran**: Twelve spies are sent to visit the promised land, and all but two return a discouraging report.

5. At **Ezion-gaber**: Korah and others organize a rebellion, and perish by an earthquake and flames of fire.

6. At **Meribah-Kadesh**: The people suffer for water, and Moses smites the rock and a stream gushes forth.

7. At **Zalmonah**: The people murmur, and fiery flying serpents come among them and many die.

8. From **Moab**: Balak the king, sends for the prophet Balaam to come and curse Israel.

9. Near **Jericho**: A second enumeration of the tribes (exclusive of Levi) is made, and the number found to be 601,730.

TEST QUESTIONS.

PRELIMINARY. From what does the Book of Numbers take its name? Where did the first occur? The second? How long a period does the history cover?

I. When was the preparation for departure begun? What census was made? What directions were given?

II. What was done with the Tabernacle? What led the way? How long a time did the journey occupy? How many of those enrolled at the census

reached Canaan? Why did the others fail?

III. What important incident occurred at Taberah? What at Kibroth? At Hazereth? Who were sent to Canaan from Paran? What kind of a report did the majority return? What took place at Ezion-gaber? At Meribah? At Zalmonah? What did Balak do? For what reason? Where was the second census made? What was the enrollment?

SEED THOUGHTS.

1. The first concern of every people, or nation, should be for the institution of worship.

2. In God's plans every one has a special duty, and a designated place.

3. Unbelief and disobedience often deprive God's people of the choicest blessings.

4. Rebellion and unthankfulness meet their just deserts at last.

XVII.

THE LAST DAYS OF MOSES.

BOOK OF DEUTERONOMY.

PRELIMINARY.

The Book of Deuteronomy consists chiefly of **Three Addresses** delivered to the children of Israel by their great deliverer and leader, **Moses**, in the closing days of his eventful life, when they had reached the borders of Canaan, and were almost ready to pass over into the Land of Promise.

ANALYSIS.

I. **THE FIRST ADDRESS.**—The first address is mainly **Introductory**. It reminds the people,

1. Of their **Deliverance** from bondage and of God's **Guidance** and protection, notwithstanding their many acts of ingratitude and rebellion.

2. He rehearses briefly the story of their **Wanderings** in the wilderness, telling of battles and victories, and punishments and blessings.

3. He tells of the sending of the **Spies** to Canaan; of the fear the **Evil Report** of the majority caused, and of the sentence that none of the men of war who came out of Egypt should enter the Promised Land.

4. He tells of his own offence at the **Smiting of the Rock**, and the assurance of the Lord that he should not go over Jordan.

5. He closes the address with a **Warning** from the past, and an **Exhortation** to obedience in the future, so that they might secure the inheritance now so near.

II. **THE SECOND ADDRESS.**—The second is **Explanatory**, and is a repetition and exposition of the main features of **The Law** for the benefit of those who had been born in the wilderness and had not heard the original promulgation at Sinai.

1. **The Ten Commandments**, more particularly applying those of the First Table. This is followed by the enforcement of

2. Particular Regulations, in three main groups: (1) Laws concerning religious observances; (2) Concerning the administration of justice; (3) Concerning private and social rights.

III. THE THIRD ADDRESS.—The third is Hortatory, and in it the Elders of Israel are associated with Moses. The people are commanded, after they have entered the Promised Land, to Set up Stones on Mount Ebal, and on them to Write all the words of the Law. Then follow the several Curses to be pronounced by the Levites on Ebal, and the Blessings on Gerizim.

IV. THE FINAL FAREWELL.—Following the addresses comes a series of acts closing the life-work of the great Leader.

1. He delivers the Law to the priests to be kept in the side of the Ark of the Covenant.

2. He gives his charge to Joshua, to be strong and of good courage.

3. He speaks his parting words to the people in the form of a song, and pronounces blessings upon the tribes.

4. He goes to the top of Pisgah, from whence he has a view of the Promised Land, after which he dies and is buried by the Lord himself.

TEST QUESTIONS.

PRELIMINARY. What does Deuteronomy principally contain? Where were the addresses delivered? What were the Israelites about ready to do?

I. What does the first contain? Of what does Moses remind them? What does he briefly rehearse? Of what does he tell? With what does he close? What reward does he promise the faithful and obedient?

II. What is the character of the second? Of what is it explanatory? Why was the Law repeated? On what does it chiefly dwell?

III. What is the character of the third? What is ordered to be done after the Promised Land is entered?

IV. What followed the addresses? What charge did he give? Where did he die? By whom buried?

SEED THOUGHTS.

1. God's Word needs to be oft repeated, that it may not be forgotten by the people.

2. True happiness and prosperity can be secured only by strict obedience to God's Law.

3. Those to whom great responsibilities are committed need to be strong and of good courage.

4. When the appointed work of God's servants on earth is done, he takes them to rest with him.

XVIII.

THE PENTATEUCH.

GENERAL SUMMARY.

THE TITLE.

The Pentateuch is the name given to the first department of the Old Testament, consisting of Genesis, Exodus, Leviticus, Numbers and Deuteronomy.

THE AUTHOR.

Moses, an Israelite of the Tribe of Levi, born in Egypt B. C. 1511, the great deliverer, leader and law-giver of his nation, was the writer.

THE CONTENTS.

An Historical Outline of the origin and schooling of God's chosen people, and of the establishing of the divinely appointed system of worship, is the leading feature of the Pentateuch.

THE BOOKS.

1. **Genesis**: A word meaning "origin," or "beginning;" therefore, the name applied to *The Book of Beginnings*.

2. **Exodus**: A word meaning "to go out," or "to depart;" therefore, the name given to *The Book of Departure*.

3. **Leviticus**: A word derived from Levi, the Tribe from which the priests were selected; therefore, the name of *The Book of the Priesthood*.

4. **Numbers**: The name of the book recording the numbering and the numbers of the Israelites in the wilderness.

5. **Deuteronomy**: A word signifying "The Second Law;" hence, the name given to the book containing *The Repetition of the Law*.

THE SCOPE.

The Time covered by the records of these various Books is a period of about 2553 years, from the creation of man, down to the entrance of the Chosen People into the Promised Land.

II. THE HISTORICAL BOOKS.

XIX.

THE HISTORICAL BOOKS.

GENERAL OUTLINE.

I. **THE NAME.**—The general name of “The Historical Books” has been given to the second department of the Old Testament, embracing the books from Joshua to Esther inclusive.

II. **THE CONTENTS.**—These Books contain an outline history of the Israelites during four great periods of their national life:

1. **An Oligarchy**, or a government by a chosen few, as Moses and Joshua, in whose hands, under God, supreme power was placed.

2. **A Republican Confederacy**, in which the authority was in the hands of Judges, and the heads of the Tribes.

3. **A Monarchy**, speedily becoming disunited and separating into two kingdoms, and falling to pieces by internal dissensions and bad government.

4. **A Dependency**, tributary to other nations who invaded their land and carried captive large numbers of their leading people.

III. **THE BOOKS.**—The Historical Books are Twelve in number, and cover a period of more than 1000 years.

1. **Joshua**: Written by Joshua, the successor of Moses, detailing the events of twenty-five years. It gives the history of (1) The crossing of the Jordan; (2) The conquest of Canaan; (3) The distribution of the country by lot among the Tribes and the settlement of the Tabernacle at Shiloh; (4) Final admonitions, and the farewell of Joshua, added, no doubt, by one of his survivors.

2. **Judges**: Written, it is thought, by Samuel, and embracing a period of more than 300 years, recording the gradual decline

of Israel into a state of political anarchy and religious apostasy.

3. **Ruth**: Written by Samuel, and forming a connecting link between the Judges and the Monarchy, and covering a period of about ten years.

4. **I. Samuel**: The author is uncertain. It begins with the times of Eli, B. C. 1171, and contains a history of Samuel's early life; of his judgeship, of the anointing of Saul, and also of David; of the early exploits of David, and closing with the death of Saul.

5. **II. Samuel**: By the author of I. Samuel. It begins with the crowning of David as King of Judah, B. C. 1056, and contains a history of his reign over all Israel until near the time of his death.

6. **I. Kings**: The authorship is uncertain, some attributing it to Jeremiah and others to Ezra. Its history begins with the death of David, B. C. 1016, and ends with that of Ahab.

7. **II. Kings**: By the author of I. Kings. Its history begins with the last days of Elijah, B. C. 806, and closes with an account of the Captivity of Judah.

8. **I. Chronicles**: It is generally believed that Ezra was the compiler. The book contains much matter found in previous historical books. It begins with Adam and contains an outline of the history of the people of God, down to the death of David, B. C. 1016.

9. **II. Chronicles**: By the author of I. Chronicles. Its history begins with the reign of Solomon, and ends with the Captivity of Judah, B. C. 588.

10. **Ezra**: The author was Ezra, the scribe, and the book gives an account of the return from captivity, and the rebuilding of the Temple, covering a period of seventy-nine years, from B. C. 536 to B. C. 457.

11. **Nehemiah**: This book was largely the work of Nehemiah, and continues the history from about twelve years after the close of Ezra's book to B. C. 413.

12. **Esther**: The author was perhaps Mordecai. The book contains one episode in the history of the Jews who did not return from captivity. It was most probably written at Shushan, and taken by Ezra to Jerusalem and added to the collection of sacred books.

TEST QUESTIONS.

What general name has been given to the second department of the Old Testament?

What books does it embrace?

II.

What is the general character of the contents?

What is an oligarchy? Who were the chief leaders during that portion of their history?

Who were the chief rulers during the confederacy?

What was the history of the monarchy?

What was the cause of its decay?

What was the last condition of their natural life?

III.

How many historical books are named?

What is the first? By whom written? What are the general contents?

The second? By whom written? How long a period does its history embrace?

The third? Who wrote it?

The fourth? Is its author known? Where does its history begin? What include? Where does it end?

The fifth? What principal events does it record?

The sixth? Who was the author? What period is covered by its history?

The seventh? Where does its history begin and end?

The eighth? Who was the author? What is the character of its contents?

The ninth? What is the extent of its records?

The tenth? Who was the author? Of what does the book give an account?

The eleventh? Of whom was it the work? What length of time is covered by its history?

The twelfth? Who was the author? What does the book contain?

SEED THOUGHTS.

1. God's Book is systematically arranged, that we may the better understand it.

2. God adapts the circumstances and surroundings to suit the conditions of his chosen people.

3. When a nation forsakes right principles it falls into decay.

4. When the righteous rule, a nation is prosperous and happy.

5. God brings punishments upon his people for their own good often times.

6. When a nation has accomplished the work for which the Lord intended it, it is taken out of the way.

XX.

THE PROMISED LAND.

BOOK OF JOSHUA.

PRELIMINARY..

The Book of Joshua records the conquest of Canaan by the Children of Israel, and their permanent establishment in the land. It was written by Joshua himself, the successor of Moses as leader and prophet. It opens with God's order to Joshua to lead the chosen people into Canaan, and closes with his death, after the conquest and settlement of the country under his leadership.

ANALYSIS.

I. JOSHUA'S MISSION.—After the death of Moses the Lord commissions Joshua to be his successor, to take up the work laid down by that great leader, and carry it on to completion. His work is

1. To Enter the Land, on the borders of which the hosts of Israel are encamped.
2. To Subdue the Land, which is thickly settled with war-like heathen tribes.
3. To Divide the Land among the various Tribes of Israel, giving to each their proper portion.

II. THE PREPARATION.—Being about to enter an enemy's country, careful preparation is necessary.

1. Victuals are Prepared for the use of the people on the march.
2. Spies are Sent to view the land in the vicinity of the place of entrance, and to inspect the defences of the first city to be attacked.
3. The Camp is Removed to the banks of the Jordan, which forms the boundary of the land to be invaded.

III. THE CROSSING.—The Jordan, the banks of which are now overflown, is to be crossed.

1. The Order of March: The priests in advance, bearing the

Ark of the Covenant, and the people following in their usual order at the distance of about half a mile.

2. **The Way Opened:** God miraculously opens a way through the Jordan, as he did through the Red Sea, and the people pass over on dry ground.

3. **The Memorial Stones:** Twelve stones are taken from the channel of the river by twelve representative men of the Tribes, and a monument is built of them at Gilgal.

IV. **THE CONQUEST.**—The land so long promised has now been entered, but it is to be conquered, and the great work begins. As a Preparation the Rite of Circumcision is observed, and the Passover kept.

1. **Fall of Jericho:** The walls of the city of Jericho fall down, at the blast of the trumpets of the priests, after they have been encompassed seven days, as the Lord commanded, and the city is destroyed.

2. **Repulse at Ai:** The army of Israel is repulsed at Ai, on account of a sin committed by Achan.

3. **The Victory at Ai:** After the sin of Achan has been confessed and punished, Ai is again attacked and captured.

4. **The Covenant Renewed:** The host of Israel march to Shechem, in the middle of the land, and renew the Covenant, as commanded by Moses.

5. **The Conquest of the South:** The Southern portion of the land is invaded and the kings captured and their armies destroyed.

6. **The Conquest of the North:** The invading army sweeps over the North, subduing their enemies and taking full possession of the land.

V. **THE DIVISION.**—After the conquest the land is divided up among the various Tribes, except that the Levites have certain cities with outlying suburbs assigned them, scattered through all portions of the land. Six of these cities, Kedesh, Shechem, Hebron, Bezer, Ramoth and Golan, are appointed as **Cities of Refuge** where those taking human life accidentally can for a time be safe.

VI. **JOSHUA'S FAREWELL.**—After completing his work, Joshua assembles the elders of Israel at Shechem, and delivers his farewell address, after which he dies, and is buried in Mount Ephraim.

TEST QUESTIONS.

PRELIMINARY.

What does the Book of Joshua record? By whom was it written? With what does it open? How close?

I.

Who gave Joshua his commission? What were the three principal parts of his work?

II.

For what did he make preparation? What was first ordered? Where were spies sent? What for? To what place was the camp removed?

III.

What was the order of march? How was the way opened through the water? What were taken from the channel of the river? Where set up?

IV.

What was done as a preparation for the conquest? What city was first taken? How? Where was the army repulsed? Why? When were they victorious? Where was the covenant renewed? What part of the land was first conquered? What part next?

V.

How was the land divided? What did the Levites receive? Name the Cities of Refuge. Why were they appointed?

VI.

Where did Joshua assemble the elders of Israel? What for? Where was he buried?

SEED THOUGHTS.

1. When one man of God is removed from labor to rest another is provided to take his place.
2. God opens up the way through difficulties, when his people are in the path of duty.
3. God helps his people when they are battling for the right.

XXI.

THE JUDGES OF ISRAEL.

BOOK OF JUDGES.

PRELIMINARY.

THE NAME.—The Book takes its name from the character of its contents. It chiefly relates the heroic achievements of the Judges who ruled Israel from the death of Joshua to that of Samson, a period of not less than 300 years.

THE AUTHOR.—Jewish tradition makes Samuel the author, and there is nothing that can be urged against it; though it may have been revised and somewhat enlarged by later scribes.

PERIOD OF THE JUDGES.—The Period of the Judges is distinguished by the idolatry and degradation of the chosen people;

the irregularity and unsettled character of the government, and by turbulence and crime. The Death of Joshua was the setting of the sun; the Career of Samuel the dawn of a brighter era, and all between them is twilight and night.

ANALYSIS.

I. THE JUDGES.—There were fifteen Judges in all. Eight were military heroes, and led Israel in battle and delivered them from their enemies. They were Othniel, Ehud, Shamgar, Deborah and Barak (conjointly), Abimelech (a usurper who took the name of king), Gideon, Jephthah and Samson. Five—Tola, Jair, Ibzan, Elon and Abdon—led more peaceful lives. Eli, the High Priest, and Samuel, the Prophet, stand apart from the others, having both secular and sacred functions.

II. THE WORK OF THE JUDGES.—They were temporary rulers and special deliverers, raised up by the Lord usually for emergencies, and not supreme magistrates, as were Moses and Joshua. Their power only extended over portions of the country, and some of them were contemporaneous. They combined both the judicial and executive functions, and both judged and enforced the laws. During all this period the recognized central authority was the Oracle in the Tabernacle at Shiloh.

III. THE EXPLOITS OF THE JUDGES.—The history of the Exploits of the Judges occupies the principal portion of the Book of Judges.

1. Othniel: The first Judge, delivers Israel from the servitude of Mesopotamia, and rules forty years.
2. Ehud: The second Judge, delivers Israel from the oppressions of Moab, and secures a peace that lasts eight years.
3. Shamgar: The third Judge, smites the Philistines, and slays six hundred men with an ox goad.
4. Deborah and Barak: Conjointly judge Israel, and deliver them from the servitude to the Canaanites.
5. Gideon: The fifth Judge, delivers Israel from the Midianites, with a picked band of 300 men.
6. Abimelech: The sixth Judge, persuades the Shechemites to elect him king, and rules that city for three years.
7. Tola: The seventh Judge, rules in Israel twenty-three years.

8. **Jair**: The eighth Judge, a Gileadite, rules in Israel for twenty-two years.

9. **Jephthah**: The ninth Judge, delivers Israel from the Amonites, and is noted in history for a certain "rash vow."

10. **Ibzan**: The tenth Judge, a Bethlehemite, judges Israel seven years.

11. **Elon**: The eleventh Judge, a Zebulonite, rules for ten years.

12. **Abdon**: The twelfth Judge, a Pirathonite, rules eight years.

13. **Samson**: The thirteenth Judge, a Danite, a child of promise and a man of miraculous strength, wages a personal conflict with the Philistines, who are again oppressors of Israel, and bears rule over a portion of the country for twenty years.

14. **Eli**: The fourteenth Judge, also a High Priest, of the Tribe of Levi.

15. **Samuel**: The fifteenth Judge, the last of the order, and the most distinguished of them all; also a Prophet, who anointed both Saul and David, and inaugurated the monarchy.

TEST QUESTIONS.

PRELIMINARY.

Why is the Book of Judges so called? By whom was it written? How long a period does its history cover? By what is this period distinguished?

I.

How many Judges were there in all? What three classes? How many of each?

II.

What was the nature of the work of the Judges? What two functions did they combine? What was the recognized central authority? Where was it?

III.

Who was the first Judge? What did he do? How long did he rule?

Who was the second? What did he do? How long a peace did he secure?

Who was the third? Mention his chief exploit.

What two were united in authority

as the fourth? What did they accomplish?

Name the fifth. What did he accomplish? With what army?

Name the sixth. What did he do? Where rule? How long?

Name the seventh. How long did he rule?

Name the eighth. Who was he? How long did he rule?

Name the ninth. From whom did he deliver Israel? For what is he noted?

Name the tenth. Of what town was he? How long did he rule?

Name the eleventh. Who was he? How long did he rule?

Name the twelfth. What is said of him? How long did he rule?

Name the thirteenth. Of what Tribe was he? For what was he most distinguished? How long did he rule?

Who was the fourteenth? What other office did he fill?

Name the fifteenth? What was he besides a Judge? What are some of his chief acts?

SEED THOUGHTS.

1. God punishes his people when they stray away into the paths of sin.
2. God pities his people, and helps them when they cry to him in their affliction.
3. The greatest blessings any nation can enjoy are just laws and righteous rulers.
4. Righteousness exalts a people, while sin drags them down to ruin.

XXII.

THE STORY OF RUTH.

BOOK OF RUTH.

PRELIMINARY.

The Book of Ruth is a sequel to the Book of Judges, with which the Jews classed it, and is a Link connecting that period with The Monarchy. It supplies the genealogy of David, and so carries on The Descent of the Promised Seed from Abraham. It covers a period of Ten Years, during the judgeship of Deborah and Barak. The Author, it is quite generally agreed, was Samuel.

ANALYSIS.

I. AN AFFLICTED FAMILY.—At Bethlehem, in the land of Judah, lives a family, consisting of the father, Elimelech, the mother, Naomi, and the two sons, Mahlon and Chilion.

1. **Destitution:** A famine prevails in the land of Judah, and death by starvation stares the inhabitants in the face.

2. **Removal:** The family of Elimelech removes to the fertile land of Moab, and settles among the heathen people.

3. **Sorrow:** Before long the father dies, leaving the mother with her two sons.

4. **Marriage:** In course of time the two sons marry two Moabitish maidens, Orpah and Ruth.

5. **Death:** In a short time Mahlon and Chilion both die and the three women, Naomi, Orpah and Ruth, are all left widows, and childless.

II. **THE BEREAVED MOTHER.**—After the death of her sons, Naomi is sad indeed.

1. **Her Resolve:** Hearing that there is again plenty in the land of Judah, she resolves to return to her native place and live the rest of her days, and die at last among her own people.

5. **Her Departure:** She makes known her purpose to her two daughters-in-law, Orpah and Ruth, and they go with her a short distance, as is required by oriental courtesy to a departing relative.

3. **Her Advice:** She now advises Orpah and Ruth to return to their own people, and they both weep at the thought of parting.

III. **THE FAITHFUL DAUGHTER.**—Orpah gives her mother the good-by kiss, and starts back, but Ruth clings to Naomi.

1. **Her Determination:** Naomi entreats her to return with her sister, but Ruth expresses her determination not to leave her mother-in-law.

2. **Her Desire:** To go with Naomi, to abide with her, to worship her God, to belong to her people, to die with her, and to be buried with her at last.

3. **The Journey:** Naomi can say no more, and the two go on together, and reach Bethlehem at the beginning of barley-harvest.

IV. **THE FAIR GLEANER.**—By Naomi's permission Ruth goes forth with other women into the harvest fields, **Among the Reapers**, to glean, or gather up the scattered heads of barley that they let fall, in **The Fields of Boaz**, a rich land-owner, who is a kinsman of Naomi's. Here her beauty and grace win the favor of all.

V. **THE HAPPY RESULT.**—The devotion of Ruth to her mother-in-law, and her desire to live among the people of God, and worship him instead of the gods of Moab, meet a just reward.

1. **The Esteem of Boaz:** He treats her with great consideration and kindness.

2. **The Love of Boaz:** He makes her his wife, and she becomes the joint owner of the fields in which she has gleaned.

3. **The Favor of God:** She becomes the mother of Obed, the father of Jesse, the father of David, and thus one of the progenitors of Christ.

TEST QUESTIONS.

PRELIMINARY.

What is the Book of Ruth said to be? What does it supply? How long a period does its history cover? Who was the author?

I.

What family is mentioned? Where did they live? What occurred in that land? Where did they remove? Who first died? Whom did the sons marry? Who next died?

II.

What did Naomi resolve to do? To whom did she make known her purpose? What did they do? What advice did she give them?

III.

What did Orpah do? On what was Ruth determined? What was her desire? What was the result? At what time did they reach Bethlehem?

IV.

What did Ruth do? By whose consent? In whose fields did she glean? How was she treated there? What won her favor?

V.

Whose esteem did she win? What did he direct? Whose love did she win? What did he do? Whose favor did she win? What was the grand result?

SEED THOUGHTS.

1. Those who go away from the place where the true God is worshipped meet with misfortune.

2. When our friends are returning to God, we should encourage and accompany them.

3. An unselfish devotion to duty is sure, sooner or later, of its just reward.

4. It is blessed to go where God's people go, to live where they live, and at last to die in their midst.

XXIII.

THE TIMES OF SAMUEL.

FIRST BOOK OF SAMUEL.

PRELIMINARY.

THE TITLE.—The Two Books of Samuel are so named because the chief contents of the record are concerning events with which he was either directly or indirectly intimately connected.

THEIR PURPOSE.—The chief purpose of the Books is to record the events which led to the establishment of David, the ancestor and type of Christ, upon the throne. This is evident from the fact that they are in form a continuation of the Book of Ruth, which contains the genealogy of David; they are linked to the Book of Ruth by the conjunction *and*, with which the First Book opens, and they introduce David without furnishing a statement of his genealogy, as that had been already given.

THE AUTHORSHIP.—The authorship is in doubt. It is probable that Samuel himself wrote the first twenty-four chapters, which contain a record of events during his own lifetime; and that Gad, Nathan, Jasher and other unknown writers made further contributions at later periods.

ANALYSIS.

I. THE CHILD SAMUEL.—Samuel was the last of the Judges, and the first of the regular order of Prophets.

1. His Parents: His father was Elkanah, a Levite, and his mother Hannah, one of the most pious and gifted of all the women of the Bible.

2. His Name: He was granted in answer to Hannah's prayer, and named *Samuel*, which means, "The Asked of God."

3. His Childhood: Before his birth his mother had "dedicated him to the service of God," and as soon as he is old

enough to leave home, and while yet a mere child, he is placed in the Tabernacle at Shiloh, where he waits on Eli, the High Priest, and assists in opening the doors and trimming the lamps in the Holy Place.

4. **His Call:** One night the Lord appears to him in a vision and calls him to the prophetic office, and makes known to him things that are to come to pass. He grows in favor with God and with the people, and all acknowledge him as the prophet of the Lord.

II. **THE WAR WITH THE PHILISTINES.**—The Philistines wage war against Israel, and slay many

1. **The Ark Taken to the Camp:** In their extremity the Israelites carry the Ark of the Covenant to the battle, in charge of the two sons of Eli.

2. **The Ark Captured:** The Philistines overcome Israel, slay the two sons of Eli, capture the Ark and carry it to their own land.

3. **Eli's Death:** When the High Priest at Shiloh learns that the Ark has been captured, he dies of grief.

4. **The Ark Returned:** The Ark brings disaster to the Philistines, and they send it back to Israel, on a cart drawn by cows, that go without a driver.

III. **THE KINGDOM ESTABLISHED.**—Samuel continues to prophesy, judge Israel, found schools of instruction, and there are better times in Israel, but still the people are not satisfied.

1. **A King Demanded:** They demand of Samuel that a king be placed over them.

2. **Saul Anointed:** Samuel is grieved and protests, but by the Lord's command, anoints Saul, the son Kish, to be king.

3. **Saul Rejected:** For a while Saul's reign is prosperous, but at last he falls into sin, and is rejected by the Lord

4. **A New King Chosen:** By the Lord's command, Samuel anoints David, the son of Jesse, to be king, in place of Saul.

IV. **TROUBLESOME TIMES.**—The Philistines continue to war with Israel, and they meet for battle in the valley of Elah.

1. **The Giant Goliath:** He defies the army of Israel, and challenges any man among them to meet him in personal combat.

2. **David's Victory:** David, only a mere youth, with his shepherd's sling, meets the giant and slays him.

3. **Saul's Favor:** The king takes David to his own palace,

places him as captain over the men of war, and between him and Jonathan an enduring friendship is formed.

4. *Saul's Jealousy*: David is successful in the war against the Philistines; people praise him, and Saul becomes envious and seeks to slay him.

5. *Samuel's Death*: Samuel assembles the people and delivers them a parting address, after which he dies, lamented by all Israel.

6. *Saul's Downward Steps*: After the death of Samuel, Saul goes rapidly on from bad to worse, endeavoring to slay David, and consulting with familiar spirits, which the Law forbids.

7. *Saul's Death*: Saul goes into battle with the Philistines, and he and his three sons are slain on Mount Gilboa.

TEST QUESTIONS.

PRELIMINARY.

Why are the Books of Samuel so named? What was the purpose in their writing? Who were probably the authors?

I.

Who was Samuel? Who were his parents? What does his name mean? Why given? Where was he placed in childhood? What was his work? To what was he called? When?

II.

Between what nations was war raging? What was taken to camp? By whom captured? Who were slain?

Where was the Ark taken? What was the result? How was it returned?

III.

What did the people demand? Who was anointed? By whom? Why was he rejected? What new king was chosen?

IV.

With whom did war continue? What giant defied Israel? By whom was he slain? How? What did Saul do for David? Whose friendship did David secure? Why was Saul jealous? What did he try to do? What was Samuel's last act? Where was Saul slain?

SEED THOUGHTS.

1. It is a blessed thing to have pious parents to bring us up in the service of the Lord.

2. A little child can do something for God; and its services, if performed in sincerity and love, are accepted and rewarded by him.

3. The pious child, early trained to the service of God, will make the honored and useful citizen.

4. God may answer our prayers as a punishment for improper desires, as he gave them Saul for their first king.

5. God rejects those who fail to do his work, and raises up better men in their places.

XXIV.

THE KINGDOM OF DAVID.

SECOND BOOK OF SAMUEL.

ANALYSIS.

I. DAVID MADE KING.—David was anointed to be king by Samuel when only a youth; he had a numerous following during his persecutions by Saul, but he laid no claim to the kingdom then. After the death of Saul he is proclaimed

1. King of Judah: His capital is Hebron, and he rules over Judah, while Saul's son, Ishbosheth, rules the rest of Israel.

2. King of Israel: War rages between the armies of the two factions of the kingdom; Ishbosheth is slain, and then the representatives of all the Tribes come to David and proclaim him king over all Israel.

II. A NEW CAPITAL CHOSEN.—Hebron remains David's capital for seven years and six months; then he goes with his army and attacks the stronghold of the Jebusites on Mount Zion, and they are defeated and

1. Jerusalem Captured: It is made his new capital, and remains the sacred city of Israel throughout all time.

2. David Prospered: He takes up his residence in the new capital; the Lord blesses him; his kingdom grows strong, and he receives honor from surrounding nations.

3. The Ark Removed to Zion: The Ark of the Covenant is taken from Gibeah to Jerusalem amid great rejoicing, and placed in a structure David has prepared for it.

4. A House for the Lord: David proposes to build it, but the Lord sends Nathan the prophet to tell him it shall be built by his son.

5. Victories Won: By the armies of David over the Syrians, Philistines and Moabites, and all these nations become tributary to Israel.

III. DAVID'S SINS.—David, in the midst of his prosperity, falls into two special grievous sins.

1. **Adultery**: With Bath-sheba, the wife of Uriah, a captain in his army.

2. **Murder**: He orders the commander-in-chief of his army to place Uriah in the front of the battle, where he is slain, and then takes Bath-sheba for his wife.

Nathan rebukes the king and he repents, and is again restored to the favor of God, but all his life he suffers for his crimes.

IV. **ABSALOM'S REBELLION**.—Absalom, one of David's sons, desires to be king in place of his father.

1. **His Crafty Device**: He procures himself chariots, horses, and men to run before him, and other accessories of royalty; finds fault with his father, and professes to be for the people, and assures them if he were king public affairs should be more wisely administered.

2. **His Revolt**: He proclaims himself king in Hebron, raises an army, and drives David, his father, from Jerusalem.

3. **His Defeat**: The armies of David and Absalom meet in battle, and Absalom's army is defeated.

4. **His Death**: In his flight Absalom is caught in the branches of an oak, where he is found by Joab, and slain.

5. **David's Sorrow**: When David hears of Absalom's death, he mourns for him, and expresses a wish that he had died in place of his sinful son.

6. **David's Return**: The king returns to Jerusalem after the suppression of the rebellion, and resumes control of the affairs of the kingdom.

VI. **THE PEOPLE NUMBERED**.—David orders an enumeration of the people of Israel to be made, contrary to the advice of Joab.

1. **A Sin**: The purpose for which he does it is displeasing to the Lord, and David repents of his sin and prays for forgiveness.

2. **The Punishment**: A pestilence is sent, and in three days seventy thousand people die.

3. **David's Offering**: When the pestilence is stayed, the king erects an altar on Mount Moriah, and offers a burnt-offering unto the Lord.

TEST QUESTIONS.

I.

By whom was David first anointed to be a king? When was he first proclaimed king by the people? Over what country? Where was his capital? When was he made king over all Israel?

II.

How long did he rule in Hebron? What city was then selected as a capital? Of whom was it captured? How was he prospered? From whence was the Ark brought? Where was it placed? What did David propose? What nations were subdued?

III.

Of what two great sins was David

guilty? Who was Uriah? What order did David give concerning him? By whom was he rebuked? What did David do? When was he restored to the favor of God?

IV.

What son organized a rebellion? How did he win the hearts of the people? What did David do? What was the result of the great battle? How was Absalom slain?

V.

What did David order done? Who advised against it? Why was it a sin? What punishment was inflicted? How many died? Where was an altar built?

SEED THOUGHTS.

1. God's purposes may be delayed by the opposition of man, but cannot be thwarted.
2. God blesses the righteous, and causes his plans to prosper.
3. One of the first concerns of a righteous ruler will be for the institution of public worship.
4. Our sins will find us out, and are sure to meet their just punishment sooner or later.

XXV

THE REIGN OF SOLOMON.

FIRST KINGS.—I.—XI.

PRELIMINARY.

THE TWO BOOKS.—The Books of the Kings take their name from the character of their chief

1. **Contents:** They contain the history of the kings of Israel and Judah from the death of David to the Captivity, a period of more than 400 years.

2. **The Two Kingdoms:** The history of the two kingdoms is intermingled until the Captivity of Israel, when that of Judah only is continued for 130 years longer.

3. **A Conflict:** The history shows a continual conflict between faith and infidelity, the sons of God and the sons of men, the worship of Jehovah and the worship of Baal.

4. **Israel:** Under the lead of Jeroboam and his successors, Israel rapidly declines; she becomes outcast and her record is wiped out of the Book of Life, just as that of the family of Cain, and the apostate descendants of Noah and Abraham.

5. **Judah:** Stayed by a few faithful kings, such as Asa, Hezekiah, and Josiah, Judah repents of her unfaithfulness during her exile in Babylon, and is finally restored.

THE AUTHORSHIP.—The authorship is uncertain. It is probable that certain annals of their times were written by several of the prophets, and that a continuous history of these kingdoms was compiled out of them by Jeremiah or Ezra.

ANALYSIS.

I. **SOLOMON MADE KING.**—When David is old and near his death, Adonijah, his son, attempts to seize the throne.

1. **Solomon Anointed:** By David's order, Solomon, who is to be his successor, is anointed king by Nathan, Zadok and Benaiah.

2. **David's Charge:** Solomon is brought before David, and the dying king gives his son and successor a solemn charge to be strong, to fear God, and walk in the way of his statutes.

3. **David's Death:** He dies and is buried in Jerusalem, and Solomon is formally proclaimed King of Israel.

II. **THE WISDOM OF SOLOMON.**—Solomon goes to Gibeon to offer sacrifice. At night he has

1. **A Vision:** The Lord appears to him in a dream and offers to give him whatever gift, or favor, he may ask.

2. **His Wise Choice:** He asks not riches, honor or victories over enemies, but Wisdom to rule his people righteously.

3. **The Lord's Approval:** The Lord is pleased with his choice, and grants it and much more, making him the wisest of all men, and the greatest and richest of all kings.

III. **THE GREAT TEMPLE.**—The great work of Solomon's life is the building of the Temple.

1. **The Site:** The threshing floor of Araunah, on Mount Moriah, supposed to be the same place where Abraham offered his son Isaac. It had been selected by David.

2. The Dimensions: The whole area enclosed by the outer walls forms a square of about 600 feet; but the Temple itself is 80 cubits by 40 cubits, and 30 cubits in height, being exactly double that of the Tabernacle.

3. The Divisions: Like the Tabernacle, it consists of three parts—(1) *The Outer Court*, 100 cubits by 200, and 10 cubits in height; (2) *The Holy Place*, 40 cubits by 20, and 20 cubits in height; (3) *The Holy of Holies*, 20 cubits in length, width and height, each.

4. The Furniture: In *The Outer Court* is the Altar of Burnt-Offerings; in place of the Brazen Laver, of the Tabernacle, is a Molten Sea of Brass, containing water for the ablutions of the priests; in *The Holy Place* are Seven Golden Candlesticks, Ten Golden Tables for shew-bread and the golden vessels for the service of the Sanctuary, and the Altar of Incense; in *The Holy of Holies* is the Ark of the Covenant, covered with the mercy-seat surmounted by the cherubim.

5. The Dedication: When the Temple is completed it is dedicated with imposing ceremonies, and becomes the place for national worship.

IV. THE GREATNESS OF SOLOMON.—The fame of Solomon extends to all surrounding countries, and many nations pay him tribute, and rulers come to do him honor.

1. His Riches: In wealth he surpasses all, either before or after him, gathered from presents, tribute and trade.

2. His Wisdom: As a judge, meting out justice; as an interpreter of “obscure sayings,” and as a commentator on natural laws, he far surpasses all the ancients.

3. His Writings: The Book of Proverbs, Ecclesiastes, and the Song of Songs prove him one of the most profound writers of all time.

V. THE FALL OF SOLOMON.—Notwithstanding his greatness, Solomon has his weaknesses.

1. His Sins: He marries many wives from among the heathen nations, and they, in his old age, lead him into Idolatry.

2. His Punishment: Adversaries are raised up against him, and God makes known his purpose to rend the kingdom, and take away from Solomon’s son and successor all but One Tribe.

3. **Eis Death:** Solomon dies, after ruling forty years, and is buried in Jerusalem.

TEST QUESTIONS.

PRELIMINARY.

From what does the Books of the Kings take their name? What do they principally contain? Who were probably the authors?

I.

Who attempts to seize the throne? Who is anointed? By whom? What was David's charge? Where was David buried?

II.

What vision did Solomon have? What was offered him? What did he choose? What did he receive? Why was his choice a wise one? What did he thus become?

III.

What was the great work of Solomon's life? What site was selected for the Temple? Give its dimensions. Divisions. Furniture. Wherein did it differ from the Tabernacle? How was it dedicated?

IV.

In what was Solomon great? What is said of his wisdom in judging? Name his writings that have come down to us.

V.

Of what sins was Solomon guilty in his old days? What was his punishment? How long did he rule? Where was he buried?

SEED THOUGHTS.

1. Wisdom and piety are the noblest of all possessions.
2. When we choose wisely, God gives us more than we ask for.
3. One of the noblest of works is building temples for the worship of God.
4. Certain punishment is the lot of all who turn from the worship of the true God.

XXVI.

THE DIVIDED KINGDOM.

FIRST KINGS.—XII—XXII.

ANALYSIS.

I. **REVOLT OF THE TEN TRIBES.**—On the death of Solomon, his son Rehoboam becomes king. At Shechem the representatives of all Israel meet him and make

1. **A Demand:** They ask that the new king shall lighten the burdens that Solomon had laid upon them, agreeing to be loyal if he will so do.

2. **The Answer:** The old and wise counselors advise the

king to consent, and the young men urge him to refuse. His answer is that he will make their burdens still heavier.

3. The Result: Ten Tribes revolt, set up a kingdom of their own, and make Jeroboam king.

II. IDOLATRY ESTABLISHED.—Jeroboam desires to keep the people from going to Jerusalem to worship, and so sets up as objects of worship

1. Two Golden Calves: One is placed at Dan, in the northern part of the kingdom, and the other at Bethel, in the southern part.

2. False Worship: He also establishes feasts, such as are observed at Jerusalem; ordains priests; builds altars, and offers sacrifices; all of which are displeasing to the Lord, and bring disasters upon Israel.

III. THE TWO KINGDOMS.—The two Tribes of Judah and Benjamin remain loyal to Rehoboam, and are known as the Kingdom of Judah. The two exist, side by side and there is constant war between them.

1. Israel: Jeroboam dies, and is succeeded by his son Nadab; Nadab by Baasha; Baasha by Elah; Elah by Zimri; Zimri by Omri, and Omri by Ahab; all of whom do evil in the sight of the Lord.

2. Judah: Rehoboam, after a wicked reign, is succeeded by Abijam; Abijam by Asa, and Asa by Jehoshaphat. Abijam follows in the evil ways of Rehoboam, and Asa and Jehoshaphat rule in righteousness.

IV. THE PROPHET ELIJAH.—While Ahab is king of Israel the great prophet Elijah makes his first appearance.

1. He Foretells a Drouth: The prophet goes to Ahab and tells him that on account of his sins, no rain shall fall for three years.

2. He is Fed by Ravens: During the famine that comes with the drouth, Elijah is, for a time, fed by the ravens in the wilderness.

3. Sustained by a Widow: From the wilderness Elijah goes to Zaraphath, where he takes up his abode at the house of a poor widow, and by a miracle he causes her small supply of food to last until plenty returns to the land.

4. Raises her Son: The widow's son dies; she appeals to Elijah, and he brings the child back to life.

5. **Ahab Seeks to Kill Him:** The whole land is in distress, and Ahab seeks to find Elijah and slay him, thinking him the cause of the drouth, because he foretold it.

6. **The Trial by Fire:** Elijah asks Ahab to assemble the representatives of Israel on Mount Carmel, with all the false prophets, and a trial by fire is made to decide which is the true God—the Lord, or Baal.

7. **The False Prophets Slain:** The Lord answers by fire; the prophets of Baal are proved to be impostors, and they are all slain with the sword.

8. **Elijah Prays for Rain:** The prophet prays for rain; it comes in abundance, and the land is again made fruitful.

9. **Elijah's Flight:** Queen Jezebel attempts to slay the prophet, and he flees into the wilderness; under a juniper tree he is strengthened by an angel, after which he goes to Mount Horeb, where the Lord meets him and tells him what to do.

10. **His Return:** Elijah returns from Mount Horeb with orders to anoint Hazael to be king over Syria, and Jehu to be king of Israel; he rebukes Ahab for the murder of Naboth, and foretells the wicked king's miserable end.

TEST QUESTIONS.

I.

Who became king in place of Solomon? What demand did the people make? What was the answer? What was the result?

II.

What did Jeroboam desire to prevent? What did he set up? Where? What did he establish? What was the general result?

III.

What two kingdoms existed? What was the state of feeling between them?

Name the kings of Israel. The kings of Judah.

IV.

When did Elijah first appear? What did he foretell? To whom? Where did he go? How was he for a time fed? Where did he next find sustenance? What miracles did he perform there? What test was made on Carmel? What was the result? For what did he pray? Where did he flee? Why? Who met him at Horeb? What did he do after his return?

SEED THOUGHTS.

1. Punishment is sure to follow the violation of God's law.

2. God can protect and sustain his faithful servants in the midst of the greatest calamities.

3. No nation can prosper whose rulers walk continually in the ways of unrighteousness.

XXVII.

THE TIMES OF ELIJAH.

SECOND KINGS.—I—X.

ANALYSIS.

I. THE LAST DAYS OF ELIJAH.—Ahab, king of Israel, dies, and Ahaziah, his son, reigns in his stead. He is taken sick, and sends messengers to consult his false god; Elijah meets them, and sends them back with

1. A Message of Death: "Thou shalt not come down from that bed from which thou art gone up; but shalt surely die."

2. Fire from Heaven: The king sends soldiers to arrest the prophet, and he calls fire down from heaven, and two captains and one hundred soldiers are consumed.

3. The King's Death: King Ahaziah dies, and is succeeded by his brother, Jehoram, he having no son.

4. Elijah and Elisha: Elisha is anointed to succeed Elijah as a prophet, Elijah's work on earth being nearly done.

5. The Chariot of Fire: As Elijah and Elisha walk and talk together, a chariot of fire descends, in which Elijah is taken up to heaven.

6. Elijah's Mantle: As Elijah ascends, his mantle falls from him, which Elisha takes up, and with it the prophetic office and gift.

II. THE PROPHET ELISHA.—Elisha performs miracles, and is acknowledged by the other prophets and the people as the successor of Elijah.

1. The Spring at Jericho: At Jericho he purifies the water of a spring, from which the supply for the people is drawn.

2. The Rude Boys of Bethel: At Bethel, while on his way to Mount Carmel, the prophet is assailed by rude boys, who call him "bald head," or "round head;" he rebukes them, in the name of the Lord, and two bears come out of the forest and destroy forty-two of them.

3. **The Water Famine:** The kings of Israel, Judah and Edom unite in a war against Moab; their armies are about to perish for water, when, by a miracle, Elisha procures a supply.

4. **The Widow's Oil:** A poor widow, whose sons are about to be sold for debt, goes to Elisha, and he causes a pot of oil to be multiplied, until there is more than enough to pay the debt.

5. **The Shunammite's Son:** The prophet brings back to life a dead child at Shunem, the parents of which had often shown him great kindness.

6. **The Poisoned Pottage:** At Gilgal, in the time of a famine, the sons of the prophets eat of a stew in which poison has been placed, and Elisha, by a miracle, renders it harmless.

7. **The Multiplied Food:** The prophet, by a miracle, feeds one hundred men on twenty small barley loaves.

8. **The Syrian Leper:** By order of Elisha, Naaman, a Syrian captain, who has the leprosy, dips himself seven times in the river Jordan, and is cured.

9. **The Swimming Iron:** At Jericho an ax is accidentally dropped into the Jordan, and Elisha causes it to swim, so that it is recovered.

10. **The Heavenly Army:** The Syrians send an army to Dothan to capture Elisha; his servant is alarmed, and Elisha prays that his eyes may be opened; he looks and sees the mountains round about full of the heavenly armies, sent for their defense.

11. **A Captive Army:** Elisha prays again, and the Syrian soldiers are all smitten with blindness, and he goes down and leads them to Samaria, and delivers them to the king of Israel, who, by the prophet's order, feasts the captive soldiers, and then sends them home.

12. **The Famine in Samaria:** The Syrians, some time afterwards, besiege the city of Samaria, cut off the supply of food, and a famine prevails.

13. **Food in Abundance:** Elisha, when the destitution is greatest, predicts that the next day food will be abundant and cheap. A panic takes place among the besiegers, caused by a noise which the Lord makes them to hear, like the

sound of armies marching to the relief of the city. They flee, leaving all their provisions, and there is food in abundance.

14. **The New Kings:** Elisha anoints Hazael to be king of Syria, and directs another prophet to anoint Jehu to be king of Israel.

15. **Idolatry Destroyed:** Jehu slays Jehoram, king of Israel, whose place he takes, and all the other children of Ahab; destroys the temples, altars and images of Baal, with all the idolatrous worshipers, and, in a measure, overthrows idolatry.

TEST QUESTIONS.

I.

Who sent to consult the false prophet? Who met the messengers? What became of the soldiers sent to arrest Elijah?

Who is anointed to succeed Elijah? How does Elijah ascend to heaven? Who receives his mantle? What power does it bring?

II.

Where did Elisha purify water? What happened to the boys at Bethel? For whom was water miraculously procured?

What was done for the poor widow? Whose son was restored to life? What was done with the poison pottage? Where was the food multiplied? What was done for Naaman, the Syrian? Where was iron made to swim? How and where did the prophet capture an army? What city suffered from a famine? How was food obtained? What two new kings were anointed? By whom were the idolators destroyed? When did Elisha die?

SEED THOUGHTS.

1. God takes his faithful servants to rest when their appointed work is done.

2. When one servant is removed from labor to reward, another is raised up to take his place; so that God's work goes on.

XXVIII.

THE END OF THE KINGDOM.

SECOND KINGS.—XI.—XXV.

ANALYSIS

I. THE KINGDOM OF ISRAEL.—After a reign of about twenty-eight years, Jehu dies, and is buried in Samaria, and is succeeded by his son

1. Jehoahaz: He rules sixteen years, during which time his kingdom is in subjection to Hazael, king of Damascus. He is succeeded by his son

2. Jehoash: Also called Joash; he reigns sixteen years, and partially throws off the yoke of subjection to the king of Damascus. During his reign Elisha the prophet dies. Jehoash is succeeded by his son

3. Jeroboam II.: He is the most successful of the kings of Israel; he drives out the Syrian invaders and captures Damascus, and much territory captured from Israel during the reign of his predecessors is regained.

4. Zachariah: The son of Jeroboam II., after a period of anarchy, succeeds to the throne, and reigns six months, when he is slain by

5. Shallum: He, in turn, becomes king, rules one month, and is slain and succeeded by

6. Menahem: He rules ten years, and does much evil. During his reign the king of Assyria invades Israel, but retires on presentation of a gift of 1000 talents of silver.

7. Pekahiah: The son of Menahem succeeds to the throne, and after two years is slain and succeeded by

8. Pekah: He occupies the throne in all nearly thirty years; during a part of the time there is anarchy and confusion. In connection with the king of Damascus he wages war against Judah; later he is attacked by Tiglath-pileser, a part of his dominion is taken away, and he becomes a vassal of Assyria. Finally he is slain and succeeded by

9. **Hoshea**: He is the last king of Israel. After a reign of about ten years, the land is invaded, the kingdom broken up, and the people carried captive to Assyria, never to return.

II. THE KINGDOM OF JUDAH.—Jehoshaphat, after a prosperous and righteous reign over Judah of twenty-five years, is succeeded by his son

1. **Jehoram**: His wife, Athaliah, daughter of Ahab, leads him into idolatry, and he dies after a wicked reign of fifteen years, and is succeeded by his son

2. **Ahaziah**: He is a descendant of Ahab; is visiting in Jezreel at the time of the slaughter by Jehu, king of Israel, and is slain with the rest of the family.

3. **Athaliah**: The mother of the king seizes the throne on the death of her son; she puts to death all the children of the late king, except little Joash, who has been hid in the temple.

4. **Joash**: He becomes king at the age of seven years. The affairs of the kingdom are conducted by Jehoiada, the high priest, during the king's childhood. For twenty-three years, during the life of the high priest, his reign is just and prosperous; but after that he falls into sin, and is finally slain, and is succeeded by his son

5. **Amaziah**: His reign of thirty years is an admixture of good and evil. He is finally slain, and is succeeded by his son

6. **Uzziah**: He rules fifty-two years, and in the main his reign is righteous and the kingdom prosperous. At last he attempts to burn incense, and is smitten with leprosy. He is succeeded by

7. **Jotham**: He reigns thirty-five years, doing right in many things, but failing in others, and is succeeded by his son

8. **Ahaz**: His reign of sixteen years is weak and disastrous. He is succeeded by his son

9. **Hezekiah**: He reigns twenty-nine years, and is one of the greatest and best of Judah's kings. He repairs the Temple; purifies the worship; destroys the serpent of brass that has become an object of worship, and is delivered from the Assyrians by an angel, who in a single night smites 185,000 men. He dies and is succeeded by his son

10. **Manasseh**: He rules fifty-five years and is one of the worst of Judah's kings. He is succeeded by his son

11. **Amon**: His reign is wicked and short, lasting but two years, when he is slain and is succeeded by his son

12. **Josiah**: He is placed on the throne at the age of eight years, and rules thirty-nine years. His reign is a righteous one. He early seeks the Lord; repairs the Temple; reveres the Law of the Lord, and endeavors to remove every trace of idolatry. He is killed in battle, and succeeded by his son

13. **Jehoahaz**: He rules a few months, when he is taken a prisoner to Egypt, and is succeeded by his brother

14. **Jehoiakim**: He reigns ten years, and is succeeded by his son

15. **Jehoiachin**: After a reign of two years he is taken prisoner by the army of Nebuchadnezzar and carried to Babylon. He is succeeded by

16. **Zedekiah**: During his reign Jerusalem is destroyed, the Temple burned, and the people carried away captive to Babylon, and the kingdom of Judah comes to an end.

TEST QUESTIONS.

I.

How long did Jehu rule? Who was his successor? What happened during the reign of Jehoahaz? Who succeeded him? What prophet died during his reign? Mention the succeeding kings of Israel, and tell what remarkable events happened during the reign of each. Who was the last? Where were the people taken captive?

II.

How long did Jehoshaphat reign?

Mention his successors down to the days of Joash. Tell what happened during the reign of each. Tell the particulars of Joash's reign. Mention his successors down to Josiah, and tell the particulars of each reign. What did Josiah do when young? Give the particulars of his reign. Name his successors down to the captivity. Give the particulars of each reign. By what nation was Judah carried captive? Where were the people taken? What was the cause of the captivity?

SEED THOUGHTS.

1. Righteousness exalteth a nation; but sin is a reproach to any people.—*Prov. 14: 34.*

2. When the righteous are in authority, the people rejoice; but when the wicked beareth rule, the people mourn.—*Prov. 29: 2.*

XXIX.

HISTORICAL REVIEW.

FIRST AND SECOND CHRONICLES.

PRELIMINARY.

THE TWO BOOKS.—The two Books of Chronicles are alike in their character. They take their names from the character of their

1. **Contents:** They contain a historical record, principally of the kingdoms of Israel and Judah, in which is repeated much that is found in the Books of Samuel and the Books of the Kings.

2. **The Author:** Both Jewish tradition and the most eminent Christian writers ascribe their compilation to Ezra, who obtained his materials from the previous Historical Books, and from various annals of the Monarchy.

3. **Their Purpose:** They were compiled after the Captivity, and for the especial use of the returned captives. Their aim was to aid the leaders in

1. Apportioning the land among the various families entitled to it, under the Mosaic law, and in

2. Determining the descent of the officiating priests and Levites. A further object was to

3. Revive the spirit of patriotism in the people, and a confidence in the favor of God. For this purpose nothing could be more effectual than a continuous history of the nation from the beginning.

ANALYSIS.

I. **GENEALOGICAL TABLES.**—I. Chronicles I.-IX. contain genealogical tables, recording the unbroken line of the chosen people of God for nearly 3500 years. These chapters contain also the settlements of the various Tribes in the land, with a list of the cities of the Priests and the Levites; also the disturbance by the Babylonish Captivity, and their partial restoration on their return.

II. THE REIGN OF SAUL.—I. Chronicles X. gives a brief outline of the latter part of the reign of Saul; an account of his last battle with the Philistines; of his death and that of his sons, and of the turning over of the kingdom to David.

III. THE REIGN OF DAVID.—I. Chronicles XI.—XXIV. contain a review of the history of David, giving the leading incidents of his reign; genealogical tables of the sons of Aaron, and their division for the priestly work, with an account of the inauguration of Solomon, David's successor.

IV. THE REIGN OF SOLOMON.—II. Chronicles I.—IX. give a review of the history of the reign of Solomon; the building of the Temple; the dedication of the Temple; the building of his own house; the visit of the Queen of Sheba, with accounts of his wealth, wisdom and greatness.

V. THE TWO KINGDOMS.—II. Chronicles X.—XXXVI. contain a review of the divisions of the Monarchy, after the death of Solomon, into the Two Kingdoms of Judah and Israel, and the history of their chief transactions until the Captivity.

TEST QUESTIONS.

PRELIMINARY.

What is the nature of the contents of the two Books of Chronicles? Who was their compiler? What was their purpose?

I.

What genealogical tables are mentioned? How long a time do they cover?

II.

What account of Saul is given? With whom was his last battle? Who was his successor?

III.

What genealogical tables are given

in connection with the reign of David? Who was David's successor?

IV.

Name some of the principal incidents in the reign of Solomon. What did he build? Who came to visit him? For what was he distinguished?

V.

When did the kingdom divide? Into what two sections? How long, or until what time is the history of each continued?

SEED THOUGHTS.

1. The family record and history of God's chosen people are precious to him, and are carefully written down in the Book of Remembrance.

2. God causes a record of his dealings with his people to be preserved, for the comfort, encouragement and warning of those who are to follow after.

XXX.

THE RETURN FROM CAPTIVITY.

BOOK OF EZRA.

PRELIMINARY.

THE BOOK OF EZRA consists of two portions, with a considerable interval between them. The First gives the Return of the Captives in the time of Cyrus, B. C. 536, and the rebuilding of the Temple. The Second part relates the second immigration of exiles, in the reign of Artaxerxes, B. C. 457, with Ezra himself, and the reformation of the people. The whole period covered by the history is seventy-nine years.

THE AUTHOR was Ezra himself, though portions bear the marks of other hands. He was the grandson of Seraiáh, the high priest slain at the time Jerusalem was captured. He was probably born in Babylon, and was a Priest and Scribe, or "Teacher of the Law."

ANALYSIS.

I. THE DECREE OF CYRUS.—Cyrus, the founder of the Persian Empire, finding the children of Judah in Captivity in his dominions when he comes to the throne, and perhaps having his attention directed to the prophecies (Isa. 44: 26-28, and 45: 1-4; Jer. 25: 12, and 29: 10), in which he is named as their deliverer, issues a decree calling for

1. Volunteers to go to Jerusalem and Rebuild the Temple, also calling on those who cannot go to assist by
2. Contributions of silver and gold, and other things. Besides this, Cyrus himself makes
3. A Free-Will Offering of the sacred vessels of the Temple, that had been carried away at the time of the Captivity, as well as a large amount of gold and silver.

II. THE FIRST IMMIGRATION.—As the result of the Decree a large number of Jews (by which name the children of Judah are henceforth known) return to their own land.

1. The Number: There are 42,360 Jews, with 7,337 servants,

including a band of 200 singers to aid in the worship and cheer the march. The total is about 50,000.

2. **What They Take:** They have 435 camels, 736 horses, and 6,965 beasts of burden. Cyrus sends the treasures taken from the Temple at the time of its destruction, numbering 5,400 vessels of gold and silver, with gifts of gold and silver besides.

3. **Their Leader:** Zerubbabel, the prince of Judah, of the royal line of David.

4. **Their Journey:** It is a long and tiresome one, occupying more than four months.

5. **Their First Work:** On their arrival they proceed to their several cities, their first duty being to settle down in homes of their own.

6. **Their Contributions:** They make a great offering of property for the work of restoring the Temple, \$275,000 in gold and \$135,000 in silver.

7. **The Worship Established:** In September they go to Jerusalem and restore the old altar of burnt-offerings in the Temple court, and establish the daily sacrifices, the festivals, and other offerings.

III. **REBUILDING OF THE TEMPLE.**—Soon after the re-establishment of worship, preparations begin for rebuilding the Temple.

1. **Materials Gathered:** They send to Lebanon for cedars, and to quarries for stone, which are brought by sea to Joppa.

2. **The Foundation Laid:** In the second year after their arrival, the foundation is laid with impressive ceremonies. Some of the old men, who saw the first Temple, weep because they see this will not be as grand as the first; but the great majority rejoice at the thought that they are to have a temple and a nation once more.

IV. **THE TEMPLE COMPLETED.**—While the work of rebuilding the Temple is going on, there arises a strong opposition from other dwellers in Palestine, as the land is now called, and the work is suspended for several years, till Darius comes to the throne. In the meantime, the people build comfortable dwellings for themselves in Jerusalem. After fourteen years Haggai and Zachariah stir up the people; the decree of Cyrus is found and enforced, and in four years

more the Temple is completed and dedicated, B. C. 515, twenty years after the beginning.

V. THE SECOND IMMIGRATION.—In the second year of Artaxerxes, Ezra himself arrives at Jerusalem, accompanied by about 500 Chief Men and two hundred Priests and Levites, bringing large sums of gold and silver, gifts from the royal treasury in Persia. He reconstructs the religious and social state of the Jews in accordance with the Law of Moses.

TEST QUESTIONS.

PRELIMINARY.

Of how many portions does the Book of Ezra consist? What does the first give? The second? Who was the author? Who was he? Where born? What was he?

I.

Who issued a decree? What prophets had spoken of him? For what did he call? What did he make?

II.

How many volunteered to return? What did they take? Who was their leader? How long a time did their journey consume? What was their first work? What did they contribute?

What did they establish?

III.

For what did they prepare? Where did they get material? When did they lay the foundation? Who wept? Why? Who rejoiced?

IV.

What stopped the work for a time? What did the people do in the meantime? When was the work resumed? Through whose influence?

V.

Who led the second company? How many accompanied him? What special class? What did he take with him? What great work did he do?

SEED THOUGHTS.

1. God remembers his people, even in the midst of the afflictions he brings upon them, and when punishment has done its reformatory work he restores them to his favor.

2. The first concern of every nation and community should be the erection of altars and temples for the proper worship of God.

XXXI.

THE RETURNED CAPTIVES.

BOOK OF NEHEMIAH.

PRELIMINARY.

THE BOOK OF NEHEMIAH was formerly united with the Book of Ezra. It carries on the history from about twelve years after the last of the events narrated by Ezra until a period thirty-six years later.

The Narrative gives a graphic and interesting account of the state of Jerusalem and the returned captives in the writer's times, and, incidentally, of the nature of the Persian government and the condition of its remote provinces.

The Author was Nehemiah, though portions of the work are either extracts from various chronicles and registers, or supplementary narratives and reflections, some perhaps by Ezra, and others by later writers. Nehemiah was an officer of influence in the court of King Artaxerxes at Susa, or Shushan, the capital of Persia.

ANALYSIS.

I. THE REPORT FROM JUDAH.—As Nehemiah is busy with his duties in the palace, messengers arrive from Judah, among them Hanani, Nehemiah's brother. They report

1. **A Sad State of Affairs:** The returned captives are in a sad state; they are subjected to heavy taxes, and often robbed, and the walls of their beloved city Jerusalem are still broken down.

2. **The Effect:** Nehemiah is overcome by the sad tidings, for though in high honor himself, and although he has never been in Jerusalem, he loves it as the land of his fathers, and when he hears of its distress he sits down and weeps.

II. NEHEMIAH'S PRAYER.—In his distress Nehemiah goes to God for help.

1. **Fasting:** He fasts as a preparation for the struggle to follow, and to show his deep sorrow for sin.

2. **Adoration:** He acknowledges the Lord as the God of Heaven, who keeps his covenants and shows mercy.

3. **Confession:** He recognizes the causes that have led to the troubles of his brethren, and confesses their sins.

4. **Pleading:** He pleads the promises of God to forgive those who repent.

5. **Petition:** He asks God to influence the mind of the king, that he may be willing to grant the favor he is about to ask of him.

6. **Perseverance:** It is three months before he receives the beginning of the answer to his prayer, but it comes at last.

III. **NEHEMIAH'S MISSION.**—Nehemiah's sad appearance attracts the notice of the king; he asks the cause; Nehemiah explains and makes

1. **His Request:** (1) To be sent to Judah as governor, with authority to rebuild the walls of Jerusalem; (2) Instructions to deliver to the governors of the provinces through which he must go, for safe passage; (3) An order on Asaph, keeper of the king's forest, for timber. The request is granted, and Nehemiah sets out on

2. **His journey:** He is attended by soldiers of the king as an escort; he presents his letters to Sanballat and Tobiah, governors, and they are grieved because the king has sent a man to look after the welfare of the Israelites.

3. **His Arrival:** In due time he reaches Jerusalem, and makes a preliminary survey of the ruined walls by night.

4. **His Great Work:** Nehemiah stirs up the people, and they proceed to rebuild the walls, notwithstanding the rage and opposition of Sanballat, Tobiah and other enemies, working sometimes with a trowel in one hand and a sword in the other; and in fifty-two days the work was completed.

IV. **A GREAT REVIVAL.**—When the walls are completed, the people assemble at Jerusalem to keep the Feast of Tabernacles. They gather together, and from morning until noon listen to

1. **The Reading of the Law:** Ezra, the priest and scribe, stands upon a platform and reads from the sacred roll, and assistants repeat and explain it to the people.

2. **Revering the Law:** When Ezra opens the Book of the

Law. the people arise: when he closes his prayer the people respond, "Amen:" when he reads they reverently listen, and when he commands they obey.

3. **The Covenant Renewed:** The people, through the Levites, make confession of their sins, and enter into a solemn covenant to obey God, and observe and do all his commandments.

4. **The Walls Dedicated:** The rebuilt walls are dedicated by solemn services, and various

5. **Abuses Corrected:** The Temple is repaired, the chambers cleansed, the laws of the Sabbath enforced, and social society purified.

TEST QUESTIONS.

PRELIMINARY.

With what was the Book of Nehemiah formerly united? What is the character of its contents? Who was the author?

I.

What report came from Judah? What effect did it have on Nehemiah? Why was he sad?

II.

What did he first do? What did he confess? What did he plead? What petition did he offer?

III.

What request did he make of the king? How was it received? Who accompanied him? How was he received by the governors? What does he do on his arrival? What was his great work?

IV.

What do the people do? Where assemble to keep what feast? Who read the law? How was it received? What did the people covenant to do? How were the walls dedicated? What abuses were corrected?

SEED THOUGHTS.

1. The answers to our prayers often come through ourselves, sent by God to do the work.

2. When we earnestly set about the work of God, He raises up helpers often in unexpected ways.

3. The results of Bible study are always good, leading to faith, repentance, obedience, and works of love and mercy.

XXXII.

THE STORY OF ESTHER.

BOOK OF ESTHER.

THE BOOK OF ESTHER is so called because the chief incidents narrated cluster about Esther, the queen of the king of Persia.

1. **Contents:** It relates a remarkable episode in the history of those Israelites who remained in the lands of the Captivity, and tells how they were saved from utter annihilation.

2. **The Time:** It belongs in the 58 years interval between the sixth and seventh chapters of Ezra. It was after the dedication of the second Temple, B. C. 516, and before Ezra and Nehemiah went to Judah, B. C. 458.

3. **The Author:** The Book was most probably written by Mordecai, but may have been revised by Ezra.

ANALYSIS.

I. **THE CAPTIVE PEOPLE.**—For more than a century the children of Judah (now called Jews) have been in captivity, and are scattered over the countries of Babylon, Persia and other lands. Fifty thousand at least have returned to Jerusalem and rebuilt the Temple, but large numbers still remain in **The Lands of the Captivity**. They have founded homes and are engaged in business, and, judging by the large amounts contributed for the rebuilding of the Temple, are quite prosperous. **God's Purpose** in preserving these people is that they may be **His Missionaries**, to spread the knowledge of him over the world, and thus prepare **The Way for Christ**. The central fire is kept burning at Jerusalem, but its rays shine over the world.

II. **THE PERSIAN EMPEROR.**—Ahasuerus, known also as Xerxes, is the emperor of Persia. In the third year of his reign he makes

1. **A Great Feast:** To it he invites the princes and governors of all the provinces of his empire. The feast lasts

180 days, and is concluded by a special feast with broader invitations to all in the palace. This occupies seven days, and ends in

2. **A Drunken Revel:** Excited by wine, the emperor orders his queen, Vashti, to appear in the midst of the revelers, that they may see and admire her beauty. She refuses to obey him and is cast off.

III. **QUEEN ESTHER.**—She is a Jewish maiden. Her ancestors were among the captives carried from Jerusalem. She is

1. **An Orphan:** She has been cared for by her cousin Mordecai, who holds an office in the household of Ahasuerus, the king, or emperor. Vashti having been put away, the monarch desires to select

2. **A New Wife:** All the fairest maidens in the realm are brought before him to select from, and he makes

3. **Choice of Esther:** She takes up her abode in the palace, and for a time becomes the favorite wife of the great ruler.

IV. **THE WICKED PLOT.**—Haman, the chief minister of the king, is offended because Mordecai will not bow down before him, or do him reverence, and he forms

1. **A Plot to Destroy all the Jews:** He persuades the king that they are a dangerous element in his kingdom, and obtains a decree ordering them all, men, women and children, on a certain day some months in the future, to be slain, and their property seized. It is

2. **An Irrevocable Decree:** It is a law in Persia that an order once given cannot be recalled, even by the king, however much he may desire to do so.

V. **A GLORIOUS DELIVERANCE.**—Esther, at the urgent request of Mordecai, unbidden and therefore at the risk of her life, after preparation by fasting and prayer, appears

1. **In the Presence of the King:** By her beauty, grace and sadness she wins his favor, and he promises to grant her request, whatever it may be, before he hears it. She makes

2. **A Plea for her Life:** She tells the king what he did not before know, that she is one of the doomed race, and asks that some measure be taken, if possible, to save her life, and that of her people.

3. **The Angry King:** He is indignant at the plot; he orders

Haman, who made it, to be slain, and makes Mordecai chief minister of his kingdom. By order of the king, on the day set in the cruel order for their extermination, the Jews in all parts of the dominion are prepared, and fall upon their enemies and slay a vast number.

4. **The Deliverance Commemorated:** An order is given by Mordecai, in the name of the king, to all the Jews to celebrate the 14th and 15th of the month Adur (about March 1st) as the Fast of Purim, the day of their great deliverance from destruction. This fast the Jews still observe.

TEST QUESTIONS.

PRELIMINARY.

Why is this Book so called? What does it chiefly contain? Where does it belong in point of time?

I.

How long had the children of Judah been in captivity? How many had returned? What was God's purpose in preserving them?

II.

Who was the emperor at the time? What did he make? How long did it continue? How end? What did he order? What was the result?

III.

Who became queen? Who was she? Why was she selected? Where did she take up her abode?

IV.

Who was the chief minister? What offended him? What plot did he form? What order secure? What was the nature of Persian laws?

V.

What did Esther do? At whose request? What won the king's favor? What was the first result? What was done to Haman? Who became minister? How was the order set aside? What fast was instituted?

SEED THOUGHTS.

1. God often puts people into high positions to give them an opportunity to do some great work for him.

2. If we fail to do the work to which we have been appointed, God will have it done by other hands, but we shall not share in the rewards.

3. The wicked often fall into the pits they have dug and are caught in the snares they have laid for others.

THE HISTORICAL BOOKS.

GENERAL SUMMARY.

THE TITLE.

The **Historical Books**, is the general name of the second department of the Old Testament, embracing all the books from Joshua to Esther inclusive.

THE AUTHORS.

The **Authors** were chosen leaders, raised up by the Lord for special purposes, and prophets, inspired to teach the people and forecast the future.

THE SCOPE.

The Time covered by the records of these books is about 1054 years, from B. C. 1451 to B. C. 397.

THE CONTENTS.

The **Books** contain an account of the more important events in the history of God's people, from the crossing of the Jordan into Canaan, until the close of the Old Testament record, carrying them through the four great periods of their national history, as, 1. An Oligarchy; 2. A Republican Confederacy; 3. A Monarchy; 4. A Dependency, tributary to other nations.

LINE OF DESCENT.

The Line of Descent through which the Messiah was to come continued from Aminadab, the 27th link (see page 27), is as follows: 28. Naason; 29. Salmon; 30. Boez; 31. Obed; 32. Jesse; 33. David; 34. Solomon (according to Matthew); 35. Roboam; 36. Abia; 37. Asa; 38. Josaphat; 39. Joram; 40. Ozias; 41. Joatham; 42. Achaz; 43. Ezekias; 44. Manasses; 45. Amon; 46. Josias; 47. Jehonias; 48. Salathiel; 49. Zorobabel; 50. Abiud; 51. Eliakim; 52. Azor; 53. Sadoc; 54. Achim; 55. Eliud; 56. Eleazor; 57. Matthan; 58. Jacob; 59. Joseph; 60. CHRIST.

III. THE POETICAL BOOKS.

XXXIII.

THE POETICAL BOOKS.

GENERAL OUTLINE.

THE POETICAL BOOKS were written at various times, some being of earlier and others of later date than the Historical Books. They are classed together, partly because they are in Hebrew Verse, but mainly because they formed The Devotional Books of the Jewish Church. They consist of the following:

1. **The Book of Job:** A great Dramatic Poem detailing the trial of Job in the fires of affliction to prove his integrity, and his final vindication.

2. **The Book of Psalms:** Pre-eminently the Devotional Book of both the Jewish and the Christian Churches. Its composition extends over 1,000 years of the national life of the Chosen People, from Moses to Malachi, and its prophetic scope takes in all time.

3. **The Book of Proverbs:** A Manual of Practical Rules of Life, or a Book of Daily Lessons for all ages and states of men and women. It was largely the work of Solomon, though there have been contributions to it from other sources.

4. **Ecclesiastes:** The Words or Discourses of Solomon, delivered near the close of his life, in which he gives his experience in his vain attempts to find happiness in the things of this world.

5. **The Song of Solomon:** A Drama, presenting in highly figurative language the love of Christ for his Church and the union existing between them.

Summary: *Job*—A Drama representing God's hand in afflictions; *Psalms*—A Manual of Daily Devotions; *Proverbs*—A Hand-book of Daily Lessons; *Ecclesiastes*—The Lessons of a Life devoted to a search for Happiness; *Song*—The Voice of Love and Longing.

XXXIV.

THE BOOK OF JOB.

PRELIMINARY.

THE CONTENTS.—The Book of Job consists of **Five Parts**: 1. The Introduction; 2. The Discussion; 3. The Speech of Elihu; 4. The Address of the Lord; 5. The Conclusion. As a Whole, the Book discusses the Problems—"Can Goodness Exist Irrespective of Reward?" and, "Is Suffering a Result of Sin?"

THE CHARACTER.—Three distinct theories have been maintained, at various times, concerning the work; some believing it to be strictly historical; others a religious fiction; others a composition based upon facts. The latter view is now most generally received by commentators.

AGE AND COUNTRY.—Job is most generally believed to have lived at a period perhaps about midway between Abraham and Moses, in the country of Idumea. The Author is unknown. The question as to The Time of its composition cannot be determined. Some critics place it in the time of Moses; others in the days of the Judges; others in the times of Solomon; and still others after the Captivity.

ANALYSIS.

I. THE INTRODUCTION.—The Introduction (Chap. 1, 2) supplies all the facts on which the argument of the Book is based.

1. The Hero: Job, a chieftain, in the land of Uz, of immense wealth and high rank, is a man of perfect integrity, and blameless in all the relations of life.

2. The Motive: Satan suggests that Job's motive for serving God is selfishness, and if his blessings were taken away that Job would curse God.

3. The Test: God gives Satan permission to make the trial by three assaults—(1) He destroys Job's property; (2) He destroys his children; (3) He afflicts him with boils.

4. The Result: Job's wife breaks down under the trial, but the patriarch himself maintains his integrity.

II. THE DISCUSSION.—In the midst of his afflictions Discussions are held between Job and his

1. **Three Friends:** Eliphaz, Bildad and Zophar, representing the wisdom and experience of the age, on God's providence in the government of the world.

2. **The Mourning:** By appointment they meet to mourn with Job. At a distance they greet him with demonstrations of grief; coming nearer they are overpowered by the sight of his wretchedness, and sit with him seven days and seven nights without uttering a word. This awful silence draws out Job's anguish and he curses the day he was born.

3. **The First Discussion** (Chap. 3-14): Job's friends reprove him, and claim that his afflictions have come upon him as a punishment for his sins. Job denies the doctrine that punishment follows surely on guilt; he maintains his integrity, but doubts not the justice of God.

4. **Second Discussion** (Chap. 15-21): Eliphaz charges Job with the worst of crimes to call for such sore punishment; Bildad concludes that he must be utterly without God, and Zophar threatens him with still worse evils, if he does not repent. In answer, Job acknowledges the hand of God in his affliction, but rejects the charge of ungodliness, and claims that he has not forsaken his Maker or ceased to pray.

5. **Third Discussion** (Chap. 22-31): Eliphaz claims that the position in which Job was placed before his affliction presented temptations to certain crimes, and the punishments that had come upon him just such as might have been expected to follow their committal. Bildad adds a few solemn words on God's greatness and man's nothingness, while Zophar is put to silence. Job describes the destruction that must ultimately fall upon the hypocrite; gives a grand description of Wisdom, and concludes with a full vindication of his character from all the charges made by his opponents.

III. THE SPEECH OF ELIHU.—Elihu, a young man, descended from a collateral branch of the family of Abraham, who has listened in indignant silence to the arguments of his elders, and impelled by an inward inspiration, addresses himself to both parties (Chap. 32-37). He shows that the three accusers have failed to convict Job or vindicate God's justice,

while Job has assumed his entire innocence and arraigned that justice. He shows that God speaks to man by chastisement; that he is not unmindful of his creatures, even in the midst of their affliction, and that his goodness and greatness are both shown in creation. As he closes his speech a violent storm comes on.

IV. THE ADDRESS OF THE LORD.—God speaks to Job out of the midst of the cloud (Chap. 38-42: 6). In language of incomparable grandeur he reproves and silences the murmurs of Job. His absolute power is declared and illustrated by a marvellously beautiful and comprehensive survey of the glory of creation, and his all-embracing Providence by reference to the phenomena of the animal kingdom.

V. THE CONCLUSION.—Job submits himself to God (Chap. 42), offers sacrifice for his three friends, and prays to God for their forgiveness, God being displeased with them for the charges they have made against his servant Job. The Lord blesses Job and makes his latter days more prosperous than the former.

TEST QUESTIONS.

PRELIMINARY.

Of how many parts does the Book of Job consist? Name them in order.

What three theories have been maintained as to the character of the Book?

In what age and country did Job probably live? What is said of the author, and time of writing?

I.

Who was Job? What was his character? What did Satan suggest? What affliction was he permitted to bring? For what purpose?

II.

Who came to see Job? What did

they do for seven days? How many discussions did they hold? What was the substance of each?

III.

What new disputant came forward? What did he say of the three accusers of Job? For what did he reprove Job?

IV.

How did the Lord speak to Job? How was his power illustrated?

V.

What did Job do? For what did he pray? How did the Lord show his approval in the end?

SEED THOUGHTS.

1. Satan is always ready to impute improper motives to God's servants.

2. God tries his servants in the fires of affliction that their virtues may shine the brighter, and their characters be purified.

3. Those who patiently endure the chastisements of the Lord, and are improved by them, receive great blessings in the end.

XXXV.

THE BOOK OF PSALMS.

GENERAL OUTLINE.

I. THE TITLE.—The general name *Psalms*, meaning “Songs of Praise,” is applied to this Book, although some of the compositions are purely historical sketches; others prayers; others confession; and still others instructions in doctrine.

II. THE DIVISIONS.—There are 150 Psalms in all, which, after the model of the Pentateuch, are divided into **Five Books**, formed at different periods of time, for specific purposes, and each having distinguishing characteristics.

III. THE AUTHORS.—The authorship of many of the Psalms is designated by the headings. Among the authors are Moses, David, Asaph, Solomon, the Sons of Korah, Hezekiah, Josiah, Zerubbabel, Ezra and Nehemiah.

IV. THE HEADINGS.—There are only fifty psalms without some title or heading; these are mainly in the fifth division, the compositions of Ezra and Nehemiah, who arranged the Book in its present form, and so omitted their own names.

V. INSCRIPTIONS AND INSTRUCTIONS.—Many of the compositions of David, especially those designed for use in the worship, have Dedications, or Inscriptions, “To the Chief Musician.” This may mean that the music was written by the chief musician, to whom David dedicated the Psalm. There are also numerous musical directions. The following is supposed to be the meaning of the most important:

1. *Nehiloth* (Ps. 5): “Wind Instruments;” marks the nature of the accompaniment.

2. *Neginoth* (Ps. 6): “Stringed Instrument;” marks the nature of the accompaniment.

3. *Sheminith* (Ps. 6): "Upon the Eighth, or Octave;" is a base solo.

4. *Shiggaion* (Ps. 7): "Wandering, or Erratic;" refers to a gentle, running accompaniment.

5. *Gittith* (Ps. 8): "From Gath;" is either a tune or the instrument on which the accompaniment is to be played, brought from Gath; so probably jubilant.

6. *Muth-labban* (Ps. 9): "A Dirge;" probably some well known tune; or to be sung by male-trebles, or boys.

7. *Higgaion* (Ps. 9:16): "Meditation;" either marks a pause, the commencement of a recitative, or the change to a minor key.

8. *Michtam* (Ps. 16): "Engraven in Gold;" seems to mark its popularity, or its value as an outpouring of thankfulness.

9. *Aijeleth Shachar* (Ps. 22): "The Hind of the Morning;" may refer either to some tune, or to the use of this Psalm at the morning sacrifice.

10. *Maschil* (Ps. 32): "An Instruction;" seems to refer to the subject matter, or to its being a "Recitative."

11. *Shoshannim* (Ps. 45): "Lilies, or Six Strings;" may either be the name of a sweet tune, or the accompanying instrument with six strings.

12. *Alamoth* (Ps. 46): "Virgins;" that is for "treble voices."

13. *Mahalath* (Ps. 53): "Lute;" either the accompaniment or a lively tune.

14. *Jonath-elem-rechokim* (Ps. 56): "Mute Dove among Strangers;" either a tune, so called—a dirge—or referring to the subject matter, David in Exile.

15. *Al-taschith* (Ps. 57-59): "Destroy not;" referring to the subject matter.

16. *Degrees* (Ps. 120): "Steps;" the pilgrims' song of those returning from captivity: or to be sung on the steps of the inner temple court.

17. *Selah* (in many of the Psalms): "Eternally;" according to some, "forte;" according to others, "piano;" also regarded by some as a rhythmical note, "the key-note," or "Da Capo;" or "a blast of trumpets."

TEST QUESTIONS.

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| <p>I.
What general name is given to this Book? What does the word mean? What is the character of some of the compositions?</p> <p>II.
How many Psalms are there in all? How have they been divided? Why so divided? What has each division?</p> <p>III.
How is the authorship of many of</p> | <p>the Psalms designated? Mention the authors whose names are given.</p> <p>IV.
What do most of the Psalms have? How many have no headings? Where are these mainly found? Why have they none?</p> <p>V.
What have many of the compositions of David? What may this mean? What is said of musical directions? Give their meaning.</p> |
|--|--|

SEED THOUGHT.

God inspired his chosen servants to sing of his marvelous works, and his acts of love and mercy, in lofty streams that have sounded down the ages for the instruction, warning and encouragement of all succeeding generations.

XXXVI.

THE BOOK OF PSALMS.

ANALYSIS.

I. THE FIVE BOOKS.—The Psalms are divided into Five Books, or Parts.

1. **First Book (1-41):** By the superscriptions, entirely Davidic, with no trace of any but David's authorship; the compilation and arrangement was also undoubtedly David's work.

2. **Second Book (42-72):** Levitic, and compiled for the Temple worship, in the time of Hezekiah. It contains several Psalms of David, not found in the First Book. To these the collector, after appending the single Psalm of Solomon, has affixed the notice, "The Prayers of David the son of Jesse are ended."

3. **Third Book (73-89):** Compiled also for the Temple service, in the days of Josiah. The Psalms in this Book, and also those in the two following, marked by David's name, are sup-

posed to have been by members of David's family, after David's death, and not by the Royal Psalmist himself.

4. **Fourth Book (90-106):** Compiled during the Captivity, contains the remainder of the Psalms up to that period.

5. **Fifth Book (107-150):** A miscellaneous collection, some being Davidic; some Levitic; others Penitential, and one Mosaic. Psalm 119 is divided into sections of eight verses each. In the Hebrew every verse of each section begins with the letter of the alphabet inscribed over it, intended to help the memory in reciting. It was composed by Ezra, to be sung on the homeward march of the captives.

II. AN ORATORIO.—The Psalter, or Book of Psalms, may be compared to an Oratorio.

1. **Decline of Man after the Fall:** Commencing with a *Prologue*, or *Overture* (Psalms 1, 2), followed by the insurrection of Absalom; and concluding with that of Adonijah (Psalm 41), quoted by Jesus as typical of the conspiracy of Judas against him. The Prologue is ushered in with a Beatitude, and the Final Chorus closes with a Doxology and double Amen.

2. **Revival of the Church:** Pre-figured by David's rising from the bed of sickness, on which he was languishing (Psalm 41), and reviving the monarchy in the person of Solomon, whom he proclaims in his stead—a Prophet and King—building a new temple, etc. The scheme is the same as before; a *Prologue*, ushered in by a Beatitude (Psalm 41, closing the one and introducing the other), followed by two Psalms of sorrow on David's flight from Absalom, and ending with a Beatitude and double Amen.

3. **A Plaintive Recitative:** The Church is in danger, owing to the degeneracy of Solomon's son; and the land is pillaged by the King of Egypt—again typical of the apostasy from Christ in times of peace and prosperity. It concludes (Psalm 89) with the peaceful reassurance of God, in an angelic soprano, "Once have I sworn by my holiness, that I will not lie unto David," followed by a Doxology and Chorus.

4. **The Antiphon to the Recitative:** (1) *A Prologue*—The Prayer of Moses; (2) *A Thanksgiving*—In hopeful confidence of victory, a double deliverance from Egypt and Babylon; (3) *A Doxology*.

5. **Finale of Triumphal Thanksgiving:** (1) *Prologue* — the Helpless wandering of fallen man; (2) *The Return* to the Sanctuary of God (fifteen songs of degrees); (3) *Restoration*, unfolded in the Dedication Hymn, Song of Ezra, Alternate Thanksgiving (Psalm 136) and Mourning (Psalm 137); (4) *Extension* of the Church to the Gentiles; (5) *Concluding Chorus*, comprising five Invitatory Psalms to the whole Universe to join in one mighty Chorus of Praise, rising forever to the throne of God.

III. **CLASSIFICATION.**—According to subjects the Psalms may be divided into four classes.

1. **Instructive:** On the perfections of God's Law; on the blessings of piety; on the vanity of human life, and on the duty to rulers.

2. **Historical:** Reciting chiefly God's dealings with Israel and the nations with which they came in contact.

3. **Devotional:** Psalms of Penitence; of Resignation; of Contrition; of Intercession; of Praise, and of Thanksgiving.

4. **Prophetical:** Chiefly of the Messiah, and the glories of his coming kingdom.

TEST QUESTIONS.

I.

Into how many Books are the Psalms divided? What composes the first? Whose productions are they?

The second? For what were they compiled? What Psalms does it contain?

For what was the third arranged? What Psalms are found in it?

What Psalms are found in the fourth Book? When were they compiled?

What compose the fifth? Mention the various classes. What is peculiar about the 119th?

II.

To what may the Book of Psalms also be compared? Mention the various parts of the Oratorio.

III.

How may the Psalms be classified according to subjects? What does each subdivision embrace?

SEED THOUGHT.

God inspired his chosen servants of old to speak words adapted to his children in all ages, and under all circumstances, and caused those words to be preserved through all the mutations and changes of the centuries.

XXXVII.

THE BOOK OF PROVERBS.

GENERAL VIEW.

I. **THE TITLE.**—A Proverb is a short, pointed saying, embodying some moral precept or admitted truth. This Book is so called because it is mainly made up of such maxims.

II. **THE AUTHORSHIP.**—It is conceded by nearly all the critics that the principal portion of the Book is the work of Solomon, to which additions have been made by subsequent writers and compilers.

III. **THE DATE.**—The date of the final arrangement in the form in which it has come down to us is uncertain. Certain additions to the original work were made in the Days of Hezekiah, and others at a later period.

IV. **THE DIVISIONS.**—The Book of Proverbs is divided into Four Sections or parts: 1. The Value of Wisdom (chaps. i-ix); 2. The Proverbs of Solomon (chap. x-xxiv); 3. The Collected Proverbs (chaps. xxiv-xxix); 4. The Appendix (chaps. xxx, xxxi).

ANALYSIS.

I. **THE VALUE OF WISDOM.**—This first section contains a connected didactic poem, in which Wisdom, personified as a beautiful woman, and which represents the Lord Jesus Christ, is presented. The poem consists of three parts.

1. **The Introduction:** In which the title is given to the Book—"The Proverbs of Solomon"—and its aim stated—"To give instruction to the unlearned."

2. **The Benefits of Wisdom:** She begins in the fear of the Lord; she warns those who spurn her; promises deliverance from evil, and gives length of days, with riches and honor, to all who follow her.

3. **An Exhortation:** To Youth to heed her voice, as she calls to him, and to walk in the ways of truth and righteousness which she points out.

II. **THE PROVERBS OF SOLOMON.**—The second section of the Book of Proverbs (x-xxiv) consists also of three parts.

1. **Single Proverbs (x:1-xxii:16):** A collection of single

Proverbs and detached sentences, containing moral teaching and maxims for daily living.

2. **A Didactic Poem** (xxii:17-xxiv:22): Containing various precepts of righteousness and prudence, in which the sentences are more connected than in the first part.

3. **Wise Sayings** (xxiv:23-34): A collection of unconnected maxims, which serve as an appendix to the preceding.

III. **THE COLLECTED PROVERBS.**—The third section of the Book of Proverbs (xxv-xxix), according to the super-scription, is a collection of Solomon's proverbs, copied and arranged in the times of Hezekiah by men connected with the king's court. These proverbs abound in contrasts, catchwords and similes, and among them are to be found some of the most beautiful expressions in all the Bible.

IV. **THE APPENDIX.**—The fourth section of the Book of Proverbs (xxx, xxxi) consists of two parts.

1. **The Proverbs of Agur** (chap. xxx): A collection of partly proverbial and partly enigmatical sayings, containing the instructions of Agur to his pupils, Ithiel and Ucal, teaching the true wisdom and its practice in life.

2. **The Words of King Lemuel** (xxxii): Subdivided into two parts, the first (verses 1-9,) containing wise maxims concerning chastity and temperance, and the second (verses 10-31), the praise and properties of a good wife, in the form of an alphabetical acrostic. Who Lemuel was is unknown. He may have been only a symbolical character.

TEST QUESTIONS.

GENERAL VIEW.

I. What is a proverb? Why is the name given to the Book? Are its contents made up wholly of Proverbs?

II. Who is conceded to have been the author of the main portions of the Book? What was added later?

III. What is said of the time in which the Book was arranged in the form in which it has come to us? In whose times were some of the additions made? By whom?

IV. Into how many sections is the Book divided? Name them, and give the chapters embraced in each division.

ANALYSIS

I. What does the first section con-

tain? How is Wisdom personified? Whom does she represent? How is the section subdivided? What do we find in the introduction? What benefits of wisdom are mentioned? What exhortation is given?

II. What does the second section contain? How subdivided? What is found in the first part? The second? Third?

III. What does the third section contain? By whom were they copied? When?

IV. What does the fourth section contain? How is it subdivided? What is found in the proverbs of Agur? What is the second subdivision? What is known of Lemuel?

SEED THOUGHTS.

1. God's servants, when inspired by him, uttered great truths in few words.
2. The fear of the Lord is the beginning of wisdom, and the knowledge of the holy is understanding.
3. Wisdom's ways are ways of pleasantness, and all her paths are peace.

XXXVIII.

ECCLESIASTES.**GENERAL VIEW**

I. **THE TITLE.**—This Book takes its name from a Hebrew word which signifies, **The Preacher**, or one who speaks publicly in an assembly, and for this reason some suppose it to have been first delivered on a public occasion.

II. **ITS CHARACTER.**—The Book is the confession of a man of wide experience, looking back upon his past life, and looking out upon the disorders and calamities which surround him. He has sinned in giving way to selfishness and sensuality, and has paid the penalty of that sin in satiety and weariness of life; but he has been under divine instruction, and has learned the lesson that God meant to teach.

III. **THE AUTHORSHIP.**—It is attributed to Solomon, in the opening verse, and is generally believed to have been his production, near the close of his life. Some critics, however, maintain that its language and forms of expression point to a period after the Captivity as the time of its composition, and that Solomon was merely seized upon as the hero of the poem, or narration, on account of his superior wisdom and extensive experience.

IV. **THE SCHEME.**—Ecclesiastes, in addition to much miscellaneous matter hard to classify, unfolds the following **Plan**: 1. The Proposition; 2. The Demonstration; 3. The Result; 4. The Exhortation; 5. The Conclusion.

ANALYSIS.

I. THE PROPOSITION.—The Introduction announces **The Proposition**. In substance, it is as follows: *True happiness is not to be found in the things of this world.* A secondary proposition, or truth laid down, is: Man with all his high faculties, considered without reference to God and immortality, has less value and power than unconscious nature; for, while it abides, he is quickly removed. Natural objects depart and return in endless circuit; but man's life comes to an end, and he is no more.

II. THE DEMONSTRATION.—The leading Proposition is proved by an appeal to actual experience in the life of Solomon, the one best fitted to test the question. In his search for happiness he tries

1. **Wisdom:** He is the wisest of men, and in understanding surpasses all the ancients.

2. **Pleasure:** He gives himself to wine and mirth; he builds great works, and plants gardens and orchards, makes pools and reservoirs, and devotes himself to amusements.

3. **Wealth:** He amasses great riches; he accumulates vast stores of gold and silver, and builds him fine houses and palaces.

4. **Honor and Power:** He rules over a great kingdom; he has many servants; commands a mighty army, and receives honor from surrounding nations.

5. **Literature:** He writes books, speaks proverbs, sings songs, delivers great speeches, and makes researches into the mysteries of nature.

III. THE RESULT.—The result of the search for happiness in the various sources is as follows:

1. **Wisdom**—Vexation of spirit, grief and sorrow; 2. **Pleasure**—Vanity and vexation of spirit, and no profit under the sun; 3. **Wealth**—Hard to acquire, gives no real pleasure, and soon vanishes; 4. **Honor and Power**—Vain and unsatisfying in their nature; 5. **Literature**—Only a weariness to the flesh.

IV. THE EXHORTATION.—The Preacher exhorts the young to Remember their Creator in the days of their youth, and serve him instead of wasting their time and strength in the vain search for happiness among the supposed sources of

worldly pleasure, and warning them that for all transgressions and lost opportunities God will bring them into judgment at last.

V. THE CONCLUSION.—In view of all that has been said touching the unsatisfying nature of so-called worldly pleasure, demonstrated by the experience of the one best qualified to draw it out and judge of it, and in view also of the coming judgment, the final Conclusion is that man's **Whole Duty** is to *Fear God and keep his commandments*. This alone is necessary to secure peace and happiness in this world, and in the world to come, everlasting life.

TEST QUESTIONS.

GENERAL VIEW.

I. From what does this Book take its title? How is it thought by some that it was first delivered?

II. What is the general character of the Book? Under whose instruction has the author been? What is the result?

III. Who is the author, according to the opening verse? When written? What do some critics maintain? What evidence do they claim in support of their views?

IV. What Scheme, or Plan, does the Book unfold? What is said of other miscellaneous matter?

ANALYSIS.

I. What Proposition is laid down? What secondary truth is stated?

II. How is the leading Proposition proved? Name the sources whence Solomon sought happiness.

III. What is the result of his search? What did he find in Wisdom? Pleasure? Wealth? Honor and Power? Literature?

IV. What exhortation does the Preacher deliver? What warning does he give?

V. What is the Final Conclusion? What will such a course secure?

SEED THOUGHTS.

1. The experiences of the wise are recorded for our instruction.

2. To fear God and keep his commandments is the whole duty of his children.

3. We shall be called to account, in the day of judgment, for the manner in which our lives in this world are spent.

XXXIX.

THE SONG OF SOLOMON.

GENERAL VIEW.

I. **THE TITLE.**—This Book, called in our English Bible, *The Song of Solomon*, is also known by the name of *Canticles*, which signifies, “Songs.” In the Hebrew it is called *The Song of Songs*, meaning, “The Best of Them All.”

II. **THE AUTHORSHIP.**—By the Hebrew title it is ascribed to *Solomon*, and so in all versions and by the majority of writers, both Jewish and Christian. Some critics, however, assign it to *The Age of Hezekiah*.

III. **THE FORM.**—In form the Poem seems to be *A Drama*, evolving a simple Love Story, but without any very clearly defined Plot.

IV. **THE MEANING.**—The schools of interpretation are three in number.

1. **The Literal:** Regarding the Song as a Marriage Ode, composed by Solomon at his nuptials with Pharaoh’s Daughter, or with the Israelitish woman, the Shulamite.

2. **The Typical:** Considering the Poem a Marriage Ode, as in the Literal school, but holding that the language is figurative of the love existing between Christ and his Church.

3. **The Allegorical:** In this school there are four classes of interpreters. (1) Those who claim that the Beloved is God, and the Loved One the Nation of Israel, the whole being an allegorical history of Israel from the Exodus to the Coming of Christ; (2) Those who maintain that the Poem is an allegorical prophecy, the Beloved being Christ, and the Bride the Church; (3) Those who hold that the Poem is not the composition of Solomon, but of a much later author, and that it is not a Marriage Ode, but the symbolical expression of a deep longing for the reunion of the kingdoms of Judah and Israel; (4) Those who contend that the Poem was written about the middle of the 10th century, B. C., by some one in the Northern Kingdom, and conceived in a spirit of hostility to the luxurious court of

Judah. Solomon, the type of a sensual monarch, has carried off to his harem a Northern shepherd maiden, who in the Poem appears surrounded by the ladies of the court. The King fails to overcome the maiden's ardent attachment to her shepherd lover in the North country, and wholly abashed, ceases to press his suit. Finally, time and chaste love triumph in the union of the peasant lovers.

V. THE DRAMA.—In the Drama there are treble and base solos, dialogues, duets and choruses.

1. The Persons.—There are two principal characters: Shelomoh, a male, the base soloist, and Shulamith, a female, the treble soloist, besides a chorus of Maidens. In the Hebrew these are distinguished by masculine and feminine pronouns and adjectives.

2. The Analysis.—The Plot is not clearly defined nor the various parts fully distinguished. The following is perhaps as correct a classification as can now be made:

Treble Solo, i: 2-6. Dialogue—Shulamith and Shelomoh, of about a verse each; alternately, i: 7-17; ii: 1-5. Duet—Treble and Base, ii: 6-7. Treble Solo, ii: 8-13. Base Solo, ii: 14, 15. Treble Solo, ii: 16, 17; iii: 1-4. Duet—Base and Treble, iii: 5. Chorus, iii: 6-11. Treble Solo, in praise of her lover, iv: 1-7. Base Solo, in response, iv: 8-16; v: 1. Treble Solo, v: 2-7. Duet—Treble and Base, v: 8. Chorus, v: 9. Treble Solo, v: 10-16. Chorus, vi: 1. Treble Solo, vi: 2, 3. Base Solo, vi: 4-12. Chorus, vi: 13. Base Solo, vii: 1-9. Treble Solo, vii: 10-13; viii: 1-4. Duet—Treble and Base, viii: 4. Chorus, viii: 5. Treble Solo, viii: 6, 7. Chorus, viii: 9. Treble Solo, viii: 10-14. According to this scheme a concluding chorus is lacking, and some suppose the whole of the last chapter may have been designed to be sung as such.

TEST QUESTIONS.

I. What titles are applied to this Book? What is it called in the Hebrew? What does that name signify?

II. To whose authorship is it generally attributed? To what age and source do others assign it?

III. What is the form of the Poem? What is the theme? What is not clearly defined?

IV. How many schools of interpretation are there? Name them. What does the Literal school regard it? What the Typical? How many classes in the Allegorical school? Give the views of each.

V. What parts are to be found in the Drama? Give the names of the two principal persons. Give the Analysis.

IV. THE PROPHEITICAL BOOKS.

XL.

THE PROPHEITICAL BOOKS.

GENERAL OUTLINE.

I. **THE PROPHETS.**—The ordinary Hebrew word for prophet means “to bubble forth,” like a fountain. Hence, a prophet is one who “announces,” or “pours forth,” the declarations of God. As used in the Bible, Prophecy comprises three things :

1. **Prediction:** The foretelling of events.
2. **Teaching:** In precept and song, by dictation of the Holy Spirit.
3. **Interpreting:** Understanding and explaining the mysterious sense of Scripture, by the illumination of the Spirit of God.

II. **THE PROPHEPIC ORDER.**—God originally communicated with his chosen people through the Sacerdotal order; but during the period of the Judges the Priesthood became so corrupt that a new medium seemed to become necessary, and **The Order of Prophets** was instituted. Samuel was the first of the regular order. He founded **Schools of the Prophets**, where pious young men were taught in **The Law** and other branches of learning. These schools seemed to have been maintained until the Old Testament Revelations were complete. The inspired prophets, through whom God revealed his will, were usually, though not always, drawn from these schools.

III. **THE BOOKS.**—The term, “**Propheitical Books**,” is applied to the Fourth Department of the Old Testament, because the chief contents of the various books composing it are prophecies, though much history and many exquisite gems of poetry may also be found therein. The Books of this Department are seventeen in number, and in the **English Bible** are arranged in the following order: Isaiah, Jeremiah,

Lamentations, Ezekiel, Daniel, Hosea, Joel, Amos, Obadiah, Jonah, Micah, Nahum, Habakkuk, Zephaniah, Haggai, Zechariah and Malachi.

IV. CLASSIFICATION.—The Prophets are usually divided into two classes.

1. **The Major Prophets:** Isaiah, Jeremiah, Ezekiel and Daniel. So called on account of their importance and the fulness of their records.

2. **The Minor Prophets:** Hosea, Joel, Amos, Obadiah, Jonah, Micah, Nahum, Habakkuk, Zephaniah, Haggai, Zechariah and Malachi.

V. GROUPS.—The Prophets may also be arranged into three groups, in point of time.

1. **Before the Captivity:** Hosea, Amos, Joel and Jonah—all of the Northern Kingdom, or Israel; Isaiah, Jeremiah, Obadiah, Micah, Nahum, Habakkuk and Zephaniah—all of the Southern Kingdom, or Judah.

2. **During the Captivity:** Ezekiel and Daniel; the former on the banks of the Chebar, in the land of Chaldea, and the latter, in the city of Babylon.

3. **After the Return:** Haggai, Zechariah and Malachi—all of Judea.

VI. USE OF PROPHECY.—Prophecy, that is the foretelling of events, is at the time of its deliverance, and until fulfilled, a part of Revelation, and after its fulfillment an evidence of it. Peter describes it (2 Peter 1: 19) as “a light shining in a dark place;” as but a feeble ray compared with the Gospel history. After fulfillment it becomes “a more sure word of prophecy;” it is no longer merely a feeble light to guide, but a firm ground of confidence.

VII. SUBJECTS OF PROPHECY.—The Subjects of Prophecy are various. Prominent among them are predictions concerning

1. **The Chosen People:** Their prosperity and adversity; victories and defeats; their captivity and restoration.

2. **Other Nations:** As Egypt, Edom, Syria, Babylonia and the Ninevites, revealing their history and predicting their overthrow.

3. **The Coming of the Messiah:** Giving many particulars con-

cerning his parentage, birth, teachings, mighty works, death, burial and resurrection, and the future triumphs of his kingdom.

TEST QUESTIONS.

I. What does the word "prophet" mean? What three things does the word comprise?

II. How did God originally communicate with his people? Why was a new medium necessary? Who was the first of the regular order of prophets? What did he found?

III. What name is applied to the Fourth Department of the Old Testament? Why? What else do the Books contain? How many Prophetical Books? Name them in order.

IV. Into how many classes are the Prophets divided? What are they? Name the Books under each head.

V. Into what Groups may they be arranged? Name them. Mention those belonging to each.

VI. What uses of prophecy are specified? What is prophecy before its fulfillment? What does it become afterwards?

VII. What are some of the more important subjects of prophecy?

SEED THOUGHT.

The prophecy came not in old time by the will of man; but holy men of old spake as they were moved by the Holy Spirit.

XLI.

THE BOOK OF ISAIAH.

GENERAL VIEW.

I. **THE PROPHECIES.**—The Book of Isaiah contains sixty-six chapters, and is the most voluminous of all the Prophecies.

1. **The Contents:** The first verse is the heading of the whole Book, which consists of a series of visions and miscellaneous predictions, the fulfillment of some of which was almost immediate, while others looked far away into the future.

2. **The Divisions:** The Book may be divided into Two Prophetical Parts, with an Intervening Historical Portion. The First Part refers principally to the Jewish Nation and its enemies; the Historical Section mainly to the times of Hezekiah, and the Second Part to the whole period between

the Captivity and the close of the Christian Dispensation, the return from Babylon being used to prefigure the Advent of the Messiah and the Redemption of his People.

II. THE PROPHET.—Isaiah, the son of Amos (not the prophet by that name), was of the Royal Family of Judah.

1. **The Time:** He prophesied in Jerusalem during the days of Uzziah, Jotham, Ahaz and Hezekiah, kings of Judah (B. C. 808–726).

2. **His Death:** He is said to have been “sawn asunder” in the trunk of a tree, by order of Manasseh, at the age of about ninety years.

3. **His Title:** His prophecies regarding the Messiah’s birth, passion, glory, rejection by the Jews, and acceptance by the Gentiles, are so full and exact as to have earned for him the title, “The Gospel Prophet.”

ANALYSIS.

I. PART ONE.—The First Prophetical Portion contains thirty-five chapters, and may be sub-divided into sixteen Sections.

Section I. (1): The first Section is introductory to the whole Book. In it the prophet rebukes Judah for her wickedness; exhorts to repentance; threatens judgments, and promises forgiveness.

Section II. (2–4): He announces the kingdom of the Messiah, and foretells the fate of transgressors.

Section III. (5): He pronounces condemnation on Israel and Judah, under the emblem of a cherished vineyard that yields only evil fruit.

Section IV. (6): He records his vision of the glory of the Lord, and foretells a mingling of judgment and mercy.

Section V. (7): He promises a child as a sign from the Lord, whose birth would soon be followed by the desolation of the land of the two hostile kings.

Section VI. (8): He denounces judgments on Israel and Judah.

Section VII. (9): He foretells the birth and the divine nature of the Messiah.

Section VIII. (10): He describes the advancement and defeat of the Assyrians.

Section IX. (11, 12): He portrays the great blessings of the Messiah's kingdom.

Section X. (13-23): He reveals a series of burdens to be borne by Babylon, Philistia, Moab, Damascus, Ethiopia, Egypt, Arabia, Israel, Jerusalem, Tyre and other nations and cities.

Section XI. (24-26): He announces judgments and sorrow on account of sin, followed by the blessings and joy of salvation.

Section XII. (27): He represents the punishment of Assyria and Egypt, under the emblems of the leviathan and dragon.

Section XIII. (28-31): He proclaims judgments on Israel and Jerusalem, mingled with mercies.

Section XIV. (32): He promises the Messiah, under various emblems.

Section XV. (33, 34): He foretells judgments on the nations, mingled with mercy, to the people of God.

Section XVI. (35): He closes the first part with a glorious prediction of the Messiah.

II. THE HISTORICAL PORTION.—Chapters 36-39 are occupied with an account of the invasion of Judah by Sennacherib, king of Assyria; the prophecy against him; the fearful slaughter of the Assyrian host by the angel of the Lord; Hezekiah's sickness, the lengthening of his life, and his song of thanksgiving; the visit of the messengers of the king of Babylon to Hezekiah, and closing with a prediction of the Captivity of Judah, and the carrying away of the treasures of Jerusalem.

III. PART TWO.—The Second Prophetical Portion consists of twenty-seven chapters, and comprises prophecies concerning the whole work of Redemption from the rebuilding of Jerusalem to the New Creation. It may be sub-divided into three sections of nine chapters each.

Section I. (40-48): The prophet speaks of both Cyrus and the Messiah as promised deliverers, with the former as first to come, emphatically naming and describing him, nearly 200 years before his birth.

Section II. (49-57): He speaks of the coming of the Messiah alone, and tells of his sufferings, death and consequent glory

Section III. (58-66): He describes the glory of the Messiah; the calling of the Gentiles, and the blessed state of the New Jerusalem.

TEST QUESTIONS.

GENERAL VIEW.

I. How many chapters does the Book of Isaiah contain? What is the general nature of the contents? How may the Book be divided? What does each department contain?

II. Who was Isaiah? Of what Tribe? When did he prophesy? How did he come to his death? By whose order? At what age? By what title is he known?

ANALYSIS.

I. How many chapters does the

first portion contain? Into how many Sections is it sub-divided? Give the substance of each Section.

II. How many chapters in the Historical Portion? What history does it contain? With what prophecy does it close?

III. How many chapters in the second Prophetical Part? Into how many sections divided? Give the substance of each Section. With what does it close?

SEED THOUGHTS.

1. God makes known to his inspired servants the things that are to be afterwards.

2. His words spoken by the prophets are sure and steadfast, and will all be fulfilled to the very letter.

3. The last glorious coming of the Messiah is yet in the future, and God's children may look forward to it with glorious anticipations.

XLII.

THE BOOK OF JEREMIAH.

GENERAL VIEW.

I. **THE PROPHECY.**—The Book of Jeremiah contains fifty-two chapters, and in volume and importance takes rank next to the Prophecies of Isaiah.

1. **Its Character:** The Book consists largely of predictions of evil to Judah and Jerusalem, on account of the sins of the people; foretelling the Captivity and consequent suffering, but promising the Return at the end of seventy years.

2. **The Divisions:** The Book, though not arranged in chronological order, may be divided into Three Parts, with some degree of correctness, by the aid of time-marks which some of the chapters supply, the first preceded by an Introduction to the whole Book.

II. **THE PROPHET.**—Jeremiah was the son of Hilkiah, a priest of Anathoth, a place about three miles from Jerusalem.

1. **The Time:** He began to prophesy in the thirteenth year of Josiah's reign (B. C. 640-609), when a mere child, about seventy years after Isaiah's death, and continued to do so all through the troubled times of the Babylonian invasion.

2. **His Persecutions:** As he predicted so much evil, he was regarded as "a bird of evil omen" by the rulers, and was subjected to the greatest persecutions. He was thrown into prison and finally carried to Egypt, where he died. He is said to have hidden the Ark of the Covenant, before the destruction of the Temple, so securely that it has never yet been found.

ANALYSIS.

I. **THE INTRODUCTION.**—The Introduction (chapter I.) contains the title of the Book; the period during which its prophecies were spoken; Jeremiah's call to the prophetic office; emblems indicating to him that the judgments to be

denounced, coming from the North, would be executed quickly and would be severe, and the exhortation to him to be diligent and faithful, confident of the protection of God.

II. PART ONE.—This Division comprises the prophecies delivered during the eighteen years of Josiah's Reign. In substance they are as follows:

1. **Israel Reproved:** Israel is reproved for having forsaken the Lord, and exhorted to return.

2. **Judah Exhorted:** Judah is charged with being more guilty than Israel, and exhorted to repent.

3. **False Prophets Denounced:** Judah and Jerusalem are urged to avert the Babylonian invasion by immediate repentance, and warned not to believe the flattering words of the false prophets, or trust to the sacredness of the Temple as a defence.

4. **Warnings Given:** The destruction of Jerusalem and other cities of Judah is declared, and Jeremiah is overwhelmed in view of the sorrow he is compelled to foretell.

III. PART TWO.—This Division contains the prophecies delivered during the eleven years' Reign of Jehoiakim. The following is a summary:

1. **Symbols of Destruction:** The destruction and desolation of the land is foretold under the emblems of a decayed girdle and bursting wine bottles.

2. **A Famine Predicted:** A grievous famine is predicted, followed by the prophet's prayer for the forgiveness of the sins of the people.

3. **Too Late:** He is assured by the Lord that they have become so corrupt that prayer cannot avail.

4. **Persecution:** He exhorts the people to repentance, but they conspire to take his life, and he appeals to God for protection.

5. **Destruction Foretold:** He breaks a potter's vessel in the presence of the princes and priests, as a symbol of the destruction of Jerusalem.

6. **Arrested:** He is arrested and declared worthy of death for having proclaimed the Word of the Lord against Jerusalem.

7. **The Rechabites:** He contrasts the obedience of the Rechabites to their father with the disobedience of the people of God.

8. **The Prophecies Burned:** The prophecies of Jeremiah against Jerusalem are burned by the king, and are rewritten.

9. **Victories:** He foretells the victories of Nebuchadnezzar over various nations.

IV. **PART THREE.**—This Division contains the prophecies delivered during the eleven years of **Zedekiah's Reign**. They may be summed up as follows:

1. **Conquests:** The prophet foretells the conquest of Persia by the Chaldeans, with promise of its final deliverance.

2. **The Captivity:** He foretells the Captivity of Judah, and the destruction of Zedekiah and his kingdom, under the emblem of good and bad figs.

3. **The Duration:** He warns the people of Judah that their captivity will not be brief, but promises deliverance at the end of seventy years.

4. **The Return:** He foretells their return, conversion to the Messiah, and subsequent happiness.

TEST QUESTIONS.

GENERAL VIEW.

I. How many chapters does this Book contain? What is the character of the Book? What are its divisions?

II. Who was Jeremiah? When did he begin to prophesy? How long after Isaiah's death? How long did he continue? How was he regarded? How was he treated? Where did he die?

ANALYSIS.

I. What does the Introduction con-

tain? Where were these prophecies delivered?

II. What does Part One comprise? Mention the subjects of prophecy enumerated.

III. What does Part Two contain? Mention the subjects enumerated.

IV. What does Part Three comprise? Mention the subjects of prophecy enumerated.

SEED THOUGHTS.

1. God warns his people of impending danger and gives them an opportunity to avert it.

2. God chastises his people for their own good, in love and mercy.

3. God makes use, oftentimes, of the surrounding nations in the disciplining of his chosen people.

4. When the hand of affliction has accomplished its righteous purpose, it is removed.

XLIII.

LAMENTATIONS.

GENERAL VIEW.

I. THE BOOK.—Lamentations consists of five chapters, each of which is a separate poem, or ode, complete in itself, and having a distinct subject, but brought, at the same time, under a plan which includes them all, and makes one Great Poem.

1. Its Character: It is, as its name indicates, a Pathetic Poem, expressing the author's grief for the destruction of Jerusalem and the Temple; the miseries of slavery and famine, and inculcating the benefit of chastisement.

2. Its Structure: The Poem, in the Hebrew, is in the form of an Acrostic, each stanza beginning with a fresh letter of the alphabet, probably to assist the memory. Chapters 1, 2 and 4, consist of twenty-two verses each (the number of the Hebrew letters), in alphabetical order. Chapter 5 contains the same number of verses, but not in alphabetical order, while chapter 3 has three verses to each letter of the alphabet, which is repeated at the beginning of each of the three verses.

II. THE AUTHOR.—There is no direct external evidence of the authorship, but the internal evidence connects it in style and subject-matter so closely with the *Book of Jeremiah* as to leave no doubt but that they are the productions of the same author. The Date of writing was after the Destruction of Jerusalem, and The Place said to have been A Cave in the hills adjoining.

ANALYSIS.

I. THE FIRST ODE.—The first Ode is a lamentation over the solitariness of Jerusalem, after the people have been carried away and it despoiled of its beauty. The prophet mourns over the change in its civil state and religious privileges; confesses the sins of its people as the cause of its calamities, and acknowledges the justice of the Lord.

II. THE SECOND ODE.—In the second Ode the destruction of the city is lamented; the sufferings of little children bewailed; the strong and weak slain in the streets mourned for; the false prophets condemned for misleading the people, and the Lord again invoked as alone able to save.

III. THE THIRD ODE.—In the two preceding Odes the prophet has spoken of the misery and destruction of Jerusalem; in this he speaks chiefly, though not exclusively, of his own. Here, as in his prophecies, we find a gospel for the weary and heavy laden.

IV. THE FOURTH ODE.—The fourth Ode contains further lamentations over the desolation of the land, especially as contrasted with its former prosperity and glory. The sons of Zion, once regarded as fine gold, are now compared to earthen vessels; mothers once tender and self-denying, are now selfish and cruel; persons once living in luxury and clothed in scarlet, are now desolate and defiled. The protracted misery of Jerusalem is regarded as more bitter than the sudden destruction of Sodom; and all this is confessed to be the result of its own transgressions, of the sins of its prophets, and the iniquities of its priests.

V. THE FIFTH ODE.—The fifth Ode is a final appeal to the Lord as alone able to deliver, and willing to forgive. The calamities of the nation are again recited; the sins that caused them penitently confessed, and God, as eternal and almighty, entreated to turn his people back to himself and to renew the blessings they had formerly enjoyed.

TEST QUESTIONS.

GENERAL VIEW.

I. How many chapters in Lamentations? What does each contain? What is the character of the Great Poem? What does it express? What is peculiar about its structure? How do the various chapters begin?

II. Who was the author? Is there any external proof of this? What is the internal evidence? When was the Poem written? Where?

ANALYSIS.

I. How many Odes in the Great Poem? What lamentations does the first contain?

II. What are subjects of lamentations in the second Ode? Who are condemned? What is the Lord invoked to do?

III. What are the chief contents of the third Ode? What do we further find in this?

IV. What is to be found in the fourth Ode? What things are contrasted? With what city is Jerusalem compared?

V. What do we find in the fifth Ode? What are again recited? What is the Lord invoked to do?

SEED THOUGHTS.

1. Afflictions come upon nations as punishments for their transgressions.
2. It grieves the heart of the true servant of God to see the desolation of Zion.
3. The Lord is able to deliver his people from affliction, and willing to forgive their trespasses when they appeal to him in true penitence.

XLIV.

THE BOOK OF EZEKIEL

GENERAL VIEW.

I. THE PROPHECIES.—The Book of Ezekiel contains forty-eight chapters, and ranks next in order after Isaiah and Jeremiah, in volume and importance, as well as in place in the English Bible.

1. **Contents:** The Book contains many visions, parables and proverbs. The language and illustrations employed show the author to have been more familiar with city than with rural life.

2. **The Divisions:** The Book is divided into Three Parts. The first contains predictions made *Before the Conquest* of Jerusalem, descriptive of that event; the second, denunciations of the Seven Nations, delivered *During the Invasion* of Judah, and the third, prophecies made *After the Destruction* of Jerusalem, foretelling the Return of the people from Captivity, and their final glory in a renovated land and a New Jerusalem.

3. **Its Peculiarities:** The Book is allegorical; apparently obscure in many of its expressions; abounds in striking figures and similes, and therefore, is more difficult to understand than most other portions of the Prophetical Books.

II. THE AUTHOR.—Ezekiel, the son of Buzi, was a priest,

and among the captives of Judah carried away by Nebuchadnezzar, before the destruction of Jerusalem.

1. **His Residence:** He was a member of a community of exiles who settled on the banks of the River Chebar, a stream of Chaldea, 200 miles north of the city of Babylon.

2. **The Time:** He began to prophesy in the fifth year of Jehoiachin's captivity (B. C. 599), and died about twenty-two years later.

3. **His Contemporaries:** He was for a time contemporary with Jeremiah and Daniel; with the former it is said he exchanged writings, and with the latter he was, no doubt, personally acquainted, as both were among the captives. He is said to have been murdered in Babylon and buried in the tomb of Shem.

ANALYSIS.

I. BEFORE THE CONQUEST.—Part One (1-24), composed before the Conquest of Jerusalem, contains prophecies against the people of Israel, and may be sub-divided into sixteen sections.

1. **The Siege of Jerusalem (1-4):** Represented by a picture; the prolonged transgression of the people, by the prophet's continued reclining on his side, and the hardships they shall suffer by eating coarse bread.

2. **Famine, War and Dispersion (5):** Signified by hair and beard cut off, weighed, scattered and burned.

3. **Idolatry (6):** Judgments against it, with the promise that a remnant shall be saved.

4. **Captivity (7):** Inevitable and severe, represented under the emblem of a chain.

5. **Transgressions (8-11):** Represented by the image of Jealousy, and consequent judgments, typified by the scattering of fire, and the departure of the Shekinah.

6. **Captivity of Zedekiah (12):** Represented by the removal of household goods, and bread eaten with trembling.

7. **False Teachers (13, 14):** Lying prophets reprov'd and threatened, and idolatrous elders condemned.

8. **Jerusalem Rejected (15):** Represented by the burning of an unfruitful vine.

9. **God's Love** (16): Against which Israel has sinned, compared to the kind care shown to an outcast child.

10. **Judgments on Israel** (17): Denounced under the emblem of two great eagles, one representing Nebuchadnezzar, and the other Pharaoh.

11. **Personal Judgments** (18): Denounced on every transgressor for his own sins.

12. **Captivity of the Kings of Judah** (19): Represented by lions, pursued and captured; and of the people of Judah, by a vine scorched, torn up and planted in the wilderness.

13. **God's Mercies** (20:1-44): Shown by his dealings; final forgiveness is promised the penitent.

14. **Jerusalem's Destruction** (20:45-21:32): Shown by a consumed forest, and a sword cutting down the people.

15. **Various Sins** (22, 23): Recited, and their punishment declared to be sure.

16. **Destruction of Jerusalem** (24): Again proclaimed, under the symbol of a boiling pot.

II. **DURING THE INVASION.**—Part Two (25-32) contains prophecies against surrounding nations, delivered after the beginning of the Invasion of Judah by Nebuchadnezzar, and before news of the final fall of Jerusalem reached the prophet. They may be sub-divided in three sections, and summarized as follows:

1. Prophecies against the Ammonites, Moabites, Edomites and Philistines (25).

2. Against Tyre (represented in its beauty, wealth and renown, as the anointed cherub on the mount of God), with a promise of returning prosperity to Israel (26-28).

3. The destruction of Egypt foretold and illustrated by a recital of Assyria's glory and fall, under the emblem of a cedar of Lebanon cut down (29-32).

III. **AFTER THE DESTRUCTION.**—Part Three (33-48) contains prophecies delivered after the fall of Jerusalem and Captivity of Judah, full of precious promises. They may be sub-divided into six sections.

1. **A Watchman** (33): The prophet is compared to a watchman and exhorted to be faithful; he is informed of the actual fall of Jerusalem, and pictures the desolation of the land.

2. **Unfaithful Shepherds (34):** The rulers are condemned as unfaithful shepherds, and a restoration promised under the guidance of "The Good Shepherd."

3. **Edom (35):** Judgments against Edom are again denounced.

4. **Restoration (36, 37):** Promises of a return from Captivity are again announced under the emblems of fruitful mountains, sprinkled water, a new heart, dry bones raised to life, and two sticks united together.

5. **Gog and Magog (38, 39):** Their destruction foretold, followed by blessings to Israel.

6. **Future Glory (40-48):** Vision of the Temple, the returning glory of the Lord, the division of the land, the healing waters from the sanctuary, the portions of the Tribes and the city with twelve gates whose name shall be, "The Lord is There."

TEST QUESTIONS.

GENERAL VIEW.

I. How many chapters in this Book? What rank does it take? What is the character of its contents? How may it be divided? What are its peculiarities? Why so difficult to understand?

II. Who was Ezekiel? Where did he settle? How long did he prophesy? Who were his contemporaries? How did he die? Where was he buried?

ANALYSIS.

I. What prophecies are to be found in Part One? Into how many sections may they be sub-divided? Mention the subject of each section.

II. What prophecies are found in Part Two? Into how many sections sub-divided? Mention the subject of each.

III. What prophecies are to be found in Part Three? Into how many sections sub-divided? Mention the subject of each.

SEED THOUGHTS.

1. God gives fair warning before sending destruction upon the wicked.

2. Nations that oppress God's people and rejoice in their calamities shall be overthrown.

3. Great and precious blessings are held in reservation for the people of God in "The Good Time Coming."

XLV.

THE BOOK OF DANIEL.

GENERAL VIEW.

I. THE BOOK.—The Book of Daniel, the fourth and last in order of the Major Prophets, consists of twelve chapters, being the briefest of the great prophecies, but the most interesting of them all.

1. *Its Character*: It is one of a series of apocalyptic writings, which culminated in the Book of Revelation, its counterpart in the New Testament.

2. *Its Divisions*: The Book consists of Two Distinct Divisions. The first is *Historical*, giving a general view of the progressive history of the powers of the world, and of the principles of the divine government, as seen in events in the life of the author. The second is *Prophetical*, and traces, in minuter detail, the fortunes of the people of God, as typical of the fortunes of the Church in all ages.

II. THE AUTHOR.—Daniel was of the Royal Family of Judah. When a mere youth he was placed in the palace of the King of Babylon to be trained for the public service. He was an amiable youth of marked ability, possessing the prophetic gift, and rose to a position of great honor and usefulness.

The Time: He was taken captive to Babylon in the third year of the reign of Jehoiakim, (B. C. 609-599), in the time of Nebuchadnezzar. He lived through the reign of that great monarch, and also that of Belshazzar and Darius, and until the second year of Cyrus, his life spanning the entire period of the Captivity.

ANALYSIS.

I. HISTORICAL. The Historical Portion of the Book (1-6) consists of an account of a series of remarkable events, with which Daniel and other Captives of Judah were connected. They may be summarized as follows:

1. *Daniel's Captivity*: He is taken to Babylon, and with

other young men placed in the king's palace and educated in all the learning of the Chaldeans.

2. **The King's First Vision:** Nebuchadnezzar, in a dream, sees a great image, the head of which is gold; the breast and arms silver; the body and thighs brass; the legs iron, and the feet part iron and part clay. A little stone cut out of the mountain without hands smites the image on the feet, and it is crushed to dust and scattered by the winds, while the little stone becomes a great mountain and fills the earth.

3. **The Interpretation:** Daniel recalls the vision—which he had forgotten—to the mind of the king, and tells its meaning. It represents the great empires that are to succeed each other. The gold, the Babylonian; the silver, the Persian; the brass, the Grecian; the iron and clay, the Roman, and the stone, the Christian.

4. **Daniel's Promotion:** The king makes him valuable presents, shows him great honor, and makes him governor of the province of Babylon.

5. **The Golden Image:** The king sets up a golden image on the plains of Dura, and at its dedication orders all his subjects to fall down and worship it.

6. **The Fiery Furnace:** Shadrach, Meshach and Abednego, three of the Hebrew Captives educated with Daniel, refuse, and by the king's order are cast into a fiery furnace.

7. **The Deliverance:** The Angel of the Lord comes down into the midst of the fire and saves the brave heroes from destruction, and they are promoted by the king and the name of God honored.

8. **The Second Vision:** The king sees a vision of a great tree cut down by an angel. In the confused imagery of the dream, the stump becomes a man, and for seven years pastures among the cattle.

9. **The Interpretation:** Daniel explains the tree, the stump and the man, all to be the king himself. Soon afterwards the king becomes insane; imagines himself an ox, and goes with the cattle seven years, after which his reason is restored.

10. **Belshazzar's Feast:** The new king makes a great feast,

to a thousand of his lords, which ends in a drunken revel,

11. **The Writing on the Wall:** The king sees a mysterious hand writing on the wall, as he sits at the feast.

12. **The Interpretation:** Daniel reads the writing and tells its meaning, which is that the king has been weighed and found wanting, and that his kingdom shall be given to the Medes and Persians.

13. **Daniel's Exaltation:** He becomes the chief ruler under Darius, the new king, who captured Babylon the night of the revel.

14. **In the Lion's Den:** The other princes become envious, and lay a plan to destroy Daniel by having him cast into the den of lions, for praying to God.

15. **Deliverance:** An Angel is sent to deliver Daniel, and he is further promoted.

II. **PROPHETICAL.**—The Prophetical Portion (7-12) includes visions and interpretations, and may be sub-divided as follows:

1. **The Four Sea Monsters:** In a vision Daniel beholds them coming up out of the sea, and the angel explains them as four kingdoms (the same as seen by Nebuchadnezzar in his vision) rising out of tumults and wars. (1) *A Lion* with eagle's wings, an emblem of Babylon; (2) *A Bear* with three ribs between its teeth, denoting the Medes and Persians conquering Babylon, Lydia and Egypt; (3) *A Leopard* with four wings and four heads, representing the kingdom of Greece, under Alexander, famous for the swiftness with which it conquered, and divided after his death into four parts; (4) *A Nameless Beast*, but great, terrible and strong, representing the Roman kingdom, devouring the whole earth and breaking it to pieces, but finally to be judged and destroyed, and followed by the Kingdom of the Most High that shall stand forever.

2. **The Ram and Goat:** In a vision he sees a ram attacked by a goat rushing from the west, without touching the ground, representing the kingdom of the Medes and Persians, overthrown by Alexander, coming from Macedonia with great swiftness. When the goat is strong its horn is broken, and in its place come up four horns pointing towards the four winds—a representation of Alexander, who, at the height of

his power, dies suddenly and his kingdom is divided into four parts.

3. The Coming of the Messiah: The Angel Gabriel reveals to Daniel the meaning of certain visions pertaining to the rebuilding of Jerusalem, the coming of the Messiah and the time of the end. In *Seven Weeks* (forty-nine years) the city will be rebuilt; in *Sixty-two Weeks* (434 years) Christ will begin his ministry, and in the middle of *One Week* (three and one half years) he will be cut off. During the third period, both before his death and after it, he will establish his covenant with many, and afterwards desolation will come on the city and Temple.

4. The Final End: The Angel of the Covenant appears to Daniel in a vision, and, beginning at the point of time where the prophet then stands, numbers the kings of Persia who are afterwards to arise. He announces the expedition of Xerxes against Greece, and gives a condensed summary of human history onward to the second coming of the Lord in Judgment, and the final consummation of all things.

TEST QUESTIONS.

GENERAL VIEW.

I. How many chapters in this Book? What is the character of the Book? How divided?

II. Who was Daniel? Where was he taken? Where educated? For what was he noted? When was he taken captive? Through what reigns did he prophesy?

ANALYSIS.

I. What does the first part of the Book contain? How was Daniel first introduced to the special notice of the king? Give the king's first vision

and explain it. Give the incidents connected with the setting up of the golden image. What was the king's second vision? Give the interpretation. Give the particulars of Belshazzar's feast, and the result. Give the incidents connected with the lions' den.

II. What does the second part contain? What vision did Daniel see by the sea? Give the interpretation. What was represented by the ram and goat? What was revealed to Daniel concerning the coming of the Messiah and the final end?

SEED THOUGHTS.

1. God prospers those who put their trust in him, and keep his holy commandments.

2. God gives wisdom to those who seek it aright, and guides by his counsel to honor and glory.

3. The kingdoms of this world shall all yet become the Kingdom of our Lord and Savior, and he shall be Lord of lords and King of kings.

XLVI.

THE MINOR PROPHETS. I.

GENERAL SUMMARY.

PRELIMINARY.—The Books of the Minor Prophets, so called on account of their comparative brevity, are twelve in number: Hosea, Joel, Amos, Obadiah, Jonah, Micah, Nahum, Habakkuk, Zephaniah, Haggai, Zechariah and Malachi. They are respectively the productions, in chief, of the prophets whose names they bear. Their historical records extend over a period of about 400 years, while their prophecies reach to the end of time.

I. HOSEA.

I. GENERAL VIEW.—Hosea, a prophet of Israel, prophesied for a period of sixty years during the reigns of the last six kings (B. C. 782-721). He began to prophesy before Isaiah, in Judah, with whom he was contemporary for a time. In his day the land is full of wickedness; the kings are profligate; the priests corrupt, and God is forgotten by the people. For all this God's judgments are threatened. The prophet takes his illustrations from rural and domestic pursuits, such as the snaring of birds, sowing, reaping and threshing, and the baking of bread. He gives us some insight into the modes of life in his time: The women are decked with ear-rings and jewels; the feasts and Sabbaths are "days of mirth;" they sacrifice on mountain tops, burn incense on hills, "under oaks, poplars and elms," while "troops of robbers wait for a man."

II. ANALYSIS.—The Book contains fourteen chapters, and may be divided into five sections, as follows:

Section I. (i-iii): The unfaithfulness of Israel is figuratively represented; yet a remnant, it is promised, shall be saved, and they are exhorted to forsake idolatry. Promises follow concerning their conversion to faith in the Messiah, and the gracious purpose of the Lord toward them is figuratively set forth.

Section II. (iv-vi:3): The prophet condemns the bloodshed and idolatry of Israel, and warns Judah against pursuing a similar course. He threatens judgments upon priests, princes and people, yet holds out promises of pardon, expressed emblematically by the morning, the rain and the resurrection, with remote reference to the resurrection of Christ on the third day (vi:2).

Section III. (vi:4-viii): He utters God's complaint concerning the obstinate idolatry and other sins of the people, and predicts their captivity by Assyria.

Section IV. (ix-xiii:8): The captivity and dispersion of Israel are again foretold. The people are reprov'd for their idolatry, yet are assured that they shall not be utterly destroyed. A return to their own land is promised, even while threatenings are renewed.

Section V. (xiii:9-xiv): After denunciations of divine judgments mingled with promises of deliverance from captivity, the prophet exhorts Israel to repentance, furnishes them with a model prayer adapted to their situation, and foretells their abandonment of idolatry, with their subsequent restoration and conversion.

II. JOEL.

I. GENERAL VIEW.—Joel was of the Tribe of Reuben, and lived not later than the time of Uzziah (B. C. 805). He was the first prophet of Judah, and in his Book we find only a general outline of the whole terrible scene which was to be depicted more and more by subsequent prophets.

II. ANALYSIS.—The Book contains three chapters, and may be divided into four sections, as follows:

Section I. (i:1-20): An announcement of devastation inflicted on the land by hosts of locusts and worms, emblematic of invasions by great armies led by Assyrian and Babylonian kings; or, with still wider range, by the Assyrians and Chaldeans, the Medes and Persians, Alexander and the Romans.

Section II. (ii:1-27): A call on the people for repentance, to be manifested by fastings, solemn assemblies and mourning, accompanied with an assurance that their transgressions shall be forgiven and prosperity restored.

Section III. (ii : 28-32): A prediction of Messianic blessings that shall characterize the last days. The fulfillment of this began on the day of Pentecost (Acts 2 : 16) by the outpouring of the Spirit; it was followed, a few years later, by the destruction of Jerusalem, and is still advancing in the triumphs of the Gospel among the nations of the earth.

Section IV. (iii : 1-21): A prediction of judgments on the adversaries of God's people, among whom Tyre, Sidon and other nations on the coast of Palestine, with Egypt and Edom are mentioned, and a promise is made of final and perpetual blessings on Judah and Jerusalem.

III. AMOS.

I. GENERAL VIEW.—Amos was a shepherd and dresser of sycamore trees in Judah, until called to the prophetic office. In his time the kingdom of Israel was at its height of prosperity under Jeroboam II. (B. C. 823-782), and wickedness filled the land. He preaches against the surrounding nations, rebukes both Israel and Judah for their sins, denounces the judgments of God, and in the end gives visions of the blessedness of the kingdom of the Messiah. He is contemporary, for a part of his life, with Hosea and Joel.

II. ANALYSIS.—The Book contains nine chapters, which may be divided into three sections, and summarized as follows:

1. **Judgments Against Neighboring Nations** (i : 1-15; ii : 1-3): (1) *Syria*—fulfilled more than half a century afterward (2 Kings 16 : 9); (2) *Philistia*—fulfilled a century afterward (2 Kings 18 : 8); (3) *Tyre*—the fulfillment of which was commenced by Nebuchadnezzar, and continued at intervals until comparatively modern times; (4) *Edom*—the fulfillment of which, in a great measure delayed until the Mohammedan invasion, was soon after that complete; (5) *Ammon*—the destruction of whose great city, Rabbah, is especially foretold; (6) *Moab*—of which the palaces of Kirioth are specified as doomed to be destroyed.

2. **Judgments Against Judah and Israel** (ii : 4-ix : 10): (1) *Judah* (ii : 4, 5)—fulfilled first by Nebuchadnezzar about 200 years after the prediction, and, finally, by the Romans, nearly 700 years later; (2) *Israel* (ii : 6-ix : 10)—reproved, judgments

against them denounced, remonstrances five times repeated, lamentations over their approaching ruin, exhortations five times repeated to seek the Lord, their captivity declared, and assurances given that judgments shall have an end.

3. **The Messiah's Coming** (ix : xi-15) : His advent depicted and the final restoration of his people foretold.

TEST QUESTIONS.

PRELIMINARY.

Why are these Books so called? How many are they? Name them in regular order.

I.

Who was Hosea? When did he prophesy? With whom was he contemporary? From what are his illustrations drawn? How many chapters does the Book contain? How divided? Give the substance of each section.

II.

Who was Joel? When did he prophesy? Where? How many chapters does the Book contain? How divided? Give the substance of each section.

III.

Who was Amos? When did he prophesy? Where? Who were his contemporaries? How many chapters does the Book contain? How divided? Give the substance of each section. With what does the prophecy conclude?

SEED THOUGHTS.

1. God inspires his chosen servants to describe events far in the future, for the warning and encouragement of his people.

2. God raises up nations and rulers to accomplish his purposes, and then removes them out of the way.

3. Behind the darkest cloud of God's providence the Sun of Mercy still shines, and his promises ever accompany his judgments.

XLVII.

THE MINOR PROPHETS. II.

GENERAL SUMMARY.

IV. OBADIAH.

I. **GENERAL VIEW.**—Obadiah prophesied, it has been conjectured, before the destruction of Jerusalem (B. C. 586). He was a prophet of Judah, contemporary with Jeremiah. His prophecies make the shortest book of the Old Testament, and are mainly given to denunciations of Edom. The Book has always been a favorite with the Jews.

II. **ANALYSIS.**—The Book of Obadiah consists of but a single chapter of twenty-one verses. It may be summarized as follows:

1. **Fancied Security (1-3):** The Edomites fancy themselves secure in the fastnesses of their rocks.

2. **Edom's Destruction (4-16):** The spoiler shall utterly destroy them for their pride and for the wrong done by them to Israel.

3. **Israel's Blessings (17-21):** The chastisements inflicted on Israel for their sins shall be but temporary, and after their return from Captivity, they shall possess Edom and Philistia, and at length rejoice in the glories of the Messiah.

V. JONAH.

I. **GENERAL VIEW.**—Jonah, the author and subject of the Book called by his name, was born at Gath-heper, in Zebulun. He is the same prophet who was sent to Jeroboam II. (2 Kings 14:25), in answer to the bitter cry of affliction that arose from Israel. He lived and wrote about B. C. 823, and his writings are, therefore, the earliest of the Prophetic Books that have come down to us. It has been conjectured that Jonah was the son of the widow of Zarepta (1 Kings 17:24), and also a pupil of Elisha. His reputed tomb is still shown at Nebi-Yunus, near Mosul.

II. ANALYSIS.—The Book, though written by a Prophet, and classified among the Prophetical Books, is chiefly historical. Its four chapters may be summarized as follows:

1. *Jonah's Adventure*: (1) God commands him to go to the great city of Nineveh, and proclaim its destruction, in forty days, on account of its wickedness; (2) Jonah takes ship at Joppa and sails for Tarshish to avoid the duty; (3) A great storm arises, Jonah confesses his sin to the sailors, is thrown overboard and swallowed by a sea-monster.

2. *Jonah's Deliverance*: (1) After three days Jonah is thrown up again on the shore alive; (2) He records the prayers he had offered during his imprisonment, thanks God for the mercy shown him, and promises future obedience to the divine commands.

Jonah's Preaching: (1) God renews the command to go to Nineveh; (2) Jonah goes and preaches faithfully; (3) The city repents; (4) God spares them for a time the fate that had been threatened.

Jonah's Complaint: (1) He complains to God because his mercy in sparing the city seemed to compromise his reputation as a prophet; (2) God teaches him by means of a gourd which he causes to spring up in a single night, and wither the next morning, that mercy is better than judgment.

VI. MICAH.

I. GENERAL VIEW.—Micah was a prophet of Judah, and prophesied during the reigns of Jotham, Ahaz and Hezekiah (B. C. 757-697). He was contemporary with Hosea and Amos during part of their ministry in Israel, and with Isaiah in Judah, who survived him. The burden of his prophecies is the judgments of God on Israel and Judah for their sins; the coming of the Messiah, and the blessings of his kingdom.

II. ANALYSIS.—The Book contains seven chapters which may be divided into three sections and summarized as follows:

Section I. (1, 2): 1. Forewarnings of impending judgment; 2. Its cause—the unfaithfulness of prophets; 3. Threatened punishment—the scourge of an Assyrian invasion; 4. Promise of restoration.

Section II. (3-5): 1. The rulers reprov'd; 2. The false prophets rebuked; 3. Punishment in the desolation of Mount Zion; 4. Restoration of Zion, its Temple, and of the people with a gathering in of all nations under the Messiah.

Section III. (6, 7): 1. A dialogue between the Lord and his people, in which the reasonableness of his requirements is set forth; 2. A triumphal song of joy.

TEST QUESTIONS.

IV.

Who was Obadiah? When did he prophesy? Who was his contemporary prophet? How many chapters in the Book? How many verses? How is it analyzed? Give the summary.

How may it be divided? Give Jonah's adventures. How was he delivered? What did he offer to God? What was the burden of his preaching? How was his preaching received? How was God's mercy shown?

V.

Who was Jonah? Where born? When did he live? Whose pupil was he? Where is his tomb shown? How many chapters does the Book contain?

VI.

Who was Micah? When did he live? With what prophets contemporary? How many chapters in the Book? How is it analyzed? Give the substance of the various sections.

SEED THOUGHTS.

1. God repeats his warnings, giving all an opportunity to repent before destruction comes upon them.
2. We cannot run away from duty, or escape responsibility by attempting to get out of the Lord's presence.
3. The Lord is merciful and gracious, and ready to forgive those who turn from their evil ways.
4. God's service is reasonable, and he will abundantly reward all who are obedient and faithful.

XLVIII.

THE MINOR PROPHETS. III.

GENERAL SUMMARY.

VII. NAHUM.

I. GENERAL VIEW.—Nahum was a native of Elkosh, whose site is unknown, but it was probably a little village of Galilee. He is thought to have prophesied after the Captivity of the Ten Tribes, and before the final invasion of Senacherib, whom Hezekiah had bribed with the treasures of the Temple. Though he tells of the death of Senacherib and the overthrow of the Assyrians, yet his Book is chiefly a Sequel to that of Jonah; the latter having warned Nineveh of impending punishment, which God remitted on its repentance. Nahum repeats the denunciations and predicts its sudden and complete destruction, the people having sunk back again into their old sins.

II. ANALYSIS.—The Book is divided into three chapters, the contents of which may be summarized as follows:

Chapter I. (1) A sublime description of the majesty, justice, power and goodness of God in his government over men; (2) A denunciation of the violence of the wicked against his people, as transgressions against himself; (3) A declaration of his purpose to speedily break the yoke of the oppressors; (4) An exhibition of the messenger of glad tidings going forth to summon Israel back to the Temple and their homes.

Chapter II. (1) A prophecy of the destruction of Nineveh, announcing the invaders' bold approach; (2) A description of the shields of his warriors, their splendid attire, their chariots flashing like lightning through the streets; (3) The opening of the river gates, the undermining of the palaces, the flight of the inhabitants and the reduction of the city to an empty desert.

Chapter III. (1) An arraignment of Nineveh as a city of blood and abominable crime; (2) A call upon its people to read their doom in the fate of No-Amon, known also as

Thebes. Modern explorations about the site of ancient Nineveh fully confirm the faithful fulfillment of the predictions of Nahum.

VIII. HABAKKUK.

I. GENERAL VIEW.—Habakkuk was a contemporary of Jeremiah, and prophesied during the first half of the reign of Jehoiakim (B. C. 609), when the invasion of Nebuchadnezzar was imminent. The prophet did not accompany the captives, but remained to lament the iniquities of his country among its ruins. For grandeur and sublimity of conception, vigor and fervor of expression, gorgeousness of imagery and melody of language, this prophetic composition occupies the front rank among the productions of sacred literature.

II. ANALYSIS.—The Book contains three chapters, which may be summarized as follows:

Chapter I. (1) The prophet's complaint of the iniquity of the Land; (2) He is shown the fearful vengeance of the Chaldeans; (3) He complains that vengeance should be executed on Israel by those far worse.

Chapter II. (1) The prophet waits for an answer, and is shown that he must wait in faith; (2) God assures him that the Chaldeans shall be punished for their iniquities; (3) God promises at the right time to deliver his people, and fill the earth with a knowledge of his glory.

Chapter III. (1) The prophet prays God to give increased energy to his promised work of mercy through the ages; (2) He ascribes praises for his interposition in behalf of his people in Egypt, at the Red Sea, and in the promised land; he expresses confidence in God, that in times of utmost want and peril he will give a triumphant deliverance.

An Oratorio: The superscription, "To the chief singer on my stringed instruments," shows that the production was used as an oratorio, in which the prophet himself took part, and was incorporated into the temple service.

. IX. ZEPHANIAH.

I. GENERAL VIEW.—Zephaniah prophesied during the reign of Josiah, in Judah (B. C. 640-609). There is much

similarity of expression between this Book and that of Jeremiah.

ANALYSIS.—The Book is divided into three chapters, the contents of which may be summarized as follows:

Chapter I. The judgment on Judah and its causes—idolatry, neglect of the Lord, luxury, deceit, violence and insolence.

Chapter II. A call to repentance, with a promise of restoration and a return to peace.

Chapter III. A reproof of Jerusalem for its vices, followed by a promise of the restoration of its people and the destruction of their enemies.

TEST QUESTIONS.

VII.

Who was Nahum? When did he prophesy? What does the Book chiefly contain? How many chapters has it? Give a summary of the first chapter. Of the second. Of the third.

tives? For what is his prophecy noted? How many chapters does the Book contain? Give a summary of each. What does the superscription show? How was the production used?

IX.

VIII.

Who was Habakkuk? When did he prophesy? Was he among the cap-

Who was Zephaniah? When did he prophesy? How many chapters does the Book contain? Give a summary of each.

SEED THOUGHTS.

1. God repeats, by the mouths of his servants, his warnings, over and over, that all may be without excuse.

2. In these latter times the long-buried ruins of the past rise up as witnesses of the truth of the words of the prophets.

3. Every threatening in God's word will surely be executed, and every promise faithfully performed.

XLIX.

THE MINOR PROPHETS. IV.

GENERAL SUMMARY.

X. HAGGAI.

I. GENERAL VIEW.—Haggai was perhaps born in Babylon, and accompanied Zerubbabel to Jerusalem, and was one of those who laid the foundation of the new Temple. The work of rebuilding was suspended fourteen years on account of the opposition of the Samaritans, and Haggai was inspired by God to arouse the people to a support of their leaders in completing the building.

II. ANALYSIS.—The Book consists of two chapters, the contents of which may be summarized as follows:

Chapter I. (1) The prophet reproves the people for neglecting the building of the Temple; (2) He incites them to the work; (3) He promises them the Lord's blessing.

Chapter II. (1) He promises the people that the second Temple shall be more glorious than the first, because the Lord himself, in the latter day, shall enter it; (2) In the type of things clean and unclean he shows that their sins hinder the work; (3) He repeats God's promise of help to Zerubbabel.

XI. ZECHARIAH.

I. GENERAL VIEW.—Zechariah was born in Babylon; was of the Tribe of Levi, and was among those who returned out of captivity with Zerubbabel. He was contemporary with Haggai, and like that prophet, labored to encourage the people to press to completion the work of rebuilding the Temple. The Book is full of allusions to the advent of the Messiah and foreshadows the history of the Jewish people, and also of the Church of Christ.

II. ANALYSIS.—The Book contains fourteen chapters, the contents of which may be divided into three sections, as follows:

Section I. (i-viii): Mainly a series of visions, relating to the building of the Temple, the glory of the city, the removal of all abominations out of the land, and winding up with a prediction that Jerusalem will become, as it were, a center of religious worship to all the world.

Section II. (ix-xi): Threats of ruin to Damascus, Phenicia and other cities of the Philistines; a prediction of the greatness of Jerusalem and the union of Israel and Judah, and a prophecy that Assyria and Egypt shall be humbled.

Section III. (xii-xiv): A prediction of dark days for Judah; after sore trial it shall come out thoroughly purified, and then the Lord will appear in glory upon Mount Olivet, fight victoriously against the host of heathendom, compel all who are not destroyed by his wrath to worship him, and a millennium of holiness will then begin.

XII. MALACHI.

I. GENERAL VIEW.—Malachi was the last of the Old Testament prophets. He was contemporary with Nehemiah, prophesying from about B. C. 436-397. According to tradition he was born in Zebulun, after the Captivity. In his times the new Temple was built and its services fully re-established. He reproves the profanity of the priests, foretells the sudden coming of the Messiah, threatens Israel for their sins and closes with a prediction of the harbinger of the Sun of Righteousness.

II. ANALYSIS.—The Book contains four chapters, and may be divided into three sections, as follows:

Section I. (i-ii: 9): A representation of the Lord as the loving Father and Ruler of his people.

Section II. (ii: 10-16): A representation of the Lord as the supreme God and Father of all.

Section III. (ii: 17-iv): A representation of the Lord as the righteous and final Judge of all.

Thus prophecy closes with the announcement of the Messiah's coming, to be heralded by a messenger in the spirit and power of Elijah. It was this promise that cheered the hearts through the long years of oppression and trials through which they passed before the time of the advent, nearly 400 years later.

TEST QUESTIONS.

X.

Where was Haggai born? With whom did he go to Jerusalem? What did he help to do? How many chapters in the Book? Give a summary of the contents of each chapter.

XI.

Where was Zechariah born? Of what Tribe was he? With what prophet was he contemporary? What

did he help to do? How many chapters in the Book? Into how many sections divided? Give a summary of each.

XII.

Who was Malachi? Where born? With whom contemporary? How many chapters in the Book? Into how many sections divided? Give a summary of each.

SEED THOUGHTS.

1. The people of God should not permit his glorious work to stop on account of the opposition of enemies.
2. The enemies of God's people shall finally be subdued, and the Lord shall be King over all the earth.
3. The Lord shall judge his people in righteousness, punishing the wicked and rewarding all his faithful servants.

SUPPLEMENTARY.

I.

OLD TESTAMENT HISTORY.

GENERAL SUMMARY.

I. THE CREATION.

1. God created the heavens and the earth, and all things contained in them, in six days; last of all fashioning, in his own image, one man and one woman.

2. He places this first pair in a garden of delights, called Eden, and gives them dominion over the other works of his hand.

3. He commands them to be fruitful, and replenish the earth; diligent, and cultivate and subdue it, and tells them not to eat of a certain tree.

II. THE FALL.

4. Satan comes to Eden, and tempts the woman, Eve, to disobey God; she tempts the man, Adam; and they both fall.

5. Adam and Eve are expelled from Eden; the ground is cursed for their sake, and the sentence of death passed on all their descendants.

6. Two sons are born, Cain and Abel; the first becomes a murderer, slaying his brother, who is the first human being to taste of death.

7. Another son, Seth, is born, to take the place of Abel, and a faint promise of a Deliverer given.

8. The human family rapidly multiplies, wickedness increases, and soon the land is full of iniquity.

III. THE FLOOD.

9. But one righteous family, that of Noah, is found in all the earth, and God resolves to destroy the earth by a flood of water.

10. He commands Noah to build an Ark for the saving of his family, and two each of all unclean animals and fowls, and seven each of all clean.

11. At the time appointed, Noah and his wife and his three sons, Shem, Ham, and Japheth, and their wives—eight persons in all—with the animals and fowls designated, enter the Ark.

12. The flood is brought, and all flesh except that in the Ark is destroyed, and the earth purified.

13. The Ark rests on Mount Ararat; Noah and his family step upon the new earth, and from them it is again re-peopled.

IV. FATHER ABRAHAM.

14. The human race has again become very corrupt, and God selects Abraham to be the father of a peculiar people, or nation.

15. He calls him from Ur, of Chaldea, to Haran, and gives him the promise that through his seed the Messiah shall come.

16. Five years later Abraham is bidden to go into the land of Canaan.

17. At Shechem God meets him and makes a covenant with him, promising to give the land in which he is to his posterity, as an inheritance.

18. Pursuing his journey, he stops at Bethel, where God renews the covenant.

19. He goes southward till he reaches Egypt, whence he is bidden to return, and he retraces his steps to Canaan.

20. At Bethel the promise is again renewed, after which he pitches his tent in the plains of Mamre, where Ishmael is born, circumcision instituted, Isaac promised and the destruction of Sodom revealed.

21. He removes to Beer-Sheba, where Isaac is born, and lives all his life, and where Abraham and Isaac both die.

V. THE CHOSEN FAMILY.

22. Jacob, one of Isaac's sons, goes to Haran, and marries two wives, and after twenty years returns with his family, herds and flocks and settles at Shechem, but afterwards removes to Beer-Sheba.

23. Jacob, whose name has been changed to Israel, with his twelve sons and all their families, are driven by famine to Egypt.

24. They become a great nation, are enslaved and remain in bondage 215 years.

VI. IN THE WILDERNESS.

25. Moses is raised up to be the deliverer of Israel, and he leads them to Sinai, where God gives them a code of laws, and orders the construction of the Tabernacle.

26. For forty years they wander in the wilderness, during which time, as a nation, they are being trained for the duties and responsibilities that are to rest upon them.

VII. POSSESSING THE LAND.

27. In due time, under the lead of Joshua, Israel enters Canaan, crossing the Jordan at Jericho.

28. They conquer the land, partially subduing the native inhabitants, and the territory is apportioned among the Tribes.

VIII. UNDER THE JUDGES.

29. For more than 300 years the land is ruled by Judges; the government is weak; society unsettled, and there is a religious apostasy.

30. The birth of Samuel, the last of the Judges, and first of the prophets, marks the beginning of better times.

IX. THE MONARCHY

31. Samuel establishes schools for the instruction of teachers of the Law, institutes various reforms, and by the Lord's command inaugurates the Monarchy; first anointing Saul, and afterwards David to be king.

32. Under David the kingdom becomes great and strong, and Israel obtains full possession of the land promised, from the River of Egypt to the Euphrates.

33. During the reign of Solomon, the great Temple is built in Jerusalem, and the fame of Israel and its king becomes world-wide.

X. THE DIVIDED KINGDOM.

34. A civil rupture divides the kingdom in twain. Ten Tribes revolt and set up a separate kingdom, under Jeroboam, which is known as the Kingdom of Israel.

35. Two Tribes, Judah and Benjamin, remain loyal to Rehoboam, Solomon's son, and constitute the Kingdom of Judah.

XI. THE CAPTIVITY.

36. The two kingdoms exist side by side for more than 250 years, when the Kingdom of Israel comes to an end, and a great portion of the people are carried captive into Assyria.

37. The land of Israel is colonized with a mixed, idolatrous race, who, intermarrying with the Israelites remaining in the land, produce the Samaritans.

38. The Kingdom of Judah continues for about 135 years longer, when Jerusalem is destroyed, the Temple burned, and the people carried captive to Babylon.

XII. THE RETURN.

39. After seventy years a portion of the people of Judah return to their own land, and rebuild Jerusalem and the Temple.

40. The regular worship is restored, and the people look hopefully forward to the restoration of their nation, and the birth of the promised Messiah.

II.

THE INTERVENING PERIOD

BETWEEN

THE OLD TESTAMENT AND THE NEW.

HISTORICAL SUMMARY.

PRELIMINARY.—Old Testament History closes with an account of the Completion of the Wall of Jerusalem under Nehemiah (B. C. 429); Old Testament Prophecies with Malachi's prediction of The Coming of a Messenger as the herald of the Messiah (B. C. 397), and New Testament History opens with The Annunciation of the Birth of that Messenger (Luke 1:5-17), in the person of John the Baptist (B. C. 5). For a history of the Intervening Period (424 years) we are indebted mainly to the Books of the Maccabees and the writings of Josephus.

I. REFORMATION OF EZRA AND NEHEMIAH.—Ezra and Nehemiah left a settled form of government in Palestine (as the Holy Land had come to be called), the centre of which was Jerusalem. Here was established a council of elders and priests called The Great Synagogue, of which the High Priest was the head. They interpreted the Law and enforced its observance. This body lasted about 150 years, and left many precepts and traditions that were handed down to the time of Christ. To them and their traditions Jesus refers in no very complimentary terms in the Sermon on the Mount and other discourses. After the Grecian conquest the Chief Council took the name of The Sanhedrim and was composed of seventy-two members, made up of priests, elders and scribes, of which the High Priest was the head. These two Reformers also set up Synagogues in Country Towns, as places of worship on the Sabbath, and as schools of instruction during the week. Attached to each was A Body of Rulers who were both civil magistrates and church elders. During all this time Palestine was Subject to Persia, and formed only part of a province under the Satrap of Syria.

II. **ALEXANDER'S CONQUESTS**—According to Jewish tradition, Alexander the Great visited Jerusalem B. C. 332, to punish the Jews for refusal to transfer their allegiance to him after the siege of Tyre. As he approached the city he was met by a company of priests, in their apparel, at the head of which was the High Priest, Jaddua, in his priestly robes of hyacinth and gold, and the priestly procession followed by a company of citizens in white. Alexander, moved by the novel spectacle, did reverence to the High Priest and kissed the sacred inscription on his mitre, alleging that in a dream he had seen that same venerable form, who had promised him success in his Eastern campaigns. Alexander's conquests caused many Jews to settle in foreign lands, Alexandria in Egypt becoming a stronghold.

III. **CAPTURE OF JERUSALEM.**—Ptolemy Lagus, one of the four generals between whom Alexander's dominion was divided, and whose portion was Egypt (B. C. 320), invaded Judea, capturing Jerusalem. This led to a further settlement of Jews at Alexandria, who were shown many favors. They carried their Scriptures and their religion with them, which were there mingled with Greek philosophy.

IV. **THE SEPTUAGINT VERSION.**—At Alexandria was made (B. C. 285) the first translation of the Hebrew Scriptures (Old Testament) into Greek, by seventy-two Jews, which was known as **The Septuagint**. As the Greek language was then spoken almost everywhere, a knowledge of the Holy Scriptures was greatly extended, and the way prepared for the universal spread of Christianity.

V. **DESECRATION OF THE TEMPLE.**—Under Antichus Epiphanes (B. C. 170) the use of the Mosaic ritual in worship at Jerusalem was forbidden; the statue of Jupiter erected on the altar of burnt-offerings in the Temple Court; all books of Scripture burnt, and the worship of God prohibited.

VI. **THE MACCABEES.**—The persecutions of Antichus led to a revolt, and many faithful priests suffered martyrdom. A band, under **Mattathias**, threw down the heathen altars that had been erected, fled to the mountains and raised the standard of Liberty, on which were inscribed M. K. B. I., the initials of their Hebrew war-cry, **Mi-Kamoka Baelim Ihovah**, "Who is like unto thee, O Lord, among the gods?" (Exodus

15: 11.) From this inscription the insurgents got the name of **Maccabees**.

VII. **PURIFYING THE TEMPLE.**—The Maccabees were victorious in their struggles; they recovered Jerusalem, purified the Temple and restored the worship, holding for eight days (December B. C. 165) **The Feast of Dedication**, which continued to be annually observed until our Lord's time (John 10: 22).

VIII. **UNDER THE ROMANS.**—The Maccabean family continued for more than 125 years to hold the main sway over the people, who retained their local customs, but were obliged to make terms with **The Romans** who had come into power, and under whose protection they retained considerable freedom. Although the Israelites were scattered over many countries, Jerusalem was still their religious and political centre, and in its Temple alone were sacrifices offered, and to it flowed the poll-tax of half a shekel from Jews all over the world. For the maintenance of order and general political government, a Roman official, supported by military organization, presided over all Syria.

IX. **UNDER HEROD.**—Herod the Great was appointed governor of Galilee when only fifteen years old, and five or six years later tetrarch of Judea; the next year he was forced to abandon Judea, by an invasion of Parthians, and fled to Rome. A few years later (B. C. 37), by the help of Rome, he **Took Jerusalem**, and completely established his authority throughout his dominions. He greatly enlarged, or **Rebuilt the Temple**, on a more gorgeous scale, but at the same time he corrupted the priesthood, murdered the nobles and oppressed the people. He was the Herod who ordered **the Murder of the Infants at Bethlehem** (Matt. 2: 16-18).

III.

OLD TESTAMENT MIRACLES.

THE DEED.	THE PLACE.	THE RECORD.
1. Aaron's Rod Turned into a } Serpent.	Egypt.	Exod. 7: 10-12.
2. The Ten Plagues:		
(1) Water Made Blood.	Egypt.	Exod. 7: 19-25.
(2) Frogs.	Egypt.	Exod. 8: 5-11.
(3) Lice.	Egypt.	Exod. 8: 16-18.
(4) Flies.	Egypt.	Exod. 8: 20-24.
(5) Murrain.	Egypt.	Exod. 9: 3-6.
(6) Boils and Blains.	Egypt.	Exod. 9: 8-11.
(7) Thunder and Hail.	Egypt.	Exod. 9: 22-26.
(8) Locusts.	Egypt.	Exod. 10: 12-19.
(9) Darkness.	Egypt.	Exod. 10: 21-23.
(10) First-born Slain.	Egypt.	Exod. 12: 29, 30.
3. Healing of the Waters.	Marah.	Exod. 15: 23-25.
4. Feeding with Manna.	The Wilderness.	Exod. 16: 14-35.
5. Water from the Rock.	Rephidim.	Exod. 17: 5-7.
6. Death of Nadab and Abihu.	Sinai.	Lev. 10: 1, 2.
7. Destruction by Fire.	Taberah.	Num. 11: 1-3.
8. Miriam Smitten with Leprosy.	Hazereth.	Num. 12: 1-16.
9. Death of Korah.	Ezion-gaber.	Num. 16: 31-35.
10. Budding of Aaron's Rod.	Kadesh.	Num. 17: 8.
11. Water from the Rock.	Meribah.	Num. 20: 7-11.
12. The Brazen Serpent.	Zalmonah.	Num. 21: 8, 9.
13. Stoppage of the Jordan.	Zaretan.	Josh. 3: 14-17.
14. Fall of Jericho.	Jericho.	Josh. 6: 6-25.
15. Staying of the Sun and Moon.	Gibeon.	Josh. 10: 12-14.
16. The Fall of Dagon.	Ashdod.	1 Sam. 5: 3-6.
17. Death of Uzzah.	Perez-uzzah.	2 Sam. 6: 7.
18. Withering of Jeroboam's Hand.	Bethel.	1 Kings 13: 4.
19. Destruction of the Altar.	Bethel.	1 Kings 13: 5.
20. Staying of the Oil and Meal.	Zarephath.	1 Kings 17: 14-16.
21. Raising of the Widow's Son.	Zarephath.	1 Kings 17: 17-24.
22. The Burning of the Sacrifice.	Mt. Carmel.	1 Kings 18: 30-38.
23. Burning of the Soldiers.	Near Samaria.	2 Kings 1: 10-12.
24. Dividing of Jordan.	Near Jericho.	2 Kings 2: 7, 8.
25. Dividing of Jordan.	Near Jericho.	2 Kings 2: 14.
26. Curing of the Waters.	Jericho.	2 Kings 2: 21, 22.

THE DEED.	THE PLACE.	THE RECORD.
27. Destruction of Mocking Children. }	Bethel.	2 Kings 2: 24.
28. Supplying Water.	Edom.	2 Kings 3: 16-20.
29. Multiplying the Widow's Oil.	Unknown.	2 Kings 4: 2-7.
30. Raising the Shunammite's Son.	Shunem.	2 Kings 4: 32-37.
31. Healing the Deadly Pottage.	Gilgal.	2 Kings 4: 38-41.
32. Multiplying the Loaves.	Gilgal.	2 Kings 4: 42-44.
33. Curing of Naaman.	At Jordan.	2 Kings 5: 10-14.
34. Making an Ax Swim.	In Jordan.	2 Kings 6: 5-7.
35. Smiting the Syrian Army.	Dothan.	2 Kings 6: 18-20.
36. Raising of the Dead.	Elisha's Tomb.	2 Kings 13: 21.
37. Smiting of Uzziah with Leprosy.	Jerusalem.	2 Chron. 26: 16-21.
38. Destruction of Sennacherib's Army. }	Jerusalem.	2 Kings 19: 35.
39. Return of the Sun Dial.	Jerusalem.	2 Kings 20: 9-11.
40. Deliverance from the Fiery Furnace. }	Babylon.	Dan. 3: 19-27.
41. Deliverance from the Lion's Den. }	Babylon.	Dan. 6: 16-23.
42. Deliverance of Jonah.	Mediterranean Sea.	Jonah 2: 1-10.

IV.

OLD TESTAMENT PARABLES.

PARABLE.	BY WHOM.	TO WHOM.	WHERE RECORDED.
1. The Trees Choosing a King. }	Jotham.	Shechemites.	Judges 9: 7-15.
2. The Ewe Lamb.	Nathan.	David.	2 Sam. 12: 1-4.
3. The Avengers of Blood. }	A Widow.	David.	2 Sam. 14: 1-11.
4. Escaped Captives.	A Prophet.	Ahab.	1 Kings 20: 35-40.
5. The Lying Spirits.	Micaiah.	Ahab.	1 Kings 22: 19-23.
6. Thistle and Cedar	Jehoash.	Amaziah.	2 Kings 14: 9.
7. Vineyard and Grapes.	Isaiah.	Judah.	Isaiah 5: 1-7.
8. Eagles and Vines.	Ezekiel.	Israel.	Ezek. 17: 3-10.
9. Lions' Whelps.	Ezekiel.	Israel.	Ezek. 19: 2-9.
10. The Boiling Pot.	Ezekiel.	Israel.	Ezek. 24: 3-5.

V.

PROPHECIES OF CHRIST.

I. HIS PROGENITORS.

1. **The Seed of the Woman:** And I will put enmity between thee and the woman, and between thy seed and her seed; it shall bruise thy head and thou shalt bruise his heel.—*Gen.* 3:15.

2. **The Seed of Abraham:** In blessing I will bless thee, and in multiplying I will multiply thy seed as the stars of the heaven, and as the sand which is upon the sea shore; and thy seed shall possess the gates of his enemies; and in thy seed shall all the nations of the earth be blessed.—*Gen.* 22:17, 18.

3. **The Seed of Isaac:** I will make thy seed to multiply as the stars of heaven, and will give unto thy seed all these countries; and in thy seed shall all the nations of the earth be blessed.—*Gen.* 26:4.

4. **The Seed of Jacob:** Thy seed shall be as the dust of the earth, and thou shalt spread abroad to the west, and to the east, and to the north, and to the south; and in thee and in thy seed shall all the families of the earth be blessed.—*Gen.* 28:14.

5. **The Tribe of Judah:** The sceptre shall not depart from Judah, nor a law-giver from between his feet, until Shiloh come; and unto him shall the gathering of the people be.—*Gen.* 49:10.

6. **The Family of Jesse:** And there shall come forth a Rod out of the stem of Jesse, and a Branch shall grow out of his roots.—*Isaiah* 11:1.

7. **The Seed of David:** I have made a covenant with my chosen, I have sworn unto David my servant, thy seed will I establish forever, and build up thy throne to all generations.—*Psalms* 89:3, 4.

II. HIS NATIVITY.

1. **His Mother:** Behold, a virgin shall conceive, and bear a son, and shall call his name Immanuel.—*Isaiah* 7:14.

2. **His Birth-place:** But thou, Bethlehem Ephratah, though thou be little among the thousands of Judah, yet out of thee shall he come forth unto me that is to be ruler in Israel; whose goings forth have been from of old, from everlasting.—*Micah* 5 : 2.

3. **The Time:** *In the days of the Roman kings*—In the days of these kings shall the God of heaven set up a kingdom which shall never be destroyed.—*Dan.* 2 : 44. *While the second Temple was still standing*—The desire of all nations shall come, and I will fill this house with glory, saith the Lord of hosts.—*Hag.* 2 : 7. And the Lord whom ye seek shall suddenly come to his Temple, even the Messenger of the Covenant whom ye delight in; behold, he shall come, saith the Lord of hosts.—*Mal.* 3 : 1.

III. HIS CHILDHOOD.

1. **Adoration by the Magi:** The kings of Tarshish and of the Isles shall bring presents; the kings of Sheba and Seba shall offer gifts.—*Psalms* 72 : 10. And the Gentiles shall come to thy light, and kings to the brightness of thy rising. All they from Sheba shall come; they shall bring gold and incense; and they shall shew forth the praises of the Lord.—*Isaiah* 60 : 3, 6.

2. **The Attempt to Murder Him:** A voice was heard in Ramah, lamentation, and bitter weeping; Rachel weeping for her children refused to be comforted for her children, because they were not.—*Jer.* 31 : 15.

IV. HIS MINISTRY.

1. **His Harbinger:** The voice of him that crieth in the wilderness, Prepare ye the way of the Lord, make straight in the desert a highway for our God.—*Isaiah* 40 : 3. Behold, I will send my messenger, and he shall prepare the way before me.—*Mal.* 3 : 1.

2. **His Teachings:** The people that walked in darkness have seen a great light; they that dwell in the land of the shadow of death, upon them hath the light shined.—*Isaiah* 9 : 2.

3. **His Miracles:** Then the eyes of the blind shall be opened, and the ears of the deaf shall be unstopped. Then shall

the lame man leap as an hart, and the tongue of the dumb sing.—*Isaiah* 35:5, 6.

4. **Purification of the Temple:** For the zeal of thine house hath eaten me up; and the reproaches of them that reproached thee are fallen upon me.—*Psalms* 69:9.

5. **Entrance into Jerusalem:** Rejoice greatly, O daughter of Zion; shout, O daughter of Jerusalem: behold, thy King cometh unto thee: he is just and having salvation; lowly, and riding upon an ass, and upon a colt the foal of an ass.—*Zech.* 9:9.

V. HIS CHARACTER.

1. **His Humility:** He shall grow up before him as a tender plant, and as a root out of a dry ground; he hath no form nor comeliness; and when we shall see him, there is no beauty that we should desire him.—*Isaiah* 53:2.

2. **His Sadness:** He is despised and rejected of men; a man of sorrows, and acquainted with grief; and we hid as it were our faces from him; he was despised, and we esteemed him not.—*Isaiah* 53:3.

3. **His Gentleness:** He shall not cry, nor lift up, nor cause his voice to be heard in the street. A bruised reed shall he not break, and the smoking flax shall he not quench; he shall bring forth judgment unto truth.—*Isaiah* 42:2, 3.

4. **His Divinity:** For unto us a Child is born, unto us a Son is given; and the government shall be upon his shoulder; and his name shall be called Wonderful, Counsellor, The Mighty God, The Everlasting Father, The Prince of Peace.—*Isaiah* 9:6.

VI. HIS OFFICES.

1. **A Teacher:** And many people shall go and say, Come ye, and let us go up to the mountain of the Lord, to the house of the God of Jacob; and he will teach us of his ways, and we will walk in his paths; for out of Zion shall go forth the Law, and the word of the Lord from Jerusalem.—*Isa.* 2:3.

2. **A Preacher:** The spirit of the Lord God is upon me; because the Lord hath anointed me to preach good tidings unto the meek; he hath sent me to bind up the broken-hearted, to proclaim liberty to the captives and the opening of the prison to them that are bound.—*Isa.* 61:1.

3. **A Prophet:** The Lord thy God will raise up unto thee a Prophet from the midst of thee, of thy brethren, like unto me: unto him ye shall hearken.—*Deut.* 18: 15.

4. **A Priest:** The Lord hath sworn, and will not repent, Thou art a Priest forever after the order of Melchizedek.—*Psalms* 110: 4.

5. **A Judge:** And he shall judge the world in righteousness, he shall minister judgment to the people in uprightness.—*Psalms* 9: 8.

6. **A King:** I have set my King upon my holy hill of Zion.—*Psalms* 2: 6. Thy kingdom is an everlasting kingdom, and thy dominion endureth throughout all generations.—*Psalms* 145: 13.

VII. HIS SUFFERINGS.

1. **His Betrayal for Thirty Pieces of Silver:** And I said unto them, If ye think good, give me my price; and if not, forbear; so they weighed for my price thirty pieces of silver.—*Zech.* 11: 12.

2. **His Betrayal by a Friend:** Yea, mine own familiar friend, in whom I trusted, which did eat of my bread, hath lifted up his heel against me.—*Psalms* 41: 9.

3. **The Purchase of the Potter's Field:** And the Lord said unto me, Cast it unto the potter: a goodly price that I was prised at of them. And I took the thirty pieces of silver, and cast them to the potter in the house of the Lord.—*Zech.* 11: 13.

4. **His Desertion by the Disciples:** Smite the Shepherd, and the sheep shall be scattered: and I will turn mine hand upon the little ones.—*Zech.* 13: 7.

5. **Scourged and Spit Upon:** I gave my back to the smiters, and my cheeks to them that plucked off the hair: I hid not my face from shame and spitting.—*Isa.* 50: 6.

6. **Patience in Suffering:** He was oppressed, and he was afflicted, yet he opened not his mouth: he is brought as a lamb to the slaughter, and as a sheep before her shearers is dumb, so he openeth not his mouth.—*Isa.* 53: 7.

VIII. HIS DEATH.

1. **Numbered with Transgressors:** He was numbered with the transgressors; and he bear the sins of many, and made intercession for the transgressors.—*Isa.* 53: 12.

2. **Division of His Garments:** They parted my garments among them, and cast lots upon my vesture.—*Psalm* 22 : 18.

3. **His Crucifixion:** For dogs have compassed me: the assembly of the wicked have inclosed me: they pierced my hands and my feet.—*Psalm* 22 : 16.

4. **Cruel Mocking:** I became also a reproach unto them: when they looked upon me they shook their heads.—*Psalm* 109 : 25.

5. **Food and Drink:** They gave me also gall for my meat: and in my thirst they gave me vinegar to drink.—*Psalm* 69 : 21.

6. **His Bones not to be Broken:** He keepeth all his bones: not one of them is broken.—*Psalm* 34 : 20.

7. **His Grave with the Rich:** And he made his grave with the wicked, and with the rich in his death; because he had done no violence, neither was any deceit in his mouth.—*Isa.* 53 : 9.

IX. HIS GLORIFICATION.

1. **His Resurrection:** After two days he will revive us, and in the third day he will raise us up.—*Hosea* 6 : 2.

2. **His Ascension:** Thou hast ascended on high, thou hast led captivity captive: thou hast received gifts for men; yea, for the rebellious also, that the Lord God might dwell among them.—*Psalm* 68 : 18.

3. **His Reception in Heaven:** Lift up your heads, O ye gates; and be ye lift up, ye everlasting doors: and the King of glory shall come in.—*Psalm* 24 : 7.

4. **His Exaltation:** The Lord said unto my lord, Sit thou at my right hand, until I make thine enemies thy footstool.—*Psalm* 110 : 1.

5. **His Everlasting Kingdom:** I saw in the night visions, and, behold, one like the Son of man came with the clouds of heaven, and came to the Ancient of Days, and they brought him near before him. And there was given him dominion, and glory, and a kingdom, that all people, nations, and languages, should serve him: his dominion is an everlasting dominion, which shall not pass away, and his kingdom that which shall not be destroyed.—*Daniel* 7 : 13, 14.

VI.

NAMES, TITLES AND OFFICES OF CHRIST.

I. THE OLD TESTAMENT.

1. **Shiloh**: The sceptre shall not depart from Judah, nor a lawgiver from between his feet, until Shiloh come; and unto him shall the gathering of the people be.—*Gen.* 49: 10.

2. **Redeemer**: I know that my Redeemer liveth, and that he shall stand in the latter day upon the earth.—*Job* 19: 25. And the Redeemer shall come to Zion, and unto them that turn from transgression in Jacob.—*Isa.* 59: 20.

3. **Immanuel**: Behold, a virgin shall conceive, and bear a son, and shall call his name Immanuel.—*Isa.* 7: 14.

4. **Wonderful**: And his name shall be called Wonderful.—*Isa.* 9: 6.

5. **Counsellor**: And his name shall be called Counsellor.—*Isa.* 9: 6.

6. **The Mighty God**: And his name shall be called the Mighty God.—*Isa.* 9: 6.

7. **The Everlasting Father**: And his name shall be called the Everlasting Father.—*Isa.* 9: 6.

8. **The Prince of Peace**: And his name shall be called the Prince of Peace.—*Isa.* 9: 6.

9. **David**: But they shall serve the Lord their God, and David their king, whom I will raise up unto them.—*Jer.* 30: 9.

10. **Savior**: I the Lord am thy Saviour.—*Isa.* 60: 16.

11. **The Mighty One of Jacob**: I the Lord am thy Saviour, and Redeemer, the Mighty One of Jacob.—*Isa.* 60: 16.

12. **The Lord our Righteousness**: In his days Judah shall be saved, and Israel shall dwell safely; and this is the name whereby he shall be called, the Lord our Righteousness.—*Jer.* 23: 6.

13. **Son of Man**: Behold, one like the Son of Man came with the clouds of heaven—*Dan.* 7: 13.

14. **The Messiah**: And after threescore and two weeks shall Messiah be cut off.—*Dan.* 9: 26.

15. **The Most Holy:** To bring in everlasting righteousness, and to seal up the vision and prophecy, and to anoint the Most Holy.—*Dan.* 9 : 24.

16. **Ruler in Israel:** Out of thee he shall come forth unto me that is to be Ruler in Israel.—*Micah* 5 : 2.

17. **Desire of all Nations:** And the Desire of all Nations shall come; and I will fill this house with glory, saith the Lord of hosts.—*Hag.* 2 : 7.

II. THE NEW TESTAMENT.

1. **Jesus:** And thou shalt call his name Jesus, for he shall save his people from their sins.—*Matt.* 1 : 21.

2. **Governor:** Out of thee shall come a Governor that shall rule my people Israel.—*Mat.* 2 : 6.

3. **Nazarene:** And he came and dwelt in a city called Nazareth: that it might be fulfilled which was spoken by the prophets, He shall be called a Nazarene.—*Matt.* 2 : 23.

4. **The Lord:** Prepare ye the way of the Lord, make his paths straight.—*Matt.* 3 : 3.

5. **Beloved Son:** And lo a voice from heaven, saying, This is my Beloved Son, in whom I am well pleased.—*Matt.* 3 : 17.

6. **Son of Man:** Jesus said unto them, The foxes have holes, and the birds of the air have nests; but the Son of Man hath not where to lay his head.—*Matt.* 8 : 20.

7. **Son of God:** What have we to do with thee, Jesus, thou Son of God?—*Matt.* 8 : 29.

8. **Son of David:** Two blind men followed him, crying, and saying, Thou son of David, have mercy on us.—*Matt.* 9 : 27.

9. **The Christ:** And Simon Peter answered and said, Thou art the Christ, the Son of the Living God.—*Matt.* 16 : 16.

10. **Son of the Highest:** He shall be great, and shall be called the Son of the Highest.—*Luke* 1 : 32.

11. **Horn of Salvation:** And hath raised up a Horn of Salvation for us in the house of his servant David.—*Luke* 1 : 69.

12. **Saviour:** For unto you is born this day, in the city of David, a Saviour, which is Christ the Lord.—*Luke* 2 : 11.

13. **The Word:** And the Word was made flesh and dwelt among us.—*John* 1 : 14.

14. **King of Israel:** Thou art the Son of God, thou art the King of Israel.—*John* 1 : 49.

15. **I AM:** Verily, verily, I say unto you, Before Abraham was, I AM.—*John* 8 : 58.

16. **Prince of Life:** The Prince of Life, whom God hath raised from the dead; whereof we are witnesses.—*Acts* 3 : 15.

17. **Holy Child:** For of a truth against thy Holy Child Jesus, whom thou hast anointed, both Herod, and Pontius Pilate, with the Gentiles, and the people of Israel, were gathered together.—*Acts* 4 : 27.

18. **Lord of All:** The word which God sent unto the children of Israel, preaching peace by Jesus Christ, the Lord of All.—*Acts* 10 : 36.

19. **Deliverer:** There shall come out of Sion the Deliverer, and shall turn away ungodliness from Jacob.—*Rom.* 11 : 26.

20. **Lord of Glory:** Had they known it they would not have crucified the Lord of Glory.—*1 Cor.* 2 : 8.

21. **Our Passover:** Christ our Passover is sacrificed for us.—*1 Cor.* 5 : 7.

22. **Last Adam:** The first man Adam was made a living soul; the last Adam was made a quickening Spirit.—*1 Cor.* 15 : 45.

23. **Image of God:** In whom the god of this world hath blinded the minds of them which believe not, lest the light of the glorious gospel of Christ, who is the Image of God, should shine unto them.—*2 Cor.* 4 : 4.

24. **Mediator:** There is one God and one Mediator between God and men, the man Christ Jesus.—*1 Tim.* 2 : 5.

25. **Potentate:** The blessed and only Potentate, the King of kings, and Lord of lords.—*1 Tim.* 6 : 15.

26. **Captain:** For it became him, for whom are all things, and by whom are all things, in bringing many sons unto glory, to make the Captain of their salvation perfect through sufferings.—*Heb.* 2 : 10.

27. **Author of Eternal Salvation:** And being made perfect, he became the Author of Eternal Salvation unto all them that obey him.—*Heb.* 5 : 9.

28. **Author and Finisher:** Looking unto Jesus the Author and Finisher of our faith.—*Heb.* 12 : 2.

29. **Great High Priest:** We have a Great High Priest that

has passed into the heavens, Jesus the Son of God.—*Heb.* 4: 14.

30. **Shepherd and Bishop:** For ye were as sheep going astray; but are now returned unto the Shepherd and Bishop of your souls.—1 *Peter* 2: 25.

31. **Advocate:** If any man sin, we have an Advocate with the Father, Jesus Christ the Righteous.—1 *John* 2: 1.

32. **Alpha and Omega:** I am Alpha and Omega, the beginning and the ending, saith the Lord.—*Rev.* 1: 8.

33. **The Amen, the Witness, the Beginning:** These things saith the Amen, the Faithful and True Witness, the Beginning of the creation of God.—*Rev.* 3: 14.

34. **King of Kings and Lord of Lords:** And he hath on his vesture and on his thigh a name written, King of Kings, and Lord of Lords.—*Rev.* 19: 16.

VII.

SYMBOLS OF CHRIST.

I. THE OLD TESTAMENT.

1. **A Star and a Sceptre:** I shall see him, but not now: I shall behold him, but not nigh: there shall come a Star out of Jacob, and a Sceptre shall rise out of Israel, and shall smite the corners of Moab, and destroy all the children of Sheth.—*Numbers* 24: 17.

2. **A Shepherd:** The Lord is my Shepherd; I shall not want. He maketh me to lie down in green pastures: he leadeth me beside the still waters.—*Psalms* 23: 1, 2.

3. **A Rock:** (1) *As a Shelter*—From the end of the earth will I cry unto thee, when my heart is overwhelmed: lead me to the Rock that is higher than I.—*Psalms* 61: 2. (2) *As a Refuge*—He only is my Rock and my Salvation; he is my defence.—*Psalms* 62: 2. (3) *A Protection*—And a man shall be as an hiding place from the wind, and a covert from the tempest; as the shadows of a great Rock in a weary land.—*Isaiah* 32: 2.

4. **A Stone:** (1) *As a Corner*—The Stone which the builders refused is become the head stone of the Corner.—*Psalm 118: 22.* (2) *As a Foundation*—Behold, I lay in Zion for a Foundation a Stone, a tried Stone, a precious Corner Stone, a sure Foundation.—*Isaiah 28: 16.*

5. **A Rose and a Lily:** I am the Rose of Sharon, and the Lily of the Valleys.—*Song of Solomon 2: 1.*

6. **A Refreshing Rain:** He shall come down like rain upon the mown grass: as showers that water the earth.—*Psalm 72: 6.*

7. **A Lamb:** He is brought as a Lamb to the slaughter, and as a sheep before her shearers is dumb, so he openeth not his mouth.—*Isaiah 53: 7.*

8. **A Healer:** He healeth the broken in heart, and bindeth up their wounds.—*Psalm 147: 3.*

9. **A Branch:** Behold, the man whose name is the Branch; and he shall grow up out of his place, and he shall build the Temple of the Lord.—*Zech. 6: 12.*

10. **A Fountain:** In that day there shall be a Fountain opened to the house of David and the inhabitants of Jerusalem for sin and uncleanness.—*Zech. 13: 1.*

11. **A Refiner and Purifier:** He shall sit as a Refiner and Purifier of silver; and he shall purify the sons of Levi, and purge them as gold and silver, that they may offer unto the Lord an offering in righteousness.—*Mal. 3: 3.*

12. **Sun of Righteousness:** Unto you that fear my name shall the Sun of Righteousness arise with healing in his wings.—*Mal. 4: 2.*

II. THE NEW TESTAMENT.

1. **Dayspring:** The Dayspring from on high hath visited us, to give light to them that sit in darkness and in the shadow of death. to guide our feet into the way of peace.—*Luke 1: 78, 79.*

2. **The True Light:** That was the True Light which lighteth every man that cometh into the world.—*John 1: 9.*

3. **The Light of the World:** I am the Light of the World; he that followeth me shall not walk in darkness, but shall have the Light of Life.—*John 8: 12.*

4. **Lamb of God:** The next day John seeth Jesus coming unto him, and saith, Behold, the Lamb of God, which taketh away the sins of the world.—*John* 1 : 29.

5. **The Bread of God:** The Bread of God is he which cometh down from heaven and giveth life unto the world.—*John* 6 : 33.

6. **The Bread of Life:** I am the Bread of Life; he that cometh to me shall never hunger; and he that believeth on me shall never thirst.—*John* 6 : 35.

7. **The Good Shepherd:** I am the Good Shepherd; the Good Shepherd giveth his life for the sheep.—*John* 10 : 11.

8. **The True Vine:** I am the True Vine, and my Father is the Husbandman.—*John* 15 : 1.

9. **The Way, Truth and Life:** I am the Way, the Truth and the Life.—*John* 14 : 6.

10. **The Corner-Stone:** And are built upon the foundation of the apostles and prophets, Jesus Christ himself being the Chief Corner-Stone.—*Eph.* 2 : 20.

11. **A Living Stone:** To whom coming, as unto a Living Stone, disallowed indeed of men, but chosen of God and precious.—*1 Peter* 2 : 4.

12. **Lion of the Tribe of Juda:** The Lion of the Tribe of Juda hath prevailed to open the book.—*Rev.* 5 : 5.

13. **The Root of David:** The Root of David hath prevailed to loose the seven seals thereof.—*Rev.* 5 : 5.

14. **The Lamb Slain:** Worthy is the Lamb that was slain to receive power, and riches, and wisdom, and strength, and honor, and glory, and blessing.—*Rev.* 5 : 12.

15. **The Morning Star:** I am the Root and the Offspring of David, and the bright and Morning Star.—*Rev.* 22 : 16.

VIII. MISCELLANEOUS SYMBOLS.

I. ANIMALS AND REPTILES.

SYMBOL.	MEANING.	PASSAGE.
1. Ass.	Burden-Bearer.	Gen. 49: 14.
2. Beasts.	Worldly Powers.	Dan. 7: 17.
3. Bear.	Ferocious Enemy.	Hos. 13: 8.
4. Bull.	Furiousness.	Isa. 51: 20.
5. Dragon.	Egyptian Power.	Ezek. 29: 3.
6. Dog.	False Teacher.	Phil. 3: 2.
7. Frog.	Impudent Foe.	Rev. 16: 13.
8. Goat.	Macedonian Power.	Dan. 8: 21.
9. Horse.	Agent of War.	Prov. 21: 31.
10. Lamb.	Innocence.	Isaiah 53: 7.
11. Lion.	Boldness.	Prov. 28: 1.
12. Leopard.	Deceitful Foe.	Jer. 5: 6.
13. Ram.	Media and Persia.	Dan. 8: 20.
14. Swine.	Impurity and Gluttony.	Matt. 7: 6.
15. Sheep.	Quiet Submission.	Isaiah 53: 7.
16. Serpent.	The Devil.	Rev. 12: 9.

II. FOWLS OF THE AIR.

1. Doves.	Harmlessness.	Matt. 10: 16.
2. Eagle.	Strength in Flight.	Isaiah 40: 31.
3. Vulture.	Uncleanness.	Matt. 24: 28.

III. INSECTS.

1. Ant.	Industry.	Prov. 6: 6-8.
2. Bee.	Assyria.	Isaiah 7: 18.
3. Locust.	Destruction.	Isaiah 33: 4.

IV. OBJECTS IN NATURE.

1. Sea.	The People.	Dan. 7: 3.
2. Mountain.	Place of Safety.	Psalm 11: 1.
3. Valley.	Humiliation.	Isaiah 22: 1.
4. Sun.	Brightness.	Rev. 12: 1.
5. Moon.	Beauty and Grace.	Cant. 6-10.
6. Star.	Immortality.	Dan. 12: 3.
7. Rainbow.	Promise.	Gen. 9: 13.

V. ELEMENTS.

SYMBOL.	MEANING.	PASSAGE.
1. Water.	Salvation.	John 4: 14.
2. Winds.	Commotion.	Dan. 7: 2.
3. Waves.	Restlessness.	James 1: 6.
4. Fire.	God's Wrath.	2 Thess. 1: 7, 8.
5. Light.	God's Presence.	Rev. 21: 23.

VI. MINERALS.

1. Gold.	Babylonian Kingdom.	Dan. 2: 38.
2. Silver.	Medo-Persian Kingdom.	Dan. 2: 39.
3. Brass.	Grecian Kingdom.	Dan. 2: 39.
4. Iron.	Roman Kingdom.	Dan. 2: 40.
5. Clay.	Brittleness.	Dan. 2: 42.
6. Salt.	People of God.	Matt. 5: 13.
7. Brimstone.	Torture.	Rev. 20: 10.

VII. TREES.

1. Almond.	Old Age.	Eccl. 12: 5.
2. Palm.	Triumph.	Rev. 7: 9.
3. Olive: <i>Tame and Wild.</i>	} Jew and Gentile.	Rom. 11: 17-25.
4. Willow.		
5. Vine.	The Israelites.	Psa. 80: 8.
6. Grapes.	People.	Isaiah 5: 2.
(a) <i>Wild.</i>	Wicked People.	Isaiah 5: 4.
(b) <i>Ripe.</i>	Ready for Punishment.	Rev. 14: 18.
(c) <i>Gleaned.</i>	Carried Captive.	Isaiah 17: 6.

VIII. THINGS.

1. Bow.	Power.	Hosea 1: 5.
2. Balance.	Fair Dealing.	Prov. 16: 11.
3. Cup.	Luxury, Iniquity and Suffering.	{ Psa. 23: 5; Rev. 17: 5, 6; Matt. 20: 22.
4. Crown.	Reward.	Rev. 3: 11.
5. Chariot.	Strength and Protection.	2 King 2: 11.
6. Horn.	{ Power. } King.	{ Psa. 112: 9. } Dan. 7: 11.
7. Incense.	Prayer.	Psa. 141: 2.
8. Sword.	{ Army. } Authority. } Word.	{ Ezek. 32: 11. } Rom. 13: 4. } Eph. 6: 17.

SYMBOL.	MEANING.	PASSAGE.
9. Trumpet.	Call.	Jer. 51:27.
10. Wheel.	God's Providence.	Ezek. 1:16.
11. Yoke.	Servitude.	Isaiah 10:27.

IX. COLORS.

1. Black.	Affliction.	Jer. 4:28.
2. Pale.	Mortal Disease.	Isa. 29:22.
3. Red.	Bloodshed.	Psa. 75:8.
4. Scarlet.	Sin.	Rev. 17:4.
5. White.	Purity and Holiness.	Isa. 1:18.
6. Purple.	Royalty.	Mark 15:17.

X. TIMES AND SEASONS.

1. Summer.	Opportunity.	Jer. 8:20.
2. Harvest.	End of the World.	Matt. 13:39.
3. Day.	Life.	John 9:4.
4. Night.	Death.	John 9:4.
5. Morning.	Youth.	Ecd. 11:6.
6. Evening.	Old Age.	Zech. 14:7.

XI. PARTS OF THE BODY.

1. Arm.	Strength.	Psa. 10:15.
2. Eye.	Knowledge.	Prov. 15:3.
3. Hand.	Power.	Psa. 71:4.
(a) Right Hand.	Place of Honor.	Psa. 110:1.
(b) Wash. Hands.	Free from Guilt.	Matt. 27:2
(c) Lift up Right Hand.	An Oath.	Isa. 62; 8.
(d) Lift up Both.	Asking Blessing.	1 Tim. 2:8.
(e) Imposition of Hands.	{ Imparting Blessing. { Imparting Authority.	{ Gen. 48:14. { 2 Tim. 1:6.
4. Heart.	Affections.	Prov. 3:5.
5. Loins.	Purpose.	Luke 12:35.
6. Feet.	Mission.	Isa. 52:7.

XII. WORDS.

1. Adultery.	Unfaithfulness to God.	Jer. 3:8.
2. Babylon.	Idolatry.	Rev. 14:8.
3. Virgin.	Faithful Servant.	Lam. 2:13.
4. Jerusalem.	Heaven.	Rev. 21:2.
5. Mount Zion.	The Church.	Heb. 12:22.

IX.

TYPES OF CHRIST.

I. PERSONS.

1. **Adam**: As the Head, or Beginning; Adam of the Natural, and Christ of the Spiritual Race—"And so it is written, The first man Adam was made a living soul; the last Adam was made a quickening Spirit."—1 *Cor.* 15: 45.

2. **Abel**: As a victim slain through enmity; Abel by his brother Cain—"Cain rose up against Abel his brother and slew him."—*Gen.* 4: 8. Christ, by his brethren, the Jews—"Jesus, whom ye slew and hanged on a tree."—*Acts* 5: 30.

3. **Seth**: As the Head of a Family of True Worshipers—"And to Seth also there was born a son, and he called his name Enos; then began men to call upon the name of the Lord."—*Gen.* 4: 26.

4. **Noah**: As a Preacher of Righteousness to a Sinful Race—"To Israel he saith, All day long I have stretched forth my hands to a disobedient and gainsaying people."—*Rom.* 10: 21.

5. **Abraham**: As the Head of a Chosen Family; Abraham of Fleshly Israel—"I will make of thee a great Nation."—*Gen.* 12: 2. Christ of Spiritual Israel—"Of whom the whole family in heaven and earth is named."—*Eph.* 3: 15.

6. **Isaac**: Isaac was the Promised Seed—so was Christ; Isaac was the Only Son—Christ was the Only Begotten Son of God; Isaac was dead in prospect in the sight of his father until the third day—Christ died and rose again the third day; Isaac carried the wood for the altar on which he was to be offered—Christ carried his own cross to the place of execution.

7. **Jacob, or Israel**: As a Prevailer in Prayer—"Father, I thank thee that thou hast heard me; and I know that thou hearest me always."—*John* 11: 41, 42.

8. **Joseph**: Joseph was sent by his father into the wilderness to his brethren—Christ was sent by the heavenly Father into the world to seek and save the lost; Joseph was hated

and sold by his brethren—Christ was rejected, sold and slain by his; Joseph found favor with his Master—Christ “grew in favor with God and man;” Joseph was made ruler in Egypt, to whom every knee was forced to bow—Christ shall be King of kings and Lord of lords, “to whom every knee shall bow and tongue confess;” Joseph’s road to prosperity, glory and honor lay through the valley of humiliation—Jesus humbled himself and became obedient to death, and for this cause he was afterwards “highly exalted, and given a name that is above every name.”

9. **Moses:** Moses when a babe was saved from death by concealment—Christ by flight into Egypt; Moses wrought wonders in the sight of Pharaoh—Christ performed miracles in the presence of the people; Moses was the leader of the chosen people—Christ of the ransomed host of God; Moses was a prophet—Christ that prophet of whom Moses spake; “The Law was given by Moses—grace and truth came by Jesus Christ;” Moses was the mediator of the Old Covenant—Christ of the New.

10. **Aaron:** Aaron, as High Priest, once a year entered into the Holiest of Holies to make intercession for the sins of the people before the mercy seat—Christ, our Great High Priest, once for all, entered into heaven, there in the presence of God to make intercession for us.

11. **Melchizedek:** Melchizedek was a priest of the most high God—Christ was a High Priest after the order of Melchizedek.—*Heb. 5: 10.*

12. **Joshua:** Joshua, *a savior*, led the people through Jordan, into Canaan—Christ, *the Savior*, leads his people through the Jordan of Death, into the heavenly Canaan.

13. **David:** David was king of Israel in the flesh—Christ of Spiritual Israel.

14. **Solomon:** As the son of David, sitting upon his throne; Solomon of the earthly—Christ of the heavenly.

15. **Hezekiah:** As a king whose reign should bring peace and prosperity; Hezekiah’s temporal—Christ’s spiritual and eternal.

16. **Jonah:** As an Imprisoned Prophet; Jonah three days in the belly of the sea-monster—Christ in the depths of the earth.

II. ANIMALS.

1. **The Ram Caught in the Thicket:** As a substitute for another; the Ram for Isaac, whom Abraham was about to slay—Christ for the human race, condemned to death for sin.

2. **The Pascal Lamb:** As a sign; the blood of the lamb slain, sprinkled on the door-posts, to the destroying angel in Egypt—Christ's blood sprinkled upon his people, a mark that they are his.

3. **The Scape Goat:** As a Sin-bearer; the hands of the High Priest were laid on the head of the goat, while confessing the sins of the people, and then it was led away into the wilderness—"The Lord laid on Him (Christ) the iniquity of us all."—*Isa.* 53 : 6.

4. **All Animals Offered in Sacrifice:** Slain without the camp as sin-offerings, prefiguring Christ, who perished without the gate, whose blood was shed for the sins of the world.

III. INANIMATE THINGS.

1. **Jacob's Ladder:** As a Means of Communication between God and man—"Hereafter ye shall see heaven opened and the angels of God ascending and descending on the Son of man."—*John* 1 : 51.

2. **The Manna:** The food of Israel in the wilderness, prefiguring Christ the Bread that came down from heaven—"For the Bread of God is he which cometh down from heaven, and giveth life unto the world."—*John* 6 : 33.

3. **The Stream from the Rock:** As a source of Strength—"And did all drink the same spiritual drink: for they drank of that Spiritual Rock which followed them, and that Rock was Christ."—*1. Cor.* 10 : 4.

4. **The Rod of Aaron:** As an instrument of God's power in working wonders; budding, blossoming and bearing fruit, symbolical of the beauty and fruitfulness of Christ's reign.

5. **The Serpent of Brass:** As an Object of Faith—"And as Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up: that whosoever believeth in him, should not perish, but have eternal life."—*John* 3 : 14, 15.

X.

TYPES OF THE CHURCH.

I. THE ARK.

The Ark, as a whole, was the means made use of by the Lord for the salvation of those not doomed to destruction by the waters of the Deluge: the Church is the Divinely appointed institution for the salvation of his chosen people at the final destruction of the wicked. In its several parts the following Types may be noted:

1. **One Door:** In the Ark there was but one door—in the Church there is but one approach; Christ says, “I am the Door; by me if any man enter in he shall be saved.”—*John* 10:9.

2. **One Window:** “A window shalt thou make in the Ark,” (Gen. 6:16) and through this all the light came; the one source of light in the Church is the Word of God.

3. **One Family:** In the Ark was the One Family of Noah; in the Church is the One Family of Christ—“Of whom the whole family in heaven and earth is named.”—*Eph.* 3:15.

4. **The Waters of the Flood:** Typical of Baptism—“The like figure whereunto baptism doth also now save us.”—*1 Peter* 3:21.

5. **Mount Ararat:** The resting place of the Ark, typical of the Mount of God in heaven, on which John saw the congregation of the redeemed.

6. **The New Earth:** Purified by water, typical of the New Earth “wherein dwelleth righteousness.”

7. **The Bow of Promise:** The seal of God’s covenant with Noah, typical of the Rainbow about the throne of God in heaven (*Rev.* 4:3).

II. THE TABERNACLE.

The Tabernacle, as a whole, with all its furniture, rites, ceremonies and offices, was typical of the Church of Christ in the world and in heaven. The following points should be specially noted:

1. **The Outer Court:** The World which we all enter by the green curtain of mortality. Of the furniture of this enclosure we note, (1) *The Altar of Burnt Offerings*—typical of the Sacrifice of Christ for the sins of the world; (2) *The Brazen Laver*, filled with water in which the priests washed before entering the Tabernacle proper—typical of Baptism, which all must receive before entering the Church.

2. **The Holy Place:** The Church on Earth. The furniture was, (1) *The Golden Candlestick* with its seven branches, each bearing a lamp from which all the light in the Tabernacle came—typical of the Word of God with its seven divisions, whence comes all the light of the Church; (2) *The Table of Shew Bread* on which were twelve loaves, representing the Twelve Tribes of Israel, with its cups of wine and incense for a drink-offering and an oblation—typical of the Lord's Table with its one Loaf, representing the one Body, or Family, of Christ, and its cups of wine emblematic of his shed blood; (3) *The Golden Altar*, whereon incense was burned—typical of the Prayers of the Saints.

3. **The Holy of Holies:** The Church above, or Heaven. *The Veil* that separated the two was typical either of the Veil of Death or the Flesh of Christ. The furniture was, *The Ark of the Covenant*—typical of the Lord Jesus Christ in some of his offices. In the Ark were placed, (1) *The Two Tables of the Law*—typical of the Gospel, or the Law of the Spirit of Life; (2) *Aaron's Rod*—typical of the power, beauty and blessings of God; (3) *A Pot of Manna*—typical of Spiritual Food. Its cover was *The Mercy Seat*—typical of God's mercy in the pardon of sin. On either end was a cherub standing guard over the Ark and its sacred deposits—typical of the interest and offices of the angels in the Scheme of Redemption; between the Cherubim on the Mercy Seat, *The Shekinah*—typical of the Presence of God.

4. **The Common Priests:** The Christian, or Child of God. The trimming, lighting and replenishing of the lamps—typical of the Christian's attention to the teachings of God's Word; officiating at the Table of Shew Bread on the Sabbath—typical of the commemoration of the Savior's death every Lord's day; burning incense on the Golden Altar—typical of the Christian's prayers.

5. **The High Priest:** The Lord Jesus Christ. (1) *The High Priest's Entrance* into the Holy of Holies once a year to make intercession before the Mercy Seat for the sins of the people—typical of Christ's entrance into heaven, once for all, there to appear in the presence of God for us; (2) *The High Priest's Return* to the door of the Tabernacle to bless the people—typical, first, of the coming of the Holy Spirit, and second, of the second coming of Christ to reward his faithful followers.

III. THE TEMPLE.

The Temple at Jerusalem was also a Type of the Church. It was modeled after that of the Tabernacle, on a much larger scale, with more elaborate ceremonies, but prefiguring the same things in the Church of Christ.

XI.

MISCELLANEOUS TYPES.

I. THE TWO DISPENSATIONS.

1. **The Old, or Mosaic Dispensation,** was typical of the New, or Christian.

2. **The Old Covenant,** promising temporal blessings to the seed of Abraham according to the flesh, typical of the New Covenant, promising spiritual blessings to those who are the children of Abraham by faith in Christ Jesus.

3. **Moses,** the Mediator of the Old Covenant, typical of Christ, the Mediator of the New, founded upon better promises.

4. **The Blood of Animals** offered in sacrifice under the Old, typical of the **Blood of Christ** under the New.

5. **Aaron,** the High Priest of the Old Covenant, typical of Christ, the Great High Priest of the New.

6. **The Tabernacle** and its system of worship under the Old, typical of **The Church** and its institutions under the New.

7. The Law of Ordinances of the Old, typical of The Gospel of the New.

II. THE TWO NATIONS.

1. The Bondage in Egypt, in which Israel was held, was typical of The Bondage of Sin.

2. The Paschal Lamb, slain the night before the departure from Egypt, typical of Christ The Lamb of God, slain for the sins of the world.

3. The Red Sea that separated between Israel and their oppressors, typical of The Blood of Christ that cleanses us from sin.

4. The Wilderness, through which Israel passed to Canaan, typical of the wilderness of This World, through which the Christian journeys.

5. The Fiery Pillar that guided Israel, typical of the Word of God, the guide of his people.

6. The Bitter Water of Marah, typical of The Cup of Sorrow Christians must oft drink.

7. The Palms and Wells at Elim, typical of the seasons of Rest and Enjoyment that come to the Christian.

8. The Manna upon which Israel fed, typical of The Spiritual Food of the Christian.

9. The Water from the Rock, whereof Israel drank, typical of The Waters of Life.

10. The Clusters of Eshcol, brought back by the spies, typical of the Fruits of Heaven the Christian enjoys in anticipation.

11. The Fiery Serpents that bit the Israelites, typical of The Stings of Sin.

12. The Serpent of Brass, erected on the pole, at which the bitten might look and be cured, typical of Christ Lifted Up, to whom all may look and be saved.

III. THE TWO LANDS.

1. Canaan, the land promised to Israel as an inheritance, was typical of Heaven, the Christian's future home.

2. The Jordan, that separated the wilderness from Canaan, typical of the stream of Death.

3. The Taking Away of the Waters, when the feet of the

priests touched the brink, typical of *The Removal of the Terrors of Death* when the Christian really comes to it.

4. Jerusalem, the great city of Israel, wherein the Temple stood in which God was worshiped, typical of *Jerusalem Above*, in which the host of the redeemed serve him day and night in his Temple.

XII.

THE GREAT TEMPLES.

PRELIMINARY.

The Temple at Jerusalem was the centre of thought with the devout Israelites, not only in their own land, but wherever they might be throughout the world. Even when the first Temple lay in ruins, Daniel, in the land of captivity, opened his windows towards the place where it had stood when he prayed, and in later times the front of every synagogue looked toward it. There were Three Temples, all built upon the same site—the threshing-floor of Araunah, on Mount Moriah, at Jerusalem—supposed to be the place where Abraham erected the altar for the sacrifice of Isaac more than 850 years before the erection of the first (Gen. 22: 1-14).

I. THE TEMPLE OF SOLOMON.

The site was selected by David, who gathered much of the material for its construction; but he was not permitted to erect the edifice, because he had been a man of war, and it was left to Solomon his son and successor. The Temple was constructed after the model of the Tabernacle, of double its proportions. Its compartments were the Holy Place and the Holy of Holies, with articles of furniture corresponding to those used in the Tabernacle, but on a larger scale. About the Sacred Enclosure there were the Court of the Priests, the Court of the Women, and the Court of Israel, and outside

of these, the Court of the Gentiles: but the description of these in the Scriptures is so meagre that it is impossible to construct a plan with any degree of certainty. This building was begun by Solomon, B. C. 1012, in the fourth year of his reign, and completed and dedicated, B. C. 1004: and after standing 416 years was destroyed by Nebuchadnezzar, B. C. 588.

II. THE TEMPLE OF ZERUBBABEL.

After a period of fifty-two years, Zerubbabel, the Prince of Judah, and one of the Babylonian Captives, under a commission from Cyrus, returned to Jerusalem, and began the rebuilding of the Temple, B. C. 536, and completed and dedicated it in twenty years (B. C. 516). But little is known of this Temple, only that it was built on the old foundations, and on the same general plan of the first Temple, though less magnificent. It lacked, however, the Sacred Ark of the Covenant, as that was said to have been concealed by Jeremiah before the destruction of the first Temple, and was never recovered. This Temple passed through many sieges: was desecrated by enemies, and reconsecrated by the Israelites, but stood until thirty years before the birth of Christ (B. C. 85).

III. THE TEMPLE OF HEROD.

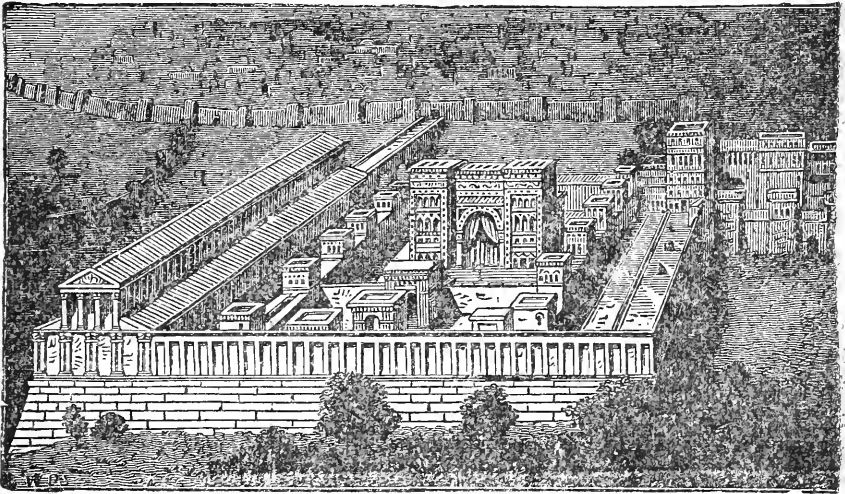
The Temple of Herod was a restoration, enlargement and an improvement upon that of Zerubbabel. It was built by Herod the Great, in sections, taking down the old and building the new part by part, so that it was said to have been forty-six years in building (John 2:20). This was the Temple standing in the time of Christ, and referred to in all the allusions in the New Testament. Of its arrangement our knowledge is much more definite, derived principally from the works of Josephus. It consisted of a building called "The House of God," surrounded by a number of Open Courts, the outer including the inner.

1. *The Court of the Gentiles:* The outer enclosure, about 1000 feet square. On two sides there was a covered corridor—Solomon's Porch on one, and Herod's Porch on the other. On the floor of this Court was a market for the sale of sacrificial meats, with "tables of money changers," twice broken up

by Jesus during his ministry (John 2 : 14-16 ; Matt. 21 : 12, 13).

2. **The Sacred Enclosure:** An elevated section within the Court of the Gentiles, on the walls of which were inscriptions in various languages, warning all foreigners not to enter it under penalty of death. Paul was arrested under a false report of having led Gentiles into this Sacred Enclosure (Acts 21 : 28, 29).

3. **The Court of the Women:** A square at one end of the Sacred Enclosure, called also "The Treasury," about 240 feet



THE TEMPLE OF HEROD.

square. In each corner of this Court was a room, open overhead, sixty feet square. These rooms were used for the performance of various ceremonies and other purposes. In this enclosure was the chests for containing the gifts of the worshipers, from which came the name "Treasury" (Mark 12 : 41, 42 ; John 8 : 20). Under the floor of this Court was a subterranean passage from the Tower of Antonia, which stood near the Temple grounds, by which soldiers were sent to quell riots. Through this passage the soldiers came who rescued Paul from the Jewish mob (Acts 21 : 31, 32).

4. **The Court of Israel:** The western end of the Sacred Enclosure, 320x240 feet. In this Court, elevated above the Court

of the Women, the men of Israel stood to view the sacrifice.

5. **The Court of the Priests:** A raised platform within the Court of Israel, 275x200 feet. It was mainly occupied by the House of God, in front of which stood the Altar of Burnt-offering. Opposite was the Laver, supplying water for the services and washings, and about the altar were tables for various purposes.

6. **The House of God:** The Temple Proper, occupying more than half the space of the Court of the Priests. Its floor was eight feet above the floor of the surrounding court, and had four parts: (1) *The Porch*, extending across the front, 120 feet high, and consisting of several stories; (2) *The Chambers*, on each side of the house, but separate from it, three stories high, for the use of the priests; (3) *The Holy Place*, thirty feet wide and sixty feet long, containing the Lamp-stand, or Golden Candle-stick, the Table of Unleavened Bread, and the Altar of Incense; (4) *The Holy of Holies* was a cube, each dimension being thirty feet. It was separated from the Holy Place by a veil, which was rent from top to bottom at the hour of the Savior's death on the cross (Mark 15: 38). In the first Temple this room contained the Ark of the Covenant; but in the second and third Temples the place of the lost Ark was taken by a marble stone, upon which the High Priest laid the censer on the Day of Atonement, the only day in the year when the Holy of Holies was entered.

The Temple of Herod was destroyed by the Romans under Titus, A. D. 70, and was never rebuilt. Its site is now occupied by the Mohammedan Dome of the Rock, often called "The Mosque of Omar."

XIII.

THE GREAT EMPIRES OF BIBLE TIMES.

I. THE EGYPTIAN.

I. LOCATION.—Egypt occupies the northeastern angle of Africa. Its boundaries appear to have been nearly always the same. The whole country is spoken of by Ezekiel (29 : 10 ; 30 : 6), as extending from Migdol to Syene, which indicates the same limits to the east and south as at present.

II. NAME.—The common name of Egypt in the Bible is “Mizriam,” or more fully, “The Land of Mizriam.” The Arabic name for Egypt, *Mizr*, signifies “red mud.” Egypt is also called in the Bible “The Land of Ham” (Psalm 105 : 23, 27).

III. HISTORY.—The history of Egypt may be divided as follows :

1. **The Old Monarchy:** Extending from the foundation of the Kingdom, far back toward the period of the Flood, to the invasion of the Hyksos, or Shepherd Kings, including the Kings of the first fourteen dynasties. During the reign of these Kings, it is supposed, the pyramids were built, and toward the close, Abraham made his visit to Egypt.

2. **The Middle Monarchy:** This consisted of the Kings of the fifteenth, sixteenth and seventeenth dynasties, comprising the Shepherd Kings. It was during the reign of these Kings that Joseph ruled, and the whole family of Israel took up their abode in the Land of Goshen.

3. **The New Monarchy:** Beginning with the eighteenth and closing with the thirtieth dynasty. The Kingdom was consolidated by Amosis, who succeeded in expelling the Hyksos. The first of these was, perhaps, the “new King who knew not Joseph,” and began the oppression of the Israelites. During the rule of the thirtieth dynasty the country was subjugated by Persia, and from B. C. 340, till its conquest by Alexander, it remained a province of that great empire.

4. **Under the Greeks:** Egypt was conquered by Alexander

the Great, B. C. 331, and passed under the rule of the Greeks, and so remained until B. C. 30, when it became a province of Rome.

5. Under the Romans: The Romans ruled the country, with temporary interruptions, until A. D. 640, when it was conquered by the Arabians.

6. Under the Arabians: With some interruptions, the country remained under Arabian domination until A. D. 1517, when it became a province of the Turks.

7. Under the Turks: Their rule was interrupted at various times by rebellions within and invasions from without, but the Turks have in the main been the controlling power in Egypt until the present time.

II. THE EARLY CHALDEAN.

The Early Chaldean Empire was founded B. C. 2300 at Ur, south of the Euphrates. It was at its height in the time of Abraham, under Chedorlaomer, and continued, with varying fortunes, for about one thousand years.

III. THE ASSYRIAN.

The Assyrian Empire arose B. C. 1270, north of Chaldea, on the fall of that power. The first capital was Asshur; afterwards it was removed to Nimrud, and B. C. 702 to Nineveh, during the reign of Sennacherib. It soon became one of the largest cities of the East. At its height the Empire embraced Assyria, Armenia, Media, Babylonia, Elam, Mesopotamia, Syria, Israel, Judah, and the northern portion of Egypt. The greatest Kings were Shalmaneser, Sargon, Sennacherib, and Esar-haddon. The city of Nineveh was destroyed by a union of the Medes and Babylonians, and the Kingdom of Assyria came to an end B. C. 625.

IV. THE BABYLONIAN.

The Babylonian Empire arose B. C. 625, and continued until B. C. 536. During this period Babylon, on the Euphrates, was the metropolis of the East. It was raised to greatness by Nebuchadnezzar, its greatest king, who reigned in the days of Daniel and the Captivity. The city was cap-

tured by the Medes and Persians under **Cyrus**, and the Babylonian Empire came to an end B. C. 536.

V. THE PERSIAN.

The Persian Empire began B. C. 536, succeeding the Babylonian. Its first emperor was **Cyrus**, who issued the decree for the return of the Jews and the rebuilding of the Temple. Under **Darius** the second Temple was completed; under **Xerxes**, or **Ahasuerus**, occurred the events related in the Book of Esther; under **Artaxerxes** the Jewish state was reformed by **Ezra**, and the walls of Jerusalem rebuilt by **Nehemiah**. The capital was **Shushan**. The Empire lasted about two hundred years, coming to an end B. C. 330.

VI. THE GRECIAN.

The Grecian, or Macedonian Empire, arose on the ruins of the Persian, **Alexander the Great**, in a brilliant series of battles, having subjugated it, and become Master of the Oriental World. He died B. C. 321, and his empire was divided into Four Kingdoms, of which the most important were those of **Seleucus** in Asia, and of **Ptolemy** in Africa. In the division Palestine became a part of Syria, under the dominion of **Seleucus**. Soon afterwards it was taken by **Ptolemy Soter**, the ruler of Egypt, and he and his successors ruled the land for 120 years. B. C. 198 Palestine was again taken by the Seleucid line, who ruled it with great cruelty until B. C. 166, when it threw off the yoke under **The Maccabees** and became virtually independent for a period of more than 120 years.

VII. THE ROMAN.

The Grecian Empire was succeeded by the Roman, which was first a Republic and then an Empire, at the height of its prosperity, the greatest the world has ever known. B. C. 63, the Roman General **Pompey** entered Jerusalem, and the Romans began to exercise a controlling influence in Palestine, but the representatives of the Maccabean line were allowed to reign until B. C. 40, when **Herod the Great**, an

Idumean, was made king, and from this time forward until the close of the Old Testament history, and for many years afterwards, the land of Palestine was a Roman province. This Empire was the most thoroughly organized of any in ancient history. It lasted until Rome, the capital city, fell under the attacks of barbarians from the north, A. D. 476. Even after this, the eastern division of the empire remained with almost unbroken power for centuries, and was not finally extinguished until 1453, the close of the middle ages.

SUBSEQUENT HISTORY OF PALESTINE.

In the seventh century Palestine passed under the rule of the Arabians, but was conquered by the Sultan of Egypt about A. D. 920. In A. D. 1065 it was subdued by hordes of Turks, from Caucasus, whose barbarous treatment of the Christians brought on The Crusades of the middle ages, and for a time the land was partially under various Christian Rulers. In the sixteenth century it was conquered by The Turks, and ever since has formed a part of the Turkish Empire.

XIV.

CIVIL AND MILITARY OFFICERS.

I. UNDER THE EGYPTIANS.

1. **The King:** The sovereign, or chief ruler. The common title of the native kings of Egypt for many centuries was *Pharaoh*, meaning, "the sun."

2. **Captain of the Guard:** An office held by Potiphar, who purchased Joseph. He commanded the soldiers that guarded the king.

3. **Butler:** An officer who had charge of the wine and other supplies for the king's table.

4. **Governor:** The office held by Joseph, in rank next to the king.

5. **Taskmasters:** Officers appointed over the Israelites to assign their tasks and exact performance.

6. **Magicians:** The counsellors of the king, who by their magic and enchantment deceived him.

II. AMONG THE ISRAELITES.

1. **Leaders:** Moses and Joshua, who received their commissions direct from God, and were guided mainly by direct revelation.

2. **Elders:** Chief men of the Tribes who were associated with Moses and Joshua in the government, and afterwards exercised authority as magistrates.

3. **Judges:** Deliverers and rulers raised up for special emergencies.

4. **Kings:** Chief rulers of the kingdom, after the establishment of the monarchy. A title also applied to the rulers of cities and small districts among the surrounding heathen.

5. **Captains:** Commanders of bodies of soldiers.

III. AMONG THE BABYLONIANS.

1. **Eunuchs:** A class of men selected for service, mainly about the palaces of rulers.

2. **Prince of the Eunuchs:** The head, or chief, of the household servants of the king.

3. **The King:** The chief ruler.

4. **The Melzar:** The steward of the king's household, in the time of Daniel.

5. **The Wise Men:** The magicians and astrologers who were the king's counsellors.

6. **Captain of the Guard:** The officer in charge of the soldiers who guarded the king and executed his sentences.

7. **Governors:** Rulers of provinces, many of which were included in the empire, or kingdom.

8. **Chief of the Governors:** The first officer under the king. Daniel was appointed to this place by Nebuchadnezzar.

IV. UNDER THE MEDES AND PERSIANS.

1. **The King:** The chief ruler, of whom Darius was the first.

2. **Princes:** Rulers, or governors of provinces, under Darius.
3. **Presidents:** The king's cabinet, consisting of three members, to whom the princes reported. Of these Daniel was made chief.
4. **Counsellors:** Advisers of the rulers of various grades.
5. **Captains:** Military commanders, or chiefs.
6. **Cup-bearer:** An officer who had charge of the wines for the king's table; a position held by Nehemiah.
7. **Tirshatha:** The Persian title for governor; a position held by Nehemiah.

V. UNDER THE ROMANS.

1. **Cæsar:** The title of the emperor, or chief ruler.
2. **Presidents:** Governors sent from Rome with imperial powers.
3. **Tetrarchs:** Governors of the fourth part of a kingdom, or those who exercised kingly powers in four provinces.
4. **Proconsuls:** Deputies, or governors of provinces, who exercised only civil powers.
5. **Publicans:** Tax collectors of the civil power, appointed by Rome to collect the revenue in the provinces.
6. **Centurions:** Military commanders, captains of one hundred men.

XV.

SECTS, ORDERS, PARTIES, CLASSES AND COUNCILS.

I. RELIGIOUS SECTS.

1. **The Essenes:** A sect, numbering about 4000, who sprang from Egypt. They renounced all the pleasures of life; abstained from marriage, the use of meats, wine and oil; had a community of goods; gave themselves wholly to the reading of the Scriptures; to united prayer and praise, and to works

of love and mercy. They wore white garments; lived in communities; shared the same toil, and observed strictly the Law of Moses.

2. **The Pharisees:** From *Phares*, meaning, "separated;" so named because they affected great sanctity (John 7: 49; Acts 26: 5). They were strict observers of rites and ceremonies, and placed as much importance on the "Traditions of the Elders" as upon the written Oracles. They believed in the existence of angels and spirits, and in the doctrine of the resurrection. They were formal, self-righteous and proud, and were often rebuked by our Savior.

3. **The Sadducees:** From *Sadok*, a president of the Sanhedrim (B. C. 250). They were the very opposite of the Pharisees, denying the authority of all revelation and tradition subsequent to Moses, and rejecting, also, the doctrine of the existence of spiritual beings, and of the resurrection. Believing in no future, they aimed to get the most enjoyment possible out of the present; hence, gave themselves up to ease, luxury and self-indulgence. They divided the hierarchy with the Pharisees, and the chief council seems to have been equally balanced between the two (Acts 28: 6). The family of Annas belonged to this sect in the time of our Lord (Acts 5: 17).

4. **Proselytes:** Gentiles converted to Judaism. They were of two classes: (1) Proselytes of the Temple; (2) Proselytes of the Gate. The former were circumcised and admitted to full religious privileges and duties. The latter were allowed to join in the worship of God, standing in the outer court of the Gentiles, and were not bound by the ceremonial laws, but only the moral enactments. They were uncircumcised, and admitted to the Jewish church by baptism. They are usually spoken of in the Acts of the Apostles as "devout men."

II. RELIGIOUS ORDER.

The Nazarites: From *Nezar*, meaning, "separated." They were of two kinds: (1) Those devoted in infancy by their parents to God; (2) Those who so devoted themselves, either for life, or for a limited time. Of the former were Samson, Samuel and John the Baptist. The order was instituted by God himself (Num. 6).

III. POLITICAL PARTIES.

1. **The Galileans:** A turbulent and seditious party, often in conflict with the authorities (Luke 13 : 1). Their leader was Judas of Galilee (Acts 5 : 37). They taught that all foreign domination was unscriptural, and therefore, they refused to pray for foreign princes.

2. **The Herodians:** The partisans of Herod, the Idumean prince. While outwardly conforming to the Jewish ritual for state policy, their tastes and inclinations were essentially heathen.

3. **The Publicans:** The tax-collectors of the civil power. They were natives of the country, well versed in its resources and the temper of its people, and very often used their knowledge and power to extort as much as possible for their own profit. For this reason they, as a class, were despised by their own people.

IV. OFFICIAL CLASSES.

1. **The Priests:** "Mediators" between God and man—those who offer men's prayers, praises and sacrifices to God. In the worship of the patriarchs, the chief of the family acted as priest. The office descended with the birthright. The Priesthood was first established in the family of Aaron, and all the sons of Aaron were priests.

2. **The High Priests:** Those who officiated in the Holy of Holies and performed other exalted sacred duties. The history of the High Priests embraces a period of about 1370 years, and a succession of about eighty persons, beginning with Aaron, and ending with Phannias. They naturally arrange themselves into three groups: (1) Those before David; (2) Those from David to the Captivity; (3) Those from the Return till the cessation of the office at the destruction of Jerusalem.

3. **The Second Priest:** A priest who was associated with the High Priest, perhaps as an assistant, and who sometimes acted in his place (2 Kings 23 : 4; 25 : 18).

4. **The Levites:** The descendants of Levi, other than the sons of Aaron. They had charge of the Tabernacle and the Temple, with all their sacred furniture and utensils, and aided in the worship.

5. **The Prophets:** A prophet is one who speaks for God and interprets his will to man. Revelations were made to the prophets, (1) By Direct Manifestations; (2) In Visions; (3) In Dreams.

6. **Sons of the Prophets:** Students in the schools of the prophets, conducted by Samuel, Elijah, Elisha and others, in which were taught the Law and other branches of learning.

7. **The Scribes:** From a word meaning "writers." They devoted themselves to the study of the Law, of which they were the authorized expositors and transcribers. After the Captivity they supplied the place of the prophets which had ceased.

8. **Officers of the Synagogue:** After the Captivity, synagogues, as places of worship and instruction, were established in most Jewish communities, and each had its body of Officials. They were

(1) *Ten Pastors* (Jer. 3:15): Men of leisure who devoted themselves to the interests of the community. They were the provincial council, administering both ecclesiastical and civil affairs. These were the "Rulers of the Synagogue."

(2) *The Legate, or Apostle:* A layman, delegated by the Chief Pastor to recite the most sacred portions of the liturgy. The office was not permanently vested in one person, but one so appointed was for the time the mouthpiece of the congregation (Heb. 1). Our Lord seems to have held this office at Nazareth (Luke 4:16).

(3) *The Minister:* An attendant, whose duty was (a) To unrobe the priests of their vestments; (b) Blow the trumpet for public announcements; (c) Hand the Roll of the Law to the Reader; (d) Act as messenger to the Rulers; (e) Inflict scourging; (f) Take charge of the furniture, light the Sabbath lamp and clean the Synagogue.

(4) *The Interpreter:* To explain the Law (which was written and read in Hebrew) to those who could not understand that language.

V. GREAT COUNCILS.

1. **Elders of Israel:** Literally, "old men," because that official body was usually selected from men of age and experience. The earliest notice of the elders acting in concert as

a political body is at the time of the Exodus (Ex. 4:29). They were associated with Moses in the government of Israel in the wilderness (Num. 11:16). When the Tribes became settled in Canaan they were distinguished by different titles according as they were acting as national representatives, district governors, or local magistrates in provincial towns, whose duty it was to sit in the gate and administer justice (Deut 19:12; Ruth 4:9, 11; 1 Kings 21:8). They retained their position under all the political changes which the nation underwent.

2. **The Great Synagogue:** A council of distinguished men on whom, after the cessation of prophecy, devolved the authority to teach in the Jewish Church. They sat in "Moses' seat," and it was their duty to watch over the purity of doctrine and sacred usages, define them more accurately, and pronounce judicial decisions in matters affecting them. The council was established by Ezra and Nehemiah, and lasted under this name about 150 years.

3. **The Sanhedrim:** The name by which the Chief Council of the Jews was known, after the Macedonian ascendancy. It consisted of an equal number (twenty-four) of priests, scribes and elders, of which the High Priest was president. All members must be married, above thirty years of age, well instructed in the Law, and of good report among the people. This body constituted the Supreme Court and Administrative Council, taking cognizance of false doctrine and true teaching, as well as of breaches of the Law of Moses, and inflicting punishments. Under the Romans the power to inflict the death penalty was taken away (John 18:31; 19:7). Before this body both Jesus and the Apostles were brought.

XVI.

WEIGHTS AND MEASURES.

WEIGHTS.

	AVOIRDUPOIS.		TROY.		
	lbs.	oz. drs.	lbs.	oz.	pwt. grs.
A gerah	—	—	—	—	12
10 gerahs = 1 bekah	—	4.39	—	—	5 0
2 bekahs = 1 shekel	—	8.9	—	—	10 0
60 shekels = 1 maneh	2	0 14.628	2	6	0 0
50 manehs = 1 talent	102	13 11.423	125	0	0 0

MEASURES.

LONG MEASURE.

	ft.	in.
A digit, or finger (Jer. 52: 21)	—	0.912
4 digits = 1 palm (Exod. 25: 25)	—	3.648
3 palms = 1 span (Exod. 28: 16)	—	10.944
2 spans = 1 cubit (Gen. 6: 15)	1	9.833
4 cubits = 1 fathom (Acts 27: 28)	7	3.552
1.5 fathoms = 1 reed (Ezek. 40: 3-5.)	10	11.328
13.3 reeds = 1 line (Ezek. 40: 3)	145	11.04

LAND MEASURE.

	Eng. miles.	paces.	ft.
A cubit	—	—	1.824
400 cubits = 1 furlong (Luke 24: 13)	—	145	4.6
5 furlongs = 1 sabbath day's journey (John 11: 18; Acts 1: 12)	—	729	3.0
10 furlongs = 1 mille (Matt. 5: 41)	1	403	1.0
24 miles = 1 day's journey	33	172	4.0

LIQUID MEASURE.

	gals.	pts.
A caph	—	0.625
1.3 caph = 1 log (Lev. 14: 10)	—	0.833
4 logs = 1 cab	—	3.333
3 cabs = 1 hin (Exod. 30: 24)	1	2 1/2
2 hins = 1 seah	2	4
3 seahs = 1 bath, or ephah (1 Kings 7: 26; John 2: 6)	7	4.5
10 ephahs = 1 kor, or homer (Isa. 5: 10; Ezek. 45: 14)	75	5.25

DRY MEASURE.

	pecks.	gals.	pts.
A gachal	—	—	0.1416
20 gachals = 1 cab (2 Kings 6: 25; Rev. 6: 6)	—	—	2.8333
1.8 cabs = 1 omer (Exod. 16: 36)	—	—	5.1
3.3 omers = 1 seah (Matt. 13: 33)	1	0	1
3 seahs = 1 ephah (Ezek. 45: 11)	3	0	3
5 ephahs = 1 letech (Hosea 3: 2)	16	0	0
2 letechs = 1 kor, or homer (Numb. 11: 32; Hos. 3: 2)	32	0	0

TIME.

The Natural Day was from sun-rise to sun-set.
 The Natural Night was from sun-set to sun-rise.
 The Civil Day was from sun-set one evening to sun-set the next; for, "the Evening and the Morning were the first day."

NIGHT (Ancient).
 First Watch (Lam. 2:19) till midnight.
 Middle Watch (Judg. 7:19) till 3 a. m.
 Morning Watch (Exod. 14:24) till 6 a. m.

NIGHT (New Testament).
 First Watch, evening = 6 to 9 p. m.
 Second Watch, midnight = 9 to 12 p. m.
 Third Watch, cock-crow = 12 to 3 a. m.
 Fourth Watch, morning = 3 to 6 a. m.

DAY (Ancient).
 Morning till about 10 a. m.
 Heat of day till about 2 p. m.
 Cool of day till about 6 p. m.

DAY (New Testament).
 Third hour = 6 to 9 a. m.
 Sixth hour = 9 to 12 midday.
 Ninth hour = 12 to 3 p. m.
 Twelfth hour = 3 to 6 p. m.

JEWISH MONEY.

JEWISH.	UNITED STATES.
	\$ cts.
A gerah (Exod. 30:13)	= 0 2.73
10 gerahs = 1 bekah (Exod. 38:26)	= 0 27.37
2 bekahs = 1 shekel (Exod. 30:13; Isa. 7:23; Matt. 17:27)	= 0 54.74
50 shekels = 1 minah (Luke 19:13)	= 27 37.50
60 minahs = 1 talent	= 1642 50
A gold shekel	= 8 76
A talent of gold	= 26250 0

ROMAN MONEY.

ROMAN.	UNITED STATES.
	\$ cts.
A mite (Mark 12:42)	= 0 1.87
2 mites = 1 farthing (Mark 12:42)	= 0 3.75
4 farthings = 1 penny (Matt. 23:19)	= 0 15
100 pence = 1 pound (Matt. 18:24)	= 15 0

THE JEWISH YEAR.

Sacred Year.	Month of Civil Year.	Name.	No. of Days.	English Months.	Products.	Jewish Festival.
I.	VII.	Abib or Nisan. (Exod. 12:2; 13:4.)	30	March, April.	Barley ripe. Fig in blossom.	Passover. Unleavened Bread.
II.	VIII.	Jyar, or Zif.	29	April and May.	Barley harvest.	Pentecost.
III.	IX.	Sisan, or Sivan.	30	May and June.	Wheat harvest.	
IV.	X.	Thammuz.	29	June, July.	Early vintage.	Feast of Trumpets. Atonement. Feast of Tabernacles.
V.	XI.	Ab (Ezra 7:9).	30	July, August.	Ripe figs.	
VI.	XII.	Elul (Neh. 6:15).	29	August, Sept.	General vintage	
VII.	I.	Tisri (1 Kings 8:2).	30	Sept., Oct.	Ploughing and sowing.	Dedication.
VIII.	II.	Bul (1 Kings 6:38).	29	Oct., Nov.	Latter grapes.	
IX.	III.	Chisleu (Zech. 7:1).	30	Nov., Dec.	Snow.	Purim.
X.	IV.	Thebeth (Esth. 2:16)	29	Dec., Jan.	Grass after rain	
XI.	V.	Shebat (Zech. 1:7).	30	Jan., Feb.	Winter fig.	Purim.
XII.	VI.	Adar (Ezra 6:15).	29	Feb., March.	Almond blossom	
XIII.		Ve-Adar, Intercal'y				

N. B.—The SACRED year was reckoned from the moon after the vernal equinox. The CIVIL year began in September (the fruitless part of the year). The prophets speak of the "sacred" year; those engaged in secular pursuits, of the "civil" year. The year was divided into twelve lunar months, with a thirteenth, or intercalary month, every third year.

XVII.

LANDS OF THE BIBLE.

THE OLD TESTAMENT.

CLASSIFICATION.

THE LANDS OF THE BIBLE are not always easy to determine, since their boundaries and names varied in different periods of history; yet their location may be given and their natural limits generally known. They may be classified as follows: 1. Lands of the Mountains; 2. Lands of the Plain; 3. Lands of the Mediterranean.

I. LANDS OF THE MOUNTAINS.

1. **Armenia:** Known in the Scriptures as "Ararat, Minni and Ashchenaz" (Jer. 51:27). It was bounded on the north by the Caucasus Mountains; on the east by Media and the Caspian Sea; on the south by Media and Assyria, and on the west by the Euphrates. It was the source of four great rivers—the Araxes, Tigris, Euphrates and Acampsis; within its boundaries it is supposed the Garden of Eden was situated, and on one of its mountains the Ark rested.

2. **Media:** Its boundaries were the river Araxes and Caspian Sea on the north; the Great Salt Desert of Iram on the east; Persia on the south, and the Zagros Mountains on the west. B. C. 633 the Median kingdom was established, and soon became supreme over Assyria, Armenia and Persia, and formed the Medo-Persian empire, which succeeded the Babylonian, B. C. 536. After that date the history of Media is lost in that of Persia.

3. **Persia:** Originally a small province on the Persian Gulf, still known as *Fars*; but Persia proper included, besides the sandy plain on the Gulf, a mountainous plateau north of it, and was bounded by Media on the north; by Carmania on the east; by the Persian Gulf on the south, and by Elam on the west. The Persian empire rose to greatness at the fall of Babylon, B. C. 536; conquered and

ruled over all the lands from India to Ethiopia, and was by far the greatest of the Oriental monarchies. The capital was Susa, called in the Bible Shushan, The Palace (Esther 1:2), which was, however, not in Persia proper, but in Elam. Persia was subjected by Alexander the Great, B. C. 330.

II. LANDS OF THE PLAIN.

1. **Assyria.** The province now called *Kurdistan*, lying on the western slope of the Zagros mountains, and extending across the Tigris to the Sinjar hills and border of the Mesopotamian desert. The Assyrian kingdom began about B. C. 1273, in the time of the Judges; the earliest capital was Kileh Sherghat; afterwards the seat of government was removed to Nimrud, and finally to Nineveh, the centre of the great Assyrian Empire, which at one time embraced almost all the lands of the east.

2. **Elam:** The country southeast of Assyria and west of Persia proper, between the Zagros mountains and the Tigris river. Shushan, or Susa, the capital of the Persian Empire, lay within this province, and was the principal city.

3. **Mesopotamia.** The word means "between the rivers," and hence, in Scripture the name was frequently applied to all the plain between the Tigris and the Euphrates, including even Chaldea and a part of Assyria. A more frequent use of the name restricts it to the northwestern portion of the region between the rivers, above the place where they approach and separate again. Haran, the resting place of Abraham, and the native place of Rebekah, Rachel and Leah, was within its borders.

4. **Chaldea:** Also called Shinar and Babylonia. The name is generally applied to all the Mesopotamian plain south of Baghdad, though properly it belongs only to the southern portion. Within its borders was built the Tower of Babel, and founded the earliest empire in history, and in this province was the land of Ur, the native place of Abraham. The chief city was Babylon, which became the capital of the great Babylonian Empire, and the greatest city in the East.

5. **Arabia.** This country may be described in three parts. (1) *Arabia Proper*—The great peninsula, which consists of

high table lands running nearly parallel to the Red Sea, and on the east of it; (2) *Northern Arabia*—The great Desert, a high, undulating, parched plain, extending from the Euphrates to Syria; (3) *Western Arabia*—Including the peninsula of Sinai and the Desert of Petra.

III. LANDS OF THE MEDITERRANEAN.

1. **Egypt:** Called also in Scripture "Mizraim," "Rahab," and "the Land of Ham." It lies in the northeastern corner of Africa, and is bounded on the north by the Mediterranean; on the east by Palestine, the Arabian Desert and the Red Sea; on the south by Nubia, and on the west by the Great African Desert. Its great river is the Nile which has its sources in Central Africa, and flows northward into the Mediterranean. It was the seat of a great kingdom of long continuance; the land in which Israel was held in bondage, and intimately connected with many other events in Bible history.

2. **The Wilderness:** A part of Arabia, the region between Egypt and Edom, through which the Israelites passed on their journey to Canaan. Within its borders is Mount Sinai, where the Law was given, and many other places connected with the history of Israel.

3. **Edom:** The country between the Dead Sea on the north, the head of the Gulf of Akaba on the south, the Arabian Desert on the east, and the Sunken Ravine between the Red Sea and the Dead Sea on the west; called also in earlier times Mount Seir, and in later days Idumea.

4. **Moab:** The region north of Edom, on the eastern shore of the Dead Sea. At the time of its greatest prosperity it was divided into three sections. (1) The southern portion, south of the Arnon, was the *Field of Moab*; (2) The rolling country north of the Arnon, *The Land of Moab*; (3) The sunken portion about the Jordan, *The Plains of Moab*.

5. **Syria:** The territory bounded by the Amanus and Taurus ranges of mountains on the north; the Euphrates and the desert on the east; by Palestine on the south, and by the Mediterranean and Phoenicia on the west. Some times the name was used to embrace a much wider range of

country. In former times Damascus was its principal city, but later Antioch became more prominent, and was the Greek and Roman capital of the province.

6. *Phœnicia*: A narrow strip of territory between the Mediterranean and Mount Lebanon, north of Palestine, and south of the Orontes. The two great cities were Tyre and Sidon.

7. *Palestine*: The country south of Phœnicia, between the Mediterranean and the desert. The terms (1) Canaan, (2) Land of Promise, (3) Palestine and (4) the Holy Land are all applied to this territory and used with various meanings. The first is taken from the ancestor of its earliest inhabitants; the second refers to it as the land the children of Abraham were to receive for a possession; the third is modernized from the word "Philistines," a race inhabiting its southwestern portion; the fourth is the name applied to it as the land where the Savior lived and died. Palestine was differently divided at different periods of its history. (1) *Before the Conquest*—among various heathen tribes; (2) *Under Joshua and the Judges*—among the various tribes of Israel; (3) *Under David and Solomon*—it formed one united kingdom; (4) *After the Division*—into the kingdoms of Judah and Israel; (5) *In the Time of Christ*—Judea, Samaria, Galilee, Peræa and Decapolis.

The Kingdom of David and Solomon extended over the entire territory promised to Israel, the borders of which are mentioned in numbers 34: 2-12, and other adjacent lands.

XVIII.

LANDS OF THE BIBLE.

THE NEW TESTAMENT.

I. PROVINCES OF PALESTINE.

1. *Judæa*: Embracing the territory anciently belonging to Judah, Benjamin, Dan and Simeon, bounded on the north

by Samaria; on the east by the Dead Sea and the Jordan; on the south by the desert, and on the west by the Mediterranean. Chief cities, Jerusalem and Joppa.

2. **Samaria:** The central portion, between Judæa and Galilee west of the Jordan, nearly corresponding to the territory of Ephraim and Manasseh. Chief towns, Shechem, or Sychar, and Cæsarea.

3. **Galilee:** The northern province, extending from Samaria to Mount Lebanon, and from the Sea of Galilee and the Jordan to the Mediterranean and Phœnicia. Chief towns, Capernaum and Nazareth.

4. **Peræa:** Extending from the Jordan and the Dead Sea on the west to the Syrian desert on the east, and from the river Arnon on the south to the town of Pella on the north, nearly corresponding to the locations of the original territory of Reuben and Gad. Chief places, Bethsaida and Gadara.

5. **Decapolis:** The region north of Peræa and east of Galilee, containing the "Ten Gentile Cities," from which the province took its name.

II. PROVINCES ON THE BLACK SEA.

1. **Pontus:** The northeastern province. Some of its inhabitants were present in Jerusalem on the Day of Pentecost (Acts 2:9); Aquila, a helper of Paul, was a native of this region (Acts 18:2), and its first Christian Jews were among those addressed in Peter's first Epistle (1 Peter 1:1).

2. **Paphlagonia:** The province between Pontus and Galatia. It is not mentioned in the New Testament.

3. **Bithynia:** The northwestern province. Paul and his companions intended to visit it, but were hindered (Acts 16:7). Its Christians were also among those addressed by Peter (1 Peter 1:1).

III. PROVINCES ON THE ÆGEAN.

1. **Mysia:** Separated from Europe by the Hellespont and the Propontis. It contained Troas, on the ruins of ancient Troy.

2. **Lydia:** Once the centre of the great empire of Cræsus, south of Mysia. Its principal city was Ephesus, one of Paul's most important fields of labor (Acts 19:1).

3. **Caria**: The southwestern province, not named in the New Testament, though its cities Cnidus and Miletus are referred to (Acts 27:7; 20:15).

IV. PROVINCES ON THE MEDITERRANEAN.

1. **Lycia**: South of Mount Taurus, and opposite the island of Rhodes. Its two cities, Patara and Myra were visited by Paul (Acts 21:1; 27:5).

2. **Pamphylia**. A small province between Mount Taurus and the sea. Its capital, Perga, was the first city in Asia Minor, visited by Paul (Acts 13:13). He also preached in its seaport, Attalia, (Acts 14:24, 25).

3. **Celicia**. A long and narrow province also between Mount Taurus and the sea. Its capital, Tarsus, was one of the leading cities of the Roman Empire, and the birth place of Paul (Acts 6:9; 9:11).

V. PROVINCES IN THE INTERIOR.

1. **Galatia**. A land of uncertain and varying boundaries. It was twice visited by Paul, and its Christian population was addressed in the Epistle to the Galatians (Acts 16:6; 18:23; Gal. 1:2).

2. **Cappadocia**. A province on the southeast of Galatia. Some of its people were in Jerusalem at the Feast of Pentecost (Acts 2:9); and its churches were among those addressed by Peter (1 Peter 1:1).

3. **Lycaonia**: A district in southern Galatia. Its principal places were Iconium, Derbe and Lystra, in all of which Paul preached and suffered persecution.

4. **Pisidia**: A district north of the Taurus, between Lycaonia and Phrygia. Its principal city was Antioch, twice at least visited by Paul (Acts 13:14; 14:21).

5. **Phrygia**: A central province. Its three cities, Laodicea, Hirapolis and Colosse, are all named in Paul's Epistles.

VI. PROVINCES OF EUROPE.

1. **Achaia**: The Roman name for the land of Greece. It was visited by Paul, who preached the gospel in its most important cities.

2. **Macedonia**: The province north of Achaia. Philippi, one of its most important cities, was the first place in Europe in which the gospel was preached (Acts 16:12-40).

3. **Italy**: The peninsula between the Adriatic and Atlantic on which the great city of Rōme is situated.

VII. THE ISLES OF THE SEA.

1. **Cyprus**: An island in the Mediterranean, where Paul, Barnabas and Mark preached the gospel (Acts 13:4-13).

2. **Rhodes**: An island in the Mediterranean, at which Paul touched on the return voyage from his third missionary journey (Acts 21:1).

3. **Crete**: An island in the Mediterranean, visited by Paul, and where Titus was left in charge of the church (Acts 27:7, 8; Titus 1:5).

4. **Melita**: An island south of Sicily, where Paul was shipwrecked (Acts 28:1).

5. **Patmos**: An island in the Ægean Sea, off the coast of Asia Minor. It is about 20 miles in circumference, and is rocky and barren. It is noted as the place where John received the Revelation.

XIX.

MOUNTAINS OF THE BIBLE.

THE FAR EAST.

1. **Ararat**: In Armenia, west of the Caspian Sea. It is noted as being the resting place of the Ark (Gen. 8:4).

THE WILDERNESS.

2. **Horeb**: In the wilderness between the two arms of the Red Sea, where Moses saw the burning bush (Ex. 3:1, 2).

3. **Sinai**: In the peninsula between the two arms of the Red Sea, on whose summit the Law was given (Ex. 19:1-11).

4. **Hor**: In the wilderness, on the borders of Edom; on its summit Aaron died (Num. 20:28).

MOAB.

5. **Nebo**: In the valley of Moab, the range from whose summit (Pisgah) Moses saw the Promised Land (Deut. 34:1).

EDOM.

6. **Sier**: In Idumea, or Edom, taken by Esau from the Horites (Gen. 36:8).

PALESTINE.

7. **Gerizim**: In Samaria; from its top the blessings were pronounced on those who should keep the Law (Deut. 27:12). It was also the site of the Samaritan Temple (John 4:20).

8. **Ebal**: In Samaria, near Gerizim; from its sides the curses were pronounced (Deut. 27:13).

9. **Moriah**: In Judea, the scene of the sacrifice of Isaac, and the site of the Temple (Gen. 22:2; 2 Chron. 3:1).

10. **Gilead**: East of the Jordan; the scene of the covenant between Laban and Jacob (Gen. 31:48).

11. **Gilboa**: In Samaria; the scene of the death of Saul (1 Sam. 31:8).

12. **Bashan**: Part of Og's territory; famous for its oaks and wild cattle (Deut. 3:13).

13. **Carmel**: In Samaria; the scene of Elijah's sacrifice, and of the destruction of the prophets of Baal (1 Kings 18:19).

14. **Lebanon**: In the region north of Palestine; the source of the timber for Solomon's Temple (2 Chron. 2:8-10).

15. **Hermon**: On the northeastern border of Palestine; the site of Shunem, Endor and Nain, and probably of the Transfiguration; called also Sion (Deut. 4:48).

16. **Olives**: In Judea; the scene of David's flight from Absalom (2 Sam. 15:30); of Christ's weeping over Jerusalem (Matt. 23:37), and of his ascension to heaven (Luke 24:50-52).

17. **Tabor**: In Galilee; the scene of Barak's Camp (Judges 4:14), and possibly of the Transfiguration (Mark 9:2).

18. **Zion**: The stronghold of the Jebusites; the site of David's palace, and of the Tabernacle (2 Sam. 5:7; 6:16, 17).

XX.

LOWLANDS OF THE BIBLE.

I. PLAINS.

1. **The Plain of Shinar:** Between the Euphrates and the Tigris, known also as "Chaldea" and "Babylonia." On it the Tower of Babel was built (Gen. 11 : 1-4).

2. **The Plain of Jordan:** About the Dead Sea; the site of the cities of Sodom, Gomorrah and Zoar, where Lot pitched his tent (Gen. 13 : 10, 11).

3. **Plains of Mamre:** In Palestine; one of the dwelling-places of Abraham, where, under an oak-tree, he received a visit from the angels (Gen. 18 : 1, 2).

4. **Plains of Moab:** About the Dead Sea, east of the Jordan, where Israel was encamped at the death of Moses (Deut. 34 : 1-6).

5. **Plains of Jericho:** In the valley of the Jordan, where the Chaldees captured the King of Israel (2 Kings 25 : 5).

6. **Plain of Dura:** Near Babylon, in which Nebuchadnezzar set up his golden image (Dan. 3 : 1).

II. VALLEYS.

1. **Vale of Siddim:** Somewhere near the Dead Sea, where the confederate kings were defeated (Gen. 14 : 8).

2. **Vale of Hebron:** In Judea, south of Jerusalem, where Jacob lived, and where he sent Joseph on a mission to his brethren (Gen. 37 : 14).

3. **Vale of Shechem:** The valley between the two mountains Ebal and Gerizim, in Samaria.

4. **Valley of Shaveh:** An unknown place, where the king of Sodom met Abraham when he was returning from the battle with Chedorlaomer (Gen. 14 : 17).

5. **Valley of Eshcol:** In the neighborhood of Hebron, explored by the spies sent out by Moses (Num. 32 : 9).

6. **Valley of Achor:** In the territory of the Tribe of Judah; the spot where Achan, "the troubler of Israel," was stoned (Joshua 7 : 24-26).

7. **Valley of Ajalon:** In the territory of the Tribe of Dan, where the "moon stood still" at Joshua's command (Joshua 10: 12).

8. **Valley of Serek:** Near Gaza, where Delilah lived (Judges 16: 4).

9. **Valley of Elah:** In the territory of the Tribe of Judah, where David slew the giant Goliath (1 Sam. 21: 9).

10. **Valley of Rephaim:** Not far from Bethlehem, where David won victories over the Philistines (2 Sam. 5: 18).

11. **Valley of Baca:** In the vicinity of Jerusalem, used figuratively by the Psalmist (Psalm 84: 6).

12. **Valley of Hinnom:** A narrow ravine near Jerusalem, where Ahaz and Manasseh made their children "pass through the fire" (2 Kings 16: 3; 2 Chron. 28: 3; 33: 6).

13. **Valley of Jehoshaphat:** The ravine which separates Jerusalem from the Mount of Olives (Joel 3: 2).

XXI.

BIBLE BODIES OF WATER.

SEAS.

1. **The Caspian Sea:** The largest body of water on the Globe entirely surrounded by land. It lies on the border between Europe and Asia. It is not named in the Bible, but some of the Lands of the Old Testament border on it.

2. **The Mediterranean:** "The Great Sea toward the going down of the sun" (Joshua 1: 4), lies between Europe and Africa, and west of Asia. It is frequently mentioned in the Bible as "the Great Sea."

3. **The Red Sea:** In the northern part of Africa. At the northern end it separates into two parts—the Gulf of Suez and the Gulf of Akaba, the former of which was the part of the Red Sea crossed by the Israelites, and in which the hosts of Pharaoh were drowned. Between the two gulfs is the Peninsula of Sinai.

4. **Ægean Sea:** That part of the Mediterranean between Asia Minor and Greece. It is not mentioned by this name in the Bible. On it some of Paul's sea voyages were made.

5. **Euxine Sea:** Also called "Pontus Euxinus," and now usually known as "the Black Sea." It lies north of Asia Minor. It is not mentioned in the Bible.

6. **Adria:** The western part of the Mediterranean, between Sicily and Southern Italy and Greece. Across it Paul's voyage to Rome was made (Acts 27:27).

GULF.

The Persian Gulf: The outlet of the great rivers of Old Testament history, between Persia and Arabia. It is not mentioned in the Bible.

LAKES.

1. **Merom:** Now called "Huleh;" a triangular sheet of water three miles across, in northern Galilee, through which the Jordan runs. Joshua here won a victory over the northern chiefs during the conquest of Canaan (Joshua 11:5-7).

2. **Sea of Galilee:** Called also "Chinnereth" (Num. 24:11); "Chinneroth" (Joshua 11:2); "Gennesaret" (Luke 5:1), and "Tiberias" (John 6:1). It is a body of fresh water, east of the province of Galilee, about six miles wide and thirteen miles long, through which the Jordan runs. Many important events in the life of Christ occurred on its shores.

3. **The Dead Sea:** Called in the Bible by various names—"Salt Sea" (Gen. 14:3); "Sea of the Plain" (Deut. 4:49); "East Sea" (Joel 2:20); "The Sea" (Ezek. 47:8), lying east of the central portion of Judea. Its dimensions are about ten and one-half miles by forty-six. On its shores the cities of Sodom and Gomorrah were located. It receives the waters of the Jordan, but has no visible outlet. Its waters are very salty, and its shores in places desolate.

POOLS.

1. **Upper Gihon:** A reservoir enclosed in stone walls, 316 feet long, 218 feet wide, and twenty feet deep, located about 2000 feet west of the Jaffa Gate at Jerusalem. It was one

of the ancient water supplies of Jerusalem (2 Kings 18 : 17; Isaiah 7 : 3).

2. **Lower Gihon** : In the valley of Hinnom at Jerusalem, about 75 feet long by fifty feet wide, enclosed by a wall of masonry built on the solid rock of the valley. This place is supposed to be where Solomon was crowned king (1 Kings 1 : 38).

3. **Pool of Siloam** : In the valley of the Kedron, fifty-two feet long by eighteen feet wide. This is the pool to which Jesus sent the blind man to wash and receive sight (John 9 : 7).

4. **The Spring Enrogel** : Called also "the Fountain of the Virgin;" in the Kedron valley opposite the stone Zohemoth (1 Kings 1 : 9). Its action is intermittent, rising and falling suddenly, sometimes oftener than once a day. From this fact some have thought it to be the Pool of Bethesda (John 5 : 2-9).

5. **Pool of Bethesda** : Most explorers believe this pool to be the one now known as "Kirket Israel," between the gate of St. Stephen and the wall of the Temple Enclosure. It is 300 feet long by 120 wide, and eighty feet deep.

6. **Pool of Hezekiah** : It is within the walls of Jerusalem; it is 240 feet long and 144 feet wide, and its waters are derived from the Upper Gihon by means of an aqueduct (2 Kings 20 : 20).

XXII.

STREAMS OF THE BIBLE.

I. RIVERS.

1. **Euphrates** : In Mesopotamia, emptying into the Persian Gulf. It was one of the rivers of Eden (Gen. 2 : 14); the river on which Babylon was built; called also "The Flood" (Joshua 24 : 2), and the eastern boundary of the Promised Land (Gen. 15 : 18).

2. **Gihon** : One of the rivers of Eden (Gen. 2 : 13). It has not been satisfactorily identified with any known stream.

3. **Hiddekel**: One of the rivers of Eden (Gen. 2:14), now known as the Tigris. It rises in Assyria and empties into the Persian Gulf.

4. **Pison**: One of the rivers of Eden (Gen. 2:11). It has not been identified with any known river.

5. **Nile**: The great river of Egypt, emptying into the Mediterranean. On its banks many interesting events occurred connected with the history of Moses.

6. **Araxes**: Not named in the Bible, but important as a boundary; rises in the Ararat range, and flows eastward into the Caspian Sea.

7. **River of Egypt**: On the borders of Egypt, the southern boundary of the Promised Land (Num. 23:5).

8. **Jordan**: Eastern boundary of Palestine; the river crossed by the Israelites to enter Canaan (Joshua 1:11); the scene of Naaman's cleansing (2 Kings 5:14), and of other important events in Old Testament history, and the river in which Jesus was baptized (Matt. 3:13-17).

9. **Kanah**: In Palestine; the border of the inheritance of Ephraim and Manasseh (Joshua 16:8).

10. **Abana**: At Damascus in Syria, commended by Naaman as superior to all the waters of Israel (2 Kings 5:12).

11. **Pharpar**: At Damascus in Syria, associated with Abana in Naaman's commendation (2 Kings 5:12).

12. **Habor**: In Chaldea, the scene of the captivity of Reuben, Gad, Manasseh and other Tribes of Israel (2 Kings 17:6).

13. **Chebar**: In Chaldea, the scene of Ezekiel's vision (Ezek. 1:1-3).

II. BROOKS.

1. **Jabbok**: Boundary between Ammon and Moab, and the scene of Jacob's wrestling with the angel (Gen. 32:22).

2. **Zared**: Boundary between Edom and Moab, and emptying into the Dead Sea at the southern extremity (Num. 21:12).

3. **Arnon**: The boundary of Moab and the Amorites, and the scene of the slaughter by Israel in their passage through the wilderness (Num. 21:13-15).

4. **Cherith**: In the plains of Jericho, where Elijah was fed by ravens (1 Kings 17:5).

5. **Kishon**: In Samaria, the scene of the defeat of Sisera (Joshua 4:7), and the slaughter of the prophets of Baal (1 Kings 18:40).

6. **Kedron**: In Judea, crossed by Jesus on his way to Gethsemane (John 18:1).

7. **Ænon**: Now called "Farah," in Samaria, flowing eastward into the Jordan, where John baptized (John 3:23).

XXIII.

CITIES AND TOWNS OF THE BIBLE.

THE OLD TESTAMENT.

I. IN THE FAR EAST.

1. **Babylon**: On the Euphrates, in Chaldea; the site of the Tower of Babel, and the seat of the great Babylonian Empire (Gen. 10:6-10).

2. **Haran**: A place in Mesopotamia, whither Abraham migrated from Ur of the Chaldees (Gen. 12:4).

3. **Nineveh**: In Assyria, the capital and chief city of that great empire, to which place Jonah was sent on a mission (Jonah 1:2).

4. **Shushan**: Called also "Susa;" in ancient Elam, and the capital of the Persian Empire (Neh. 1:1).

II. IN EGYPT.

1. **Memphis**: On the Nile; the capital of Egypt in the days of the bondage of Israel. It is often mentioned in the prophecies, under this and other names (Hosea 9:6).

2. **Thebes**: A chief city of ancient Egypt, long the capital of the upper country. In the Scripture it is usually called "No" (Jer. 46:25).

3. **Rameses**: A city and district where Joseph's father and brethren received a possession (Gen. 47:11); also one of the store-cities built by the Israelites for Pharaoh (Ex. 1:11).

4. **Pithom**: One of the treasure cities of Egypt (Ex. 1 : 11).
5. **Etham**: On the borders of Egypt; one of the early resting places of Israel (Ex. 13 : 20).
6. **Migdol**: Not far from Rameses, mentioned in connection with the departure of Israel from Egypt (Ex. 14 : 2)
7. **Pihahiroth**: The third encampment of Israel, not far from the sea (Ex. 14 : 2).

III. IN SYRIA.

1. **Damascus**: A very ancient and noted city, founded by a grandson of Shem, on the Abana and Pharpar rivers. It was the capital of the Kingdom of Syria, and was called by the prophet "its head" (Isa. 7 : 8).

2. **Tyre**: On the Mediterranean, in the district of Phoenicia. The Israelites were unable to take it (Judges 1 : 31); David and Solomon made peace with Hiram, its king (2 Sam. 5 : 11; 1 Kings 5 : 1); the prophets described its prosperity and predicted its overthrow (Ezek. 26 : 7; 27).

3. **Zidon**: Called also "Sidon;" north of Tyre, on the Mediterranean. It was famous in the time of the conquest (Joshua 19 : 28).

4. **Hamath**: On the Orontes, in upper Syria, a boundary of the promised possessions (Num. 24 : 8).

IV. PALESTINE.

1. **Ai**: A place in the mountains above Jericho, where Israel met with a defeat (Joshua 7 : 2-5).

2. **Beer-sheba**: In the southern part of the land; a dwelling place of Abraham (Gen. 21 : 33).

3. **Bethel**: A very ancient place, midway between Shechem and Hebron. Here Jacob saw his vision of the ladder (Gen. 28 : 19).

4. **Bethlehem**: A place six miles from Jerusalem, the birth-place of David (1 Sam. 17 : 12).

5. **Dothan**: A place in the vicinity of Shechem, where Joseph was cast into the pit, and afterwards sold (Gen. 37 : 16, 28); it was also the residence of Elisha (2 Kings 6 : 13).

6. **Gaza**: One of the five chief cities of the Philistines, whose gates Samson carried away (Judges 16 : 1-3).

7. **Gilgal**: The site of the first camp of Israel after crossing the Jordan, and the headquarters during the conquest (Joshua 4: 19, 20).

8. **Gibeah**: A place about three miles from Jerusalem, the home and capital of King Saul (1 Sam. 10: 26).

9. **Hebron**: An ancient place, about eleven miles south of Jerusalem, connected with many important events in the times of the patriarchs, the judges and the kings.

10. **Jericho**: In the valley of the Jordan; the first place captured by Joshua (Joshua 6), and connected with many other important events in Bible history.

11. **Jerusalem**: The ancient Salem of Melchizedek (Gen. 14: 18), captured by David and made his capital (2 Sam. 5: 6, 7).

12. **Joppa**: On the Mediterranean; the port of Jerusalem to which the material for Solomon's Temple was sent (2 Chron. 2: 16).

13. **Shechem**: A place in the valley between Ebal and Gerizim, where Abraham built an altar (Gen. 12: 6).

14. **Shiloh**: Not far from Bethel, on the way to Shechem. The Tabernacle was long pitched at this place (1 Sam. 1: 24).

15. **Samaria**: On the hill, six miles from Shechem; the capital of the Kingdom of Israel (1 Kings 16: 24).

16. **Ramah**: A village four miles from Jerusalem; the birthplace and residence of the prophet Samuel (1 Sam. 7: 17).

17. **Shunem**: A village five miles south of Mount Tabor where Elisha brought back a dead child to life (2 Kings 4: 8-37).

18. **Zarephath**: In the vicinity of Zidon, the place of Elijah's residence during the latter period of the famine, and the scene of two miracles (1 Kings 17: 9-24).

XXIV.

CITIES AND TOWNS OF THE BIBLE.

THE NEW TESTAMENT.

I. IN JUDÆA.

1. **Azotus**: Near the Mediterranean; the ancient Ashdod, visited by Philip (Acts 8:40).
2. **Bethlehem**: Six miles south of Jerusalem; the birthplace of Jesus (Matt. 2:1).
3. **Bethany**: Near Jerusalem, on a slope of the Mount of Olives; the home of Mary, Martha and Lazarus (John 12:1).
4. **Gaza**: Near the Mediterranean, to which a road led from Jerusalem (Acts 8:26).
5. **Emmaus**: Four miles south of Jerusalem; the place to which the two disciples were walking when joined by Jesus (Luke 24:13).
6. **Joppa**: On the Mediterranean; the port of Jerusalem where Peter saw a vision (Acts 11:5).
7. **Jericho**: In the valley of the Jordan, where Jesus restored sight to Bartimæus (Mark 10:46).
8. **Jerusalem**: The Holy City where all the great feasts were held (Luke 2:41).

II. IN SAMARIA.

1. **Antipatris**: East of Shechem; the place to which the guard conveyed Paul by night (Acts 23:31).
2. **Cæsarea**: On the Mediterranean, where Paul made his defence before Agrippa (Acts 25).
3. **Sychar**: In the valley between Ebal and Gerizim; the site of Jacob's well (John 4:5, 6).

III. IN GALILEE.

1. **Bethsaida**: A village on the Sea of Galilee; the native place of Peter, Andrew and Philip (John 1:44).
2. **Caná**: A village four or five miles northeast of Nazareth, where Jesus performed his first miracle (John 2:11).

3. **Capernaum**: A city on the northwestern shore of the Sea of Galilee, where Jesus lived, and performed many miracles (Matt. 4 : 13).
4. **Chorazin**: A city on the northern shore of the Sea of Galilee, against which Jesus pronounced woes (Matt. 11 : 21).
5. **Magdala**: A village on the western shore of the Sea of Galilee, visited by Jesus (Matt. 15 : 39).
6. **Nazareth**: A town among the hills, about midway between the Sea of Galilee and the Mediterranean; celebrated as the place where Jesus was brought up (Luke 4 : 16).
7. **Nain**: A village on a hill southeast of Nazareth, where Jesus raised to life the widow's son (Luke 7 : 12).
8. **Ptolemais**: On the Mediterranean, north of Mount Carmel, where Paul landed on his way to Jerusalem (Acts 21 : 7).
9. **Tiberias**: A city on the western shore of the Sea of Galilee, visited by Jesus (John 6 : 1).

IV. IN PERÆA.

1. **Bethabara**: A place east of the Jordan, nearly opposite Jericho, where John baptized (John 1 : 28).
2. **Machærus**: East of the Dead Sea; the place where John the Baptist was imprisoned and beheaded. Not named in the Bible.

V. DECAPOLIS.

1. **Bethsaida**: On the northeastern shore of the Sea of Galilee; the place where Jesus fed the five thousand (Luke 9 : 10-17).
2. **Gadara**. A city south of the Sea of Galilee, which gave its name to the district—"the country of the Gadarenes" (Mark 5 : 1).
3. **Gergesa**: A little village east of the Sea of Galilee; the place near which the demoniacs were cured, and the swine drowned (Matt. 8 : 28-34).

VI. IN PHŒNICIA.

1. **Tyre**: The celebrated commercial city of antiquity, on the Mediterranean; on "the coasts" of which Jesus cured the daughter of the Syro-Phœnician woman (Matt. 15 : 21-28).
2. **Sidon**: A city on the Mediterranean, about twenty miles north of Tyre in a region once visited by Jesus (Mark 7 : 24).

VII. IN SYRIA.

1. **Damascus**: On a fertile plain, watered by the Abana and Pharpar, east of the Anti-Libanus mountains; the place of the Apostle Paul's conversion (Acts 9: 1-25).
2. **Antioch**: On the river Orontes, seventeen miles from the Mediterranean, between the Taurus and Lebanon ranges of mountains; the seat of the first missionary church (Acts 11: 19-30).

VIII. IN ASIA MINOR.

1. **Antioch**: A city in Pisidia, east of Ephesus, visited by Paul and Barnabas (Acts 13: 14).
2. **Ephesus**: A celebrated city one mile from the Ægean Sea, where Paul preached for a long time (Acts 19), and one of the seven churches of Asia (Rev. 2: 1).
3. **Derbe**: A town in Lycaonia, visited by Paul and Barnabas (Acts 16: 1).
4. **Iconium**: Sixty miles east of Antioch, where Paul and Barnabas preached (Acts 14: 1-5).
5. **Lystra**: Not far from Derbe, also visited by Paul and Barnabas; the home of Timothy (Acts 16: 1), and where the two missionaries were thought to be gods (Acts 14: 8-12).
6. **Laodicea**: The capital of Phrygia, and the seat of one of the churches to which a message was sent by John (Rev. 3: 14).
7. **Miletus**: The port of Ephesus where Paul delivered a farewell address (Acts 20: 17-38).
8. **Myra**: An important town of Lycia, where Paul changed ships on his journey to Rome (Acts 27: 5).
9. **Patara**: A sea-port of Lycia, where Paul took ship for Phœnicia (Acts 21: 1, 2).
10. **Pergamos**: A city of Mysia; the site of one of the seven churches of Asia (Rev. 2: 12).
11. **Perga**: A city of Pamphylia, visited by Paul and Barnabas, and where Mark left them (Acts 13: 13).
12. **Philadelphia**: A town on the borders of Lydia; the seat of one of the seven churches of Asia (Rev. 3: 7).
13. **Smyrna**: On the Ægean Sea, forty miles north of Ephesus; the seat of one of the seven churches of Asia (Rev. 2: 8).

14. **Sardis**: An important city in Lydia; the seat of one of the seven churches of Asia (Rev. 3 : 1).

15. **Troas**: The ancient Troy, on the Ægean Sea, where Paul in a vision received the call to Macedonia (Acts 16 : 8-10).

16. **Tarsus**: A city of Cilicia; the birthplace of the Apostle Paul (Acts 9 : 11).

17. **Thyatira**: A city of Lydia, and the seat of one of the seven churches of Asia (Rev. 2 : 18).

IX. IN MACEDONIA.

1. **Amphipolis**: Thirty-three miles from Philippi, and three miles from the Ægean Sea, visited by Paul (Acts 17 : 1).

2. **Apollonia**: A city thirty miles from Amphipolis, where Paul remained one day (Acts 17 : 1).

3. **Berea**: A small city on the eastern side of Mount Olympus, where Paul preached, and where the people examined the Scriptures to see if his preaching was true (Acts 17 : 10-13).

4. **Philippi**: A flourishing city nine miles from the Ægean Sea, celebrated as the first foothold of the gospel in Europe (Acts 16 : 12-40).

5. **Thessalonica**: At the head of the Thermaic Gulf; an important commercial centre, and the scene of Paul's labor (Acts 17 : 1-9).

X. IN ACHAIA.

1. **Athens**: One of the most celebrated cities of the World, situated five miles northeast of the Saronic Gulf, a part of the Ægean Sea. It was the seat of Grecian learning, and the place where Paul delivered one of his most famous discourses (Acts 17 : 15-34).

2. **Corinth**: An important city forty miles west of Athens, where Paul preached, and the seat of one of the leading churches (Acts 18 : 1-18).

XI. IN THE ISLES OF THE SEA.

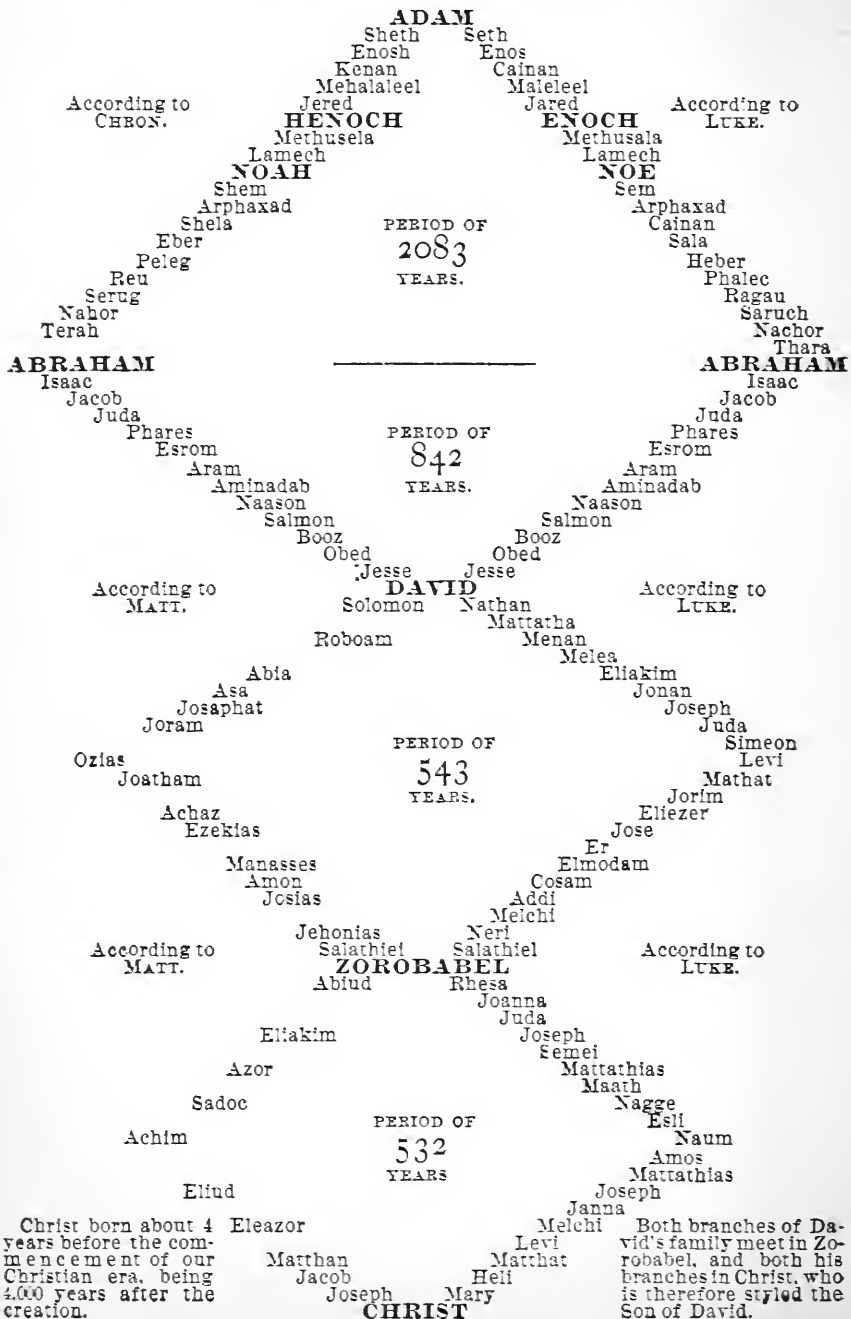
1. **Fair Haven**: A harbor in the island of Crete; a place where the ship on which Paul was sailing anchored (Acts 27 : 8)

2. **Mitylene**: On the island of Lesbos, in the Ægean Sea, where Paul's ship anchored for a night (Acts 20:14).
3. **Paphos**: On the western shore of Cyprus; visited by Paul and Barnabas (Acts 13:6).
4. **Salamis**: On the eastern shore of Cyprus; visited by Paul and Barnabas (Acts 13:5).
5. **Syracuse**: A celebrated city on the eastern shore of Sicily, where Paul stopped on his journey to Rome (Acts 28:12).

XII. ITALY.

1. **Rhegium**: A city on the southern extremity of Italy, where the ship in which Paul was journeying touched (Acts 28:13).
2. **Puteoli**: The leading port of Italy, where Paul disembarked (Acts 28:13).
3. **Appii Forum**: A village on the Appian Way, forty-three miles from Rome, where Christians met Paul (Acts 28:15).
4. **Three Taverns**: A place eleven miles from Rome, where another band of Christians met Paul (Acts 28:15).
5. **Rome**: The great city of Italy, the capital of the Roman Empire, where Paul was taken for trial before Cæsar (Acts 28:16), and where he was afterwards put to death.

DESCENT OF CHRIST.



PART II.
THE NEW TESTAMENT.
(203)

CHRONOLOGY OF THE NEW TESTAMENT.

EVENTS.	B. C.	EVENTS.	A. D.	
Birth of John the Baptist.	5	His 1st Missionary Journey Begun.	48	
Birth of Jesus.	5	Council at Jerusalem.	50	
Flight into Egypt.	4	Paul's 2nd Miss'y Journey Begun.	51	
Return to Nazareth.	4	Writing of I. Thessalonians.	52	
	A. D.	Writing of II. Thessalonians.	53	
Disputing with the Doctors.	8	Third Miss'y Journey Begun.	54	
Beginning of John's Ministry.	26	Writing of I. Corinthians.	57	
Baptism of Jesus.	27	Writing of Galatians.	57	
Beginning of His Work.	27	Writing of II. Corinthians.	58	
Cleansing the Temple.	27	Writing of Romans.	58	
Imprisonment of John.	28	Writing of Luke's Gospel.	58	
Sermon on the Mount.	28	Paul's Arrest at Jerusalem.	58	
The Twelve Chosen.	28	Paul at Cæsarea.	59	
Raising of the Widow's Son.	28	Paul Starts for Rome.	60	
John's Inquiry.	28	Paul Reaches Rome.	61	
Stilling the Storm.	28	Paul's Imprisonment at Rome.	62	
Raising of Jairus' Daughter.	28	Paul writes {	Ephesians.	62
Death of John the Baptist.	28		Philippians.	62
Feeding the Multitudes.	29		Colossians.	62
The Transfiguration.	29		Philemon.	62
Final Departure from Galilee.	30	James Writes his Epistle.	62	
Rejection at Samaria.	30	I. Peter Written.	63	
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Mission of the Seventy.	30	Paul is Acquitted.	63	
The Feast at Bethany.	30	He Visits Various Places.	63	
The Last Supper.	30	Paul Writes {	Hebrews.	63
The Betrayal.	30		I. Timothy.	63
The Crucifixion.	30		Titus.	63
The Resurrection.	30	Writing of Mark's Gospel.	64	
The Ascension.	30	II. Peter Written.	65	
Descent of the Holy Spirit.	30	Paul's 2d Imprisonment at Rome.	65	
Setting Up of the Church.	30	II. Timothy Written.	66	
First Persecutions.	35	Martyrdom of Paul.	66	
Philip at Samaria.	35	Destruction of Jerusalem.	71	
Conversion of Saul.	36	Jude's Epistle Written.	75	
First Gentile Converted.	40	Writing of John's Gospel.	85	
Founding of Church at Antioch.	43	Writing of John's Three Epistles.	90	
Writing of Matthew's Gospel.	43	John's Visions at Patmos.	96	
James Killed by Herod.	45	Revelations Written.	97	
Paul's Call.	47	Death of John.	100	

II. THE NEW TESTAMENT.

I.

THE NEW TESTAMENT.

GENERAL OUTLINE.

I. **THE TITLE.**—The **New Testament** is the name given to the Sacred Scriptures of the Christian Dispensation, in which is recorded **The New Covenant**, made between God and man, by which **All Mankind** are offered these privileges: 1. **Adoption** to be the Children of God; 2. **Incorporation** into the Church of Christ; 3. **Inheritance** in the Kingdom of Heaven.

II. **THE AUTHORS.**—The New Testament contains twenty-seven books, the productions of **Eight Authors**, six of whom were apostles, and two missionary evangelists.

III. **THE TIME.**—The various books composing the volume were written at different periods between the years **A. D. 40** and **A. D. 96**. Their history covers a period of about **One Hundred Years**; their teaching is adapted to **All Time**, while their prophecies reach **Into Eternity**.

IV. **THE SOURCE.**—The sources of information concerning the things recorded and taught were three-fold:

1. **Personal Knowledge** of the authors, most of whom were the attendants and apostles of Christ.

2. **Testimony** of others who were witnesses of the facts and incidents related.

3. **Direct Inspiration** of the Holy Spirit, which was given to the apostles to guide them into all truth.

V. **THE DIVISIONS.**—The Books of the New Testament may be arranged, according to their subject-matter, into **Four Departments**:

1. **The Biographical:** Consisting of the Four Gospels, or Narratives of the Life of Christ, by Matthew, Mark, Luke and John.

2. **The Historical:** The Acts of the Apostles, containing a condensed account of the setting up of the Church and the spread of the Gospel under the personal ministry of the apostles.

3. **The Didactical:** Embracing the Epistles, or Letters, written by the apostles, to various churches and individuals.

4. **The Prophetical:** Consisting of the Book of Revelation, by John, the beloved disciple, and last of the apostles.

VI. **THE GENUINENESS.**—That the various books composing The New Testament are Genuine, that is, that they were the works of the persons to whom they are attributed, we prove by the following:

1. **The Testimony** of the early Christian writers, such as Eusebius, in the fourth century; Origen in the third, and Clement, Tertullian and Irenæus, in the second, all of whom give partial or complete catalogues of the books as we now have them, quote from them and assign them to the authors whose names they still bear.

2. **The Absence** in the works of their earliest opponents, both Jewish and Pagan, of any satisfactory evidence that the books were considered spurious.

VII. **THE AUTHENTICITY.**—The following propositions prove that the New Testament Scriptures are Authentic, that is, that they are true in matter of fact and teaching:

1. **The Language and Style** in which they are written show them to have been the productions of the times to which they relate.

2. **The Geography and Topography** of the lands described are true to nature, as we find them to-day.

3. **The Statements** in them concerning rulers, governments, laws and customs, agree with the most reliable histories of the times.

4. **The Simplicity and Naturalness** of the historical statements demonstrate their truthfulness.

5. **The Consistency** of each book with itself, and one with another, shows the trust-worthiness of all.

6. The Adaptability of the teachings to all times and circumstances establishes their claim to divine origin.

7. The Fulfillment of many prophetic passages shows divine guidance in their utterance.

TEST QUESTIONS.

I.

What is the name given to the Christian Scriptures? Why so called? What is recorded in it? Who are the parties to the covenant?

II.

How many books in the New Testament? By how many different authors? How many were apostles? Who were the others?

III.

Between what dates were the books written? How many years does the history cover? What is the scope of the teachings? Of the prophecy?

IV.

Mention the three sources of in-

formation concerning the things recorded.

V.

Into how many departments is the New Testament divided? Name them. Mention the authors of the Biographical Books. Of the Historical Book. The Didactical. The Prophetical.

VI.

What is meant by "genuineness?" Give the two proofs of the genuineness of the New Testament.

VII.

What is meant by "authenticity?" Give the seven propositions submitted in proof of the authenticity of the New Testament.

SEED THOUGHTS.

1. God has made provision for the final holiness and happiness of all who will comply with the conditions of the New Covenant.

2. The New Testament is varied in its contents; the work of different authors, yet one harmonious whole.

3. The writing of the New Testament was the work of a single age, but is adapted to all times.

4. The writers testified to the things they had seen and heard, and made known the truths revealed to them by the Holy Spirit.

5. The New Testament is a book of order and system, and in studying it we must take into account its natural divisions.

6. God raised up witnesses to testify to the truthfulness of his servants.

7. The New Testament is a living witness of its own truthfulness, its influence in the world testifying to its divine character.

II.

THE NEW TESTAMENT.

HISTORICAL OUTLINE.

THE NEW TESTAMENT, historically, may be divided into **Nine Periods**, eight of which pertain to **Time**, and one to **Eternity**.

I. FIRST PERIOD.—The first period begins with the prediction of the birth of John the Baptist, and ends with the beginning of his public ministry, covering a period of about **Thirty-two Years**.

1. Persons: The principal persons of this period are, 1. The Angels; 2. Zacharias; 3. Elizabeth; 4. Mary; 5. Joseph; 6. The Shepherds; 7. The Magi; 8. Herod; 9. Jesus; 10. Simeon; 11. Anna; 12. The Doctors.

2. Places: The principal places are, 1. Jerusalem; 2. Nazareth; 3. Hebron; 4. Bethlehem; 5. The East; 6. Egypt.

3. Events: The chief events are, 1. The annunciation by the angels; 2. The birth of John the Baptist; 3. The birth of Jesus; 4. The adoration of the shepherds; 5. Presentation of Jesus in the Temple; 6. Visit of the Magi; 7. The flight to Egypt; 8. Massacre at Bethlehem; 9. Return to Nazareth; 10. Disputing with the doctors in the Temple; 11. Childhood and early manhood of Jesus.

II. SECOND PERIOD.—The second period begins with the opening of the ministry of John the Baptist, and ends with his introduction of Jesus as the Lamb of God, covering about **Six Months**.

1. Persons: 1. John the Baptist; 2. The People of Judea and Jerusalem; 3. Pharisees and Sadducees; 4. Jesus; 5. The Holy Spirit; 6. The Devil; 7. Disciples.

2. Places: 1. Wilderness of Judea; 2. Jerusalem; 3. Bethabara on the Jordan.

3. Events: 1. The preaching of John; 2. Baptism of the people; 3. Rebuke of the Pharisees and Sadducees; 4. Baptism of Jesus; 5. Descent of the Holy Spirit; 6. The Father's testimony; 7. Temptation by Satan; 8. Introduction of Jesus by John.

III. THIRD PERIOD.—The third period begins with the beginning of the ministry of Jesus, and ends with his crucifixion, covering about **Three and One-half Years**.

1. **Persons:** 1. Jesus; 2. John the Baptist; 3. The Disciples; 4. The Multitudes, Friends and Foes; 5. Jewish Rulers; 6. Demons; 7. Roman Authorities; 8. Roman Soldiers; 9. Angels; 10. The Heavenly Father.

2. **Places:** Various cities, towns, villages and country districts, in Judea, Samaria and Galilee.

3. **Events:** 1. Preaching of Jesus; 2. Calling of disciples; 3. His miracles; 4. His teachings; 5. Preaching and miracles of the disciples; 6. Prayers of Jesus; 7. Glory of Jesus; 8. His betrayal; 9. Trial; 10. Crucifixion; 11. Death.

IV. FOURTH PERIOD.—The fourth period begins with the death of Christ, and ends with his resurrection, embracing **Three Days**.

1. **Persons:** 1. Jesus; 2. Soldiers; 3. Pilate; 4. Joseph of Arimathæa; 5. Nicodemus; 6. Jewish Rulers; 7. Roman Guard.

2. **Places:** 1. Jerusalem; 2. Golgotha; 3. The Garden; 4. The Unseen World.

3. **Events:** 1. Rending of the veil of the Temple; 2. Testimony of the centurion; 3. Piercing of Jesus; 4. The burial; 5. The placing of the guard.

V. FIFTH PERIOD.—The fifth period begins with the resurrection of Christ, and ends with his ascension, covering a period of **Forty Days**.

1. **Persons:** 1. Jesus; 2. The Angels; 3. The Women; 4. The Guards; 5. Rulers; 6. Disciples.

2. **Places:** Various places in Judea and Galilee.

3. **Events:** 1. Rolling of the stone from the sepulchre; 2. Resurrection of Jesus; 3. Visit of the women; 4. Visit of the disciples; 5. Report of the guard; 6. Appearance of Jesus to Mary; 7. To the two disciples near Emmaus; 8. To Peter; 9. To the ten apostles; 10. To the eleven; 11. To the seven at the sea; 12. The commission given in Galilee; 13. Appearance to five hundred brethren; 14. The ascension from the Mount of Olives.

VI. SIXTH PERIOD.—The sixth period begins with the

ascension of Christ, and ends with the descent of the Holy Spirit, embracing about **Ten Days**.

1. **Persons**: 1. Jesus; 2. The Angels; 3. The Disciples; 4. The Father; 5. The Heavenly Hosts; 6. The Holy Spirit.

2. **Places**: 1. Mount of Olives; 2. The Courts of Heaven; 3. The City of Jerusalem.

3. **Events**: 1. The ascension of Jesus; 2. His reception in Heaven; 3. Return of the disciples to Jerusalem; 4. Meeting in the upper room; 5. Descent of the Holy Spirit.

VII. SEVENTH PERIOD.—The seventh period begins with the first sermon after the descent of the Holy Spirit, and ends with the close of the apostolic ministry, embracing about **Sixty-four Years**.

1. **Persons**: 1. The Holy Spirit; 2. The Apostles; 3. Multitudes of Believers and Unbelievers; 4. Rulers; 5. Angels; The Heavenly Father.

2. **Places**: 1. Jerusalem; 2. Samaria; 3. All Parts of the Known World.

3. **Events**: 1. Preaching of the apostles, and others; 2. Establishing of the Church; 3. Working of miracles; 4. Spread of the Gospel; 5. Persecutions; 6. Death of the apostles.

VIII. EIGHTH PERIOD.—The eighth period begins with the death of John, the last of the apostles, and will end with the Second Coming of Christ, embracing an **Unknown Period** of time.

1. **Persons**: 1. The Father; 2. The Son; 3. The Holy Spirit; 4. The People of all the World.

2. **Places**: The Earth and Heaven.

3. **Events**: The preaching of the Gospel in all the world.

IX. NINTH PERIOD.—The ninth period will begin with the Second Coming of Christ, and will never end, being of **Endless Duration**.

1. **Persons**: 1. All the Inhabitants of Earth, of all Ages; 2. All the Hosts of Heaven; 3. The Devil and all his Angels; 4. The Father, the Son and the Holy Spirit.

2. **Places**: Earth, Hell and Heaven.

3. **Events**: 1. The Coming of Christ; 2. The resurrection; 3. The judgment; 4. The final separation of the righteous

from the wicked; 5. Life everlasting in the New Jerusalem.

TEST QUESTIONS.

I.

How many periods are mentioned? When does the first begin? When end? What length of time does it cover? Name the principal persons. The places. The events.

II.

When does the second period begin? When end? What length of time does it cover? Name the persons. Places. Events.

III.

When does the third period begin? When end? Its duration? Name the persons. Places. Events.

IV.

When does the fourth period begin? When end? Its duration? Name the persons. Places. Events.

V.

When does the fifth period begin? When end? Its duration? Name the persons. Places. Events.

VI.

When does the sixth period begin? When end? Its duration? Name the persons. Places. Events.

VII.

When does the seventh period begin? When end? Its duration? Name the persons. Places. Events.

VIII.

When does the eighth period begin? When end? Its duration? Name the persons. Places. Events.

IX.

When will the ninth period begin? When end? What will be its duration?

SEED THOUGHTS.

1. God announced beforehand the coming of his Son, and of his chosen herald.
2. God sent the herald to prepare the way before his Son.
3. Jesus came to enlighten and help the world, and died to save from sin.
4. Jesus laid in the grave three days and three nights, verifying the predictions of the prophets.
5. Jesus arose from the dead the third day, triumphing over death and the grave.
6. Jesus ascended to heaven to prepare a place for his children.
7. The Holy Spirit came to earth to guide and direct the apostles into all truth.
8. The Gospel is to be preached in all the world through the instrumentality of his people.
9. Jesus will come to earth a second time, when there will be a final separation between the evil and the good.

I. BIOGRAPHICAL.

III.

THE GOSPELS.

GENERAL OUTLINE.

I. **THE NAME.**—"The Gospels" is the name often given to the first department of the New Testament, consisting of four distinct Narratives of the Life of Christ. The word "Gospel" means **Good News**, and the books to which the name is given contain the **Good Tidings** of salvation through Jesus Christ.

II. **THE AUTHORS.**—The authors of these narratives, respectively, were,

1. **Matthew:** An early disciple of Christ, and one of the twelve apostles.

2. **Mark:** An attendant of Paul and Barnabas on their first missionary journey, but not an apostle.

3. **Luke:** A faithful colleague of Paul, but not an apostle.

4. **John:** One of the earliest of the disciples, and one of the most eminent of the apostles.

III. **THE TIME.**—The Gospels were written between the years **A. D. 40**, and **A. D. 70**. The time covered by their history is about thirty-four years, from **B. C. 5** to **A. D. 29**.

IV. **THE SOURCE.**—The sources of information concerning the things recorded, were personal intercourse with Christ by the writers; the testimony of others, and the instruction of inspired men.

V. **THE PECULIARITIES.**—Matthew, Mark and Luke give a general view of our Lord's Life and Teaching, and are called **Synoptical**. John is **Supplementary**. They are not **Four Gospels**, but **One Gospel**, under four aspects, as presented to the minds of four different writers. They are supposed to have been prefigured by the four cherubim seen by Ezekiel in his vision

(Ezek. i: 1): Matthew as a Man, emphasizing the Historical Import of the Life of Christ; Mark as a Lion, emphasizing His Royal Supremacy; Luke as an Ox, emphasizing His Sacrificial Significance, and John as an Eagle, emphasizing His Divinity.

VI. THE AIM.—The primary object had in view by each of the four writers, was to prove that Jesus was the Promised Messiah, the Son of God, that the world might believe, and have eternal life through his name.

TEST QUESTIONS.

I.

What name is often given to the first department of the New Testament? Of what does it consist? What is the meaning of the word "gospel"? What do the four books contain?

II.

Give the names of the four authors. What was Matthew? With whom did Mark travel? Was he an apostle? Of whom was Luke a colleague? What do you know of John?

III.

Between what two periods of time were the Gospels written? What length of time is covered by their history?

IV.

Mention the three sources of information concerning the things recorded cited above.

V.

What do Matthew, Mark and Luke give? What are they called? What is John? Are there *four* Gospels or *one*? How is the one Gospel presented? By what were they prefigured? How was Matthew represented? Mark? Luke? John? What characteristic of Christ did each of these emphasize?

VI.

What was the primary object of each of the four writers? What may the belief of this truth bring to us?

SEED THOUGHTS.

1. The Glad Tidings of great joy is, that salvation is offered to all through Jesus Christ.
2. God inspired his servants to make known this good news to the world.
3. The most important events of all time were crowded into the short period of thirty-four years.
4. The four writers view the character of Christ from four different points of vision, that they may set him forth in his fullness.
5. The object of all is to prove that Jesus is the Christ, the Son of God.

IV.

THE GOSPEL OF MATTHEW.

GENERAL VIEW.

I. **THE AUTHOR.**—Matthew, the son of Alphæus, before his call to be a disciple, was known by the name of Levi, and was a publican, or collector of customs, at Capernaum, on the Sea of Galilee. He was one of the Chosen Twelve, but of his life and labors after the death of Jesus, aside from the writing of this book, but little is known.

II. **THE DATE.**—This Gospel is thought to have been written as early as A. D. 43, though some critics put it several years later.

III. **THE SOURCE.**—Matthew, having been a personal attendant of our Lord during the most of his ministry, as well as an apostle, was a witness of many of the scenes and incidents recorded. Information concerning others he would obtain from eye-witnesses and from conferences with Jesus; and perhaps, by direct revelation of the Holy Spirit.

IV. **THE PURPOSE.**—Matthew wrote his Gospel mainly for his fellow countrymen, in both Hebrew and Greek, to show them that Jesus of Nazareth is the Messiah of the Old Testament, whom they had long been expecting.

V. **THE ARRANGEMENT.**—The arrangement is not chronological, but in groups. First is given the human descent of Jesus from Abraham, to show that he is the Promised Seed, in whom all nations should be blessed. Thus he completes the Old Testament history and covenant. He is shown to be the one Antitype in whom all has been fulfilled, and that in him the Old Testament passes into the New.

VI. **PECULIARITIES.**—This Gospel is peculiarly characterized by repeated references to the Law and the Prophets; by careful enumerations of such teachings as would awaken Jews, and correct their false views, and by warning of national calamities.

ANALYSIS.

I. **THE ADVENT OF JESUS.**—In the fulness of time Jesus came into the world on his mission of salvation.

1. **His Descent** (I: 1-17): By the genealogical tables he is shown to be the son of Abraham, through David.

2. **His Parentage** (I: 18-25): His mother was a virgin, thus fulfilling the prediction of the prophet.

3. **His Childhood** (II: 1-23): He is born at Bethlehem; taken to Egypt for safety, and afterwards removed to Nazareth, where his childhood is passed.

4. **His Herald** (III: 1-12): John the Baptist prepares the way before him, by preaching the doctrine of repentance, and announcing his coming.

5. **His Baptism** (III: 13-17): He is baptized by John in the river Jordan; the Holy Spirit descends upon him, and the Father acknowledges him as his Son.

6. **His Temptation** (IV: 1-11): He is tempted by Satan in the Wilderness, but puts the enemy to flight, after which angels minister to him.

II. **THE MINISTRY OF JESUS.**—After his baptism and temptation, Jesus begins his public ministry.

1. **His Preaching** (IV: 12-25): He begins to preach the doctrine of repentance, and call disciples, and is followed by a great multitude.

2. **His Teaching** (V.-VII.): He delivers his celebrated sermon on the mount, speaking the seven beatitudes, and teaching the disciples many important lessons, among them the Model Prayer and the Golden Rule.

3. **His Miracles** (VIII., IX.): Lepers are cleansed; the sick cured; the sea calmed; demons cast out; the ruler's daughter raised to life, and the blind made to see.

4. **His Disciples** (X.): He selects twelve from among the company of his disciples, and sends them out to preach and work miracles.

5. **His Testimony** (XI: 1-19): He cites his own works as evidence of his divinity, and bears testimony to the high character of John the Baptist.

6. **His Warnings** (XI: 20-24): He warns the cities wherein

the most of his works have been done of their impending doom.

7. **His Mercy** (XI: 25-30): He invites the heavy-laden to come to him and find rest.

8. **His Authority** (XII.): He claims authority over the Sabbath and the Temple, and shows his power over disease by healing many people.

9. **His Kingdom** (XIII: 1-52): He shows the nature of his kingdom in a series of striking parables.

10. **His Rejection** (XIII: 53-58): He goes to Nazareth and teaches, but is rejected by his fellow-townsmen, on account of his former lowly employment.

11. **His Herald's Death** (XIV: 1-12): Herod, the king, orders the death of John the Baptist, the herald of Jesus, to please the queen.

12. **His Power** (XIV: 13-36): He shows his power over nature by multiplying the food and stilling the tempest, and over disease, by curing the sick.

13. **His Reproofs** (XV: 1-20): He reproves the scribes and Pharisees for their hypocrisy.

14. **His Compassion** (XV: 21-39): He has compassion on a woman of Canaan and cures her child; and on the hungry multitude, and feeds them by a miracle.

15. **His Warning** (XVI: 1-12): He warns the disciples to beware of the teaching of the Pharisees.

16. **His Church** (XVI: 13-28): He speaks of the foundation and enduring character of his Church; foretells his death to establish it, and makes known the nature of some of the conditions of membership.

17. **His Glory and Power** (XVII: 1-27): He manifests his glory on the Mount of Transfiguration, and his power by working miracles.

18. **The Principles of His Kingdom** (XVIII.): He teaches the necessity of humility and purity, and a willingness to forgive others, as an essential for entering the kingdom of heaven.

19. **Various Lessons** (XIX., XX.): He gives instructions concerning marriage; blesses little children; points out the way to eternal life; speaks of the reward of the faithful, and of the true way to be great.

20. **In and About Jerusalem (XXI.-XXIII.):** He enters Jerusalem in triumph, and announces many important truths, in parables and otherwise.

21. **His Last Discourse (XXIV., XXV.):** He foretells the destruction of Jerusalem, to be attended and followed by wars, tribulations, false Christs and prophets, and at some period in the far future, by the coming of the Son of man, and general judgment.

III. **THE SACRIFICE OF JESUS.**—The personal ministry of Jesus being ended, he makes preparation for the offering of himself as a sacrifice for sin.

1. **His Anointing (XXVI: 1-13):** At a feast at Bethany he is anointed with a box of precious ointment, by Mary.

2. **The Traitor (XXVI: 14-16):** Judas, one of the twelve, agrees to deliver Jesus into the hands of the Jews, for thirty pieces of silver.

3. **The Last Passover (XXVI: 17-29):** Jesus eats the passover with his chosen disciples, and makes known the sad truth that one of them is a traitor.

4. **His Betrayal (XXVI: 30-56):** He goes with the disciples to Gethsemane, where he is betrayed by Judas and arrested by the soldiers.

5. **Before the Council (XXVI: 57-75):** He is taken before the Jewish council and condemned to death.

6. **Before Pilate (XXVII: 1-25):** He is taken before Pilate, to have the sentence of death approved.

7. **The Crucifixion (XXVII: 26-56):** He is crucified by the Roman soldiers, at Golgotha.

8. **His Burial (XXVII: 57-66):** His body is buried in a new tomb by Nicodemus and Joseph.

9. **His Resurrection (XXVIII: 1-15):** On the first day of the week he rises from the dead and appears to many witnesses.

10. **His Last Commission (XXVIII: 16-20):** He meets his disciples in Galilee, and gives them a commission to preach the gospel to all nations.

TEST QUESTIONS.

GENERAL VIEW.

I. Who was Matthew? What was his other name? What official position did he hold? What is known of his labors?

II. When was his Gospel probably written? What other views are held?

III. What were the various sources of his information concerning the things written?

IV. For whom was this Gospel written? In what languages? What purpose was kept in view?

V. What is said of the arrangement of facts and incidents?

VI. What peculiarities are marked in the composition?

ANALYSIS.

I. What is shown by the genealogical tables? Where was Jesus born? Where was his childhood passed? Who was his herald? Where was he baptized? By whom tempted?

II. What did he preach? Where was his most celebrated sermon delivered? What miracles did he perform? Whom did he send forth? What testimony did he bear? How did he show his power? How did he teach the nature of his kingdom? How was his glory shown? What warnings did he give?

III. By whom was he betrayed? Condemned? Crucified? Buried? When did he rise? Who commissioned?

SEED THOUGHTS

1. Matthew wrote his Gospel to prove to his Jewish brethren that Jesus is the Christ, whose coming was foretold in the Old Testament.

2. In writing his Gospel he records the things which he had himself seen and heard.

3. He shows that Jesus was the Promised Seed of Abraham, in whom all nations should be blessed.

4. Jesus was born at the time and place pointed out by the prophets.

5. He withstood the temptations of the devil, putting him to flight by the sword of the Spirit.

6. He went about doing good, his mission being one of love and mercy.

7. He showed his power over men, diseases, nature, devils and death, by the works he performed.

8. When his work on earth was done, he gave his life as a sacrifice for sin.

9. He arose from the grave at the appointed time, triumphing over death.

10. He commissioned his disciples to preach the Gospel among all nations.

V.

THE GOSPEL OF MARK.

GENERAL VIEW.

I. THE AUTHOR.—Mark, the son of Mary, whose house in Jerusalem became the meeting-place of the early Christians, was also known by the Hebrew name of John. He was the nephew of Barnabas, and his attendant on his first missionary journey with Paul. He went with Barnabas on a second journey, and afterwards was with Paul at Rome, and also with Peter in Babylon.

II. THE DATE.—This Gospel is generally supposed to have been written about A. D. 64, perhaps at the city of Rome, after the death of most of the apostles.

III. THE PURPOSE.—Mark wrote his Gospel for Gentile converts. This is to be inferred from the fact that he omits the genealogical tables of our Lord; makes few citations from the Old Testament; interprets the Hebrew terms, and explains Jewish customs.

IV. THE SOURCE.—Mark was not an apostle, or companion of our Lord during his ministry, and derived his information of events in the life of Christ from Matthew's Gospel, which was written before his; from the instructions of Peter, and from other outside sources.

V. PECULIARITIES.—Certain peculiarities mark this Gospel, such as follows: 1. The frequent use of the word "straightway;" 2. The present tense in narration; 3. The prominence given to the power of Jesus over evil spirits; 4. The relation of many apparently minor incidents, in graphic language, that gives beauty and interest to the narrative.

ANALYSIS.

I. THE ADVENT OF JESUS.—Omitting all notice of the birth and childhood of Jesus, Mark begins with

1. The Ministry of John (1: 1-8): He appears in the wilderness of Judea; preaches the gospel of repentance, and baptizes the people.

2. **The Baptism of Jesus** (I: 9-11): Jesus comes from Galilee and is baptized by John in Jordan; the Spirit descends upon him and God acknowledges him to be his beloved Son.

3. **His Temptation** (I: 12-13): In the wilderness he is subjected to severe temptations by the devil, but comes off victorious.

II. **THE MINISTRY OF JESUS IN GALILEE.**—Immediately after his temptation he begins his public ministry.

1. **Calling Disciples** (I: 14-20): By the Sea of Galilee he calls his first disciples, and they straightway follow him.

2. **Working Miracles** (I: 21-45: II. III.): In Capernaum, and about all Galilee, Jesus goes, performing miracles, which prove his divine power.

3. **His Teachings** (IV.): By the Sea he teaches, in parables, the nature of his kingdom, and on the Sea gives a lesson of his power over nature.

4. **His Power and Glory** (V.-IX): He shows his power at various times, over demons, diseases and nature, and manifests his glory on the Mount of Transfiguration.

III. **THE WORK OF JESUS IN PERÆA.**—Leaving Galilee, Jesus sets out for Judea by way of Peræa, east of the Jordan.

1. **His Dispute with the Pharisees** (X: 1-12): The Pharisees come to him with questions concerning divorce, and he reasons with them and explains the law.

2. **Blessing Little Children** (X: 13-16): Little children are brought to him, and he takes them in his arms and blesses them.

3. **The Danger of Riches** (X: 17-27): A rich young man comes to him with a question, and he teaches him and the disciples the danger of earthly riches.

4. **Reward of Faithfulness** (X: 28-31): In answer to a question asked by Peter, he speaks of the reward of faithfulness in his service.

5. **Sufferings Foretold** (X: 32-34): He tells the disciples of the sufferings that shall befall him, when they reach Jerusalem.

IV. **THE CONFLICTS OF JESUS IN JUDEA.**—Jesus and the disciples cross the Jordan, and go up to Jerusalem for the last time.

1. **True Greatness Defined** (x : 35-45): James and John make a request, in answer to which Jesus shows in what true greatness consists.
2. **Sight Given to the Blind** (x : 46-52): At Jericho Jesus gives sight to blind Bartimæus.
3. **Entering Jerusalem** (xi : 1-11): He enters the city of Jerusalem in triumph, and is received with honor.
4. **The Lesson of the Fig-tree** (xi : 12-33): He, by a word, causes a fig-tree to wither, and from it teaches several important truths.
5. **Lessons in Parables** (xii : 1-12): He teaches in parables the rejection of the Jews and reception of the Gentiles.
6. **Enemies Silenced** (xii : 13-40): His enemies try to entangle him with questions, but he puts them all to silence by his wise answers.
7. **The Widow's Mites** (xii : 41-44): He sees the poor widow's contribution of two mites and commends her.
8. **Calamities Foretold** (xiii : 1-23): He foretells the destruction of Jerusalem, and the overthrow of the Jewish nation.
9. **His Second Coming** (xiii : 24-37): He speaks of the signs that shall precede and accompany his second coming to earth.

V. **THE CLOSING SCENES IN THE LIFE OF JESUS.**—1. **The Feast at Bethany** (xiv : 1-11): A feast is made for Jesus at Bethany, where he is greatly honored.

2. **The Treachery of Judas** (xiv : 10, 11): Judas, one of the twelve, bargains with the chief priests to deliver Jesus into their hands.

3. **The Last Supper** (xiv : 12-25): Jesus eats the last passover with his disciples, in an upper room.

4. **Agony in the Garden** (xiv : 26-42): He enters the garden of Gethsemane and pours out his soul in agonizing prayer.

5. **The Betrayal** (xiv : 43-52): He is betrayed by Judas, and led away for trial by the soldiers.

6. **The Trial** (xiv : 53-72): He is taken before the council, and there pronounced guilty of the crime of blasphemy.

7. **The Sentence of Death** (xv : 1-16): He is taken before Pilate, the Roman governor, who pronounces upon him the sentence of death.

8. **The Crucifixion** (XV: 17-41): He is led away to Golgotha, and crucified by the Roman soldiers.

9. **The Burial** (XV: 42-47): He is buried in the new tomb of Joseph of Arimathæa.

10. **The Resurrection** (XVI: 1-13): On the third day he arises from the dead, and afterwards appears to many of the disciples.

11. **The Commission** (XVI: 14-18): He gives the twelve apostles a commission to preach the gospel in all the world.

12. **The Ascension** (XVI: 19, 20): He ascends to heaven, and is seated at the right hand of God.

TEST QUESTIONS.

GENERAL VIEW.

I. Who was Mark? By what other name was he known? What missionary journeys did he make?

II. When did he write his Gospel? At what place is it supposed?

III. For whom did he chiefly write? What evidences of these are cited?

IV. From what sources did Mark derive his information of the things about which he writes? Who were his instructors?

V. What peculiarities mark his narrative? What word is a favorite with him? In what tense is his narration?

ANALYSIS.

I. By whom was Jesus baptized? Where? What descended upon him? Whose voice was heard? How was he tempted?

II. Where did Jesus begin his ministry? Where were his first disciples called? How were his power and glory shown?

III. By what route did Jesus go to Judea? What occurred along the way?

IV. Give a summary of the events and conflicts in Judea.

V. Give in order the closing events in the narrative.

SEED THOUGHTS.

1. In studying a book we must take into consideration the circumstances under which it was written.

2. In presenting Christ to men or nations we should select from the supplies of divine testimony that which will be most direct, pertinent and conclusive.

3. The teachings and miracles of Jesus clearly prove him to be the Christ, the Son of God.

VI.

THE GOSPEL OF LUKE.

GENERAL VIEW.

I. **THE AUTHOR.**—Luke was probably of Gentile extraction, born at Antioch. He was a man of superior education, as is proved by his writings, and a faithful colleague of the Apostle Paul, though not an apostle himself.

II. **THE DATE.**—It is probable that the Gospel of Luke was written between A. D. 58-60, at Cæsarea.

III. **THE PURPOSE.**—Luke's object in writing his Gospel is clearly set forth in the preface, and was to give a fuller statement of the life of Jesus than had at that time been made.

IV. **THE SOURCE.**—Luke was not a personal witness of the things he recorded, but he had thoroughly examined original witnesses and documents, and then selected and arranged his material in historical order. He no doubt derived great assistance from "James, the Lord's brother," and from Paul, with whom he was long associated.

V. **PECULIARITIES.**—1. Luke wrote for both Jews and Gentiles; 2. He traces the genealogy of Christ, not merely up to Abraham, but up to Adam, the son of God; 3. He narrates many important events not mentioned by the other biographers; 4. He dedicates his book to an individual called Theophilus, who was probably a distinguished Roman, a friend of Luke, and also a "Friend of God," as the name signifies.

ANALYSIS.

I. **THE PRELUDE.**—After the Preface, stating the author's reasons for writing his Gospel, he gives

1. **The Angel's Announcements** (1: 1-38): (1) To Zacharias and Elizabeth, of the birth of John the Baptist; (2) To Mary, of the birth of Jesus.

2. **Mary's Visit** (1: 39-56): Mary visits Elizabeth, who pronounces blessings upon her who is to be the mother of Jesus.

3. **The Birth of John** (I: 57-80): John is born, and his father, under the inspiration of the Holy Spirit, prophesies concerning his work.

4. **The Birth of Jesus** (II: 1-20): Jesus is born in Bethlehem; his birth is made known to the shepherds by the angels, and they go and worship the Child.

5. **Jesus in the Temple** (II: 21-39): The Child is taken to the Temple, and Simeon and Anna utter prophecies concerning him.

6. **His Early Life** (II: 40-52): He goes with his parents to Nazareth, where he resides with, and is subject to, them.

7. **The Ministry of John** (III: 1-20): John the Baptist preaches in the wilderness, baptizes the people and announces the coming of a Greater than he.

8. **The Appearance of Jesus** (III: 21, 22): He comes to John at the Jordan and is baptized; the Holy Spirit descends upon him, and God acknowledges him as his beloved Son.

9. **The Genealogy of Jesus** (III: 23-38): The genealogy of Jesus is traced through Joseph, his foster-father, back through David and Abraham, to Adam.

10. **The Temptation of Jesus** (IV: 1-13): After his baptism, he goes into the wilderness, where he is subjected to the temptations of the devil, but comes off victorious.

II. **THE MINISTRY OF JESUS.**—After his temptation he begins the great work of his life.

1. **Ministry in Galilee** (IV: 14-IX: 50): About all Galilee, he goes preaching and teaching, working miracles and calling disciples, in all giving the most satisfactory proofs that he is the Son of God.

2. **Ministry in Peræa** (IX: 51-XVIII: 30): He sets out for Judea, through Peræa, east of the Jordan, teaching and performing many mighty works by the way, which develop the principles of his kingdom, and manifest his glory and Almighty power.

3. **Ministry in Judea** (XVIII: 31-XXI.): Jesus and his disciples cross the Jordan into Judea, pass through Jericho, and on up to Jerusalem, teaching, and performing many mighty works on the way and after his arrival in the city.

III. THE CLOSING SCENES.—His work on earth being almost finished, Jesus prepares for the closing scenes.

1. **The Conspiracy** (XXII: 1-6): The chief priests and scribes conspire to put Jesus to death.

2. **The Passover Kept** (XXII: 7-38): Jesus and the Chosen Twelve keep the feast of the passover in an upper room.

3. **The Betrayal** (XXII: 39-53): He is betrayed by Judas in the garden of Gethsemane, and taken in charge by the soldiers.

4. **Before the Council** (XXII: 54-71): He is taken before the council and condemned, and also denied by Peter.

5. **Condemned to Death** (XXIII: 1-26): He is taken before Pilate and Herod; Pilate pronounces him innocent, yet to please the Jews, condemns him to death.

6. **The Crucifixion** (XXIII: 27-49): He is crucified by the soldiers between two malefactors on Calvary.

7. **His Burial** (XXIII: 50-56): His body is taken down from the cross and buried in the new tomb of Joseph of Arimathæa.

8. **His Resurrection** (XXIV: 1-43): He arises from the grave on the first day of the week, and appears to the disciples at various times.

9. **The Great Commission** (XXIV: 44-49): He commissions the disciples to preach the gospel among all nations, beginning at Jerusalem.

10. **The Ascension** (XXIV: 50-53): He gives the disciples his parting blessing and ascends to heaven.

TEST QUESTIONS.

GENERAL VIEW.

I. Who was Luke? Where was he born? What do his writings show?

II. At what time was his Gospel probably written? At what place?

III. What was Luke's object in writing his Gospel? Where is this set forth?

IV. What were the sources drawn upon by Luke for his information concerning the things whereof he writes?

V. For whom did Luke write? From what point does he trace the genealogy of Christ? To whom is his work dedicated?

ANALYSIS.

I. With what does this Gospel begin? What announcements are recorded? What events noted? Where was Jesus born? Where was his early life passed? Where baptized?

II. Where did Jesus begin his ministry? By what route did he go to Jerusalem? What incidents are noted by the way?

III. Where were his closing days spent? Where was the passover observed? By whom was he sentenced to death? What was the great Commission?

SEED THOUGHTS.

1. Gentiles, as well as Jews, were instrumental in making known the wonderful works of Christ.
2. It is a blessed work to present the Gospel of the Lord Jesus Christ to others.
3. We should carefully examine the facts and incidents in the life of Jesus, that our faith in his divinity may be strengthened.
4. The coming of Jesus was long foretold by the prophets.
5. The teachings and works of Jesus prove him to be the Son of God.
6. When his work on earth was done, he freely laid down his life as a sacrifice for sin.
7. The duty of the disciples of Jesus is to still carry on the work of preaching the Gospel.

VII.

THE GOSPEL OF JOHN.

GENERAL VIEW.

I. **THE AUTHOR.**—John, the son of Zebedee and Salome, and brother of James, who was also an apostle. He was called to be a disciple while engaged with his father and brother mending their nets. He was the youngest of the apostolic band, when called, and lived to the greatest age, and was perhaps the only one who did not suffer martyrdom. He died at Ephesus, about **A. D. 100.**

II. **THE DATE.**—The critics are not agreed as to the exact time this Gospel was written, but the best authorities place it between **A. D. 70** and **A. D. 90.** The place of writing is believed to have been **Ephesus.**

III. **THE PURPOSE.**—The apostle's object in writing his Gospel, he has himself clearly stated: "Many other signs therefore did Jesus in the presence of his disciples, which are not written in this book; but these are written that ye

may believe that Jesus is the Christ, the Son of God, and that believing ye may have life in his name.”

IV. THE SOURCE.—John was one of the earliest of the disciples of Jesus, and the most faithful, as well as the one best loved, because he possessed in a larger measure the spirit of Christ. He was a personal witness of many of the wonderful works of Jesus, and heard much of the teaching of Him who spake as “never man spake.” He lived long after all the other apostles were dead, and when he wrote he had before him the narratives of Matthew, Mark and Luke, as well, perhaps, as the Epistles of the other apostles. From all these sources he drew, and was thus specially qualified for the work of writing the Life of the Master whom he loved so well, and whom he had so long and faithfully served.

V. PECULIARITIES.—1. John gives the descent of Jesus, not from Abraham or Adam, but from God; 2. He dwells more fully on the divine character of Jesus than do the other biographers; 3. He relates many things pertaining to the early ministry of Jesus that the others omit; 4. He records many more of the discourses of Jesus than they; 5. While the events narrated by the others took place mainly in Galilee, John’s Gospel is almost wholly occupied with the ministry in Judea; much of it with the sayings and doings of the last twenty-four hours of the life of Jesus; 6. It is pre-eminently the Gospel of Love; the author dwelling much upon God’s love for the world, the love of Jesus for his disciples, and the duty of love one for another.

ANALYSIS.

I. THE PROLOGUE.—John begins his record by giving, in a few verses, a summary of the great facts of the Gospel.

1. The Eternal Word (1:1-5): The Word existed in the beginning, and was the source of being, life and light.

2. The Word Revealed (1:6-13): The Word is revealed to the world through the ministry of John, who appears to bear witness of the Light.

3. The Word Made Flesh (1:14-18): The Word is made Flesh and dwells among men in the person of Jesus Christ.

II. THE PRESENTATION OF JESUS.—At the appointed time Jesus appears on the pages of human history.

1. **The Words of John (I: 19-28):** John the Baptist explains to those who question him his mission as the "Voice in the Wilderness," preparing the way before the Coming Lord.

2. **The Witness of John (I: 29-36):** John points out Jesus as the Lamb of God, which taketh away the sins of the world.

3. **Jesus Manifesting Himself (I: 37-51):** To those who follow him he shows something of his nature and power.

4. **Manifesting His Glory (II: 1-11):** In the circle of his disciples and friends he performs his first miracle, and manifests his glory.

III. **THE WORK OF JESUS IN THE WORLD.**—Jesus passes beyond the circle of his disciples, and begins his public work.

1. **Cleansing the Temple (II: 12-17):** He appears in the Temple, as a Son in his Father's house, and drives out those who have polluted it.

2. **His Authority Given (II: 18-22):** His authority for his actions rests on his being the Son of God, which his resurrection will more fully demonstrate.

3. **The New Birth (II: 23-25; III: 1-21):** He explains the nature of the New Birth in a conversation with Nicodemus.

4. **The Close of John's Ministry (III: 22-36):** John's ministry ceases and Jesus begins his in Judea.

5. **Teaching the Samaritans (IV: 1-42):** He visits Samaria, and talks with the woman of Sychar at Jacob's well, about the Water of Life, and preaches to the people of the city.

IV. **THE CONFLICTS OF JESUS WITH THE WORLD.**—Jesus is set forth in his conflicts with ignorance and sin.

1. **At the Pool of Bethesda (V: 1-47):** He performs a miracle, and declares himself to be a co-worker with God, the Father.

2. **Feeding the Multitude (VI: 1-21):** He feeds a multitude of five thousand, to do which he miraculously multiplies the food.

3. **The Bread of Life (VI: 22-71):** He declares himself to be the Bread of Life.

4. **At the Feast of Tabernacles (VII: 1-52):** He attends the Feast of Tabernacles, where his teachings stir up great opposition.

5. **Words and Works (VIII., IX.):** His words and his works irritate his enemies, and they seek to kill him.

6. **The Shepherd and the Sheep** (X.): He discourses concerning the shepherd and the sheep, which increases the love of his friends and the hatred of his enemies.

7. **His Power Over Death** (XI.): He shows his power over death by raising Lazarus.

8. **Jesus Honored** (XII: 1-36): He is honored by a feast at Bethany; by the people who welcome him to Jerusalem, and by the Gentiles, who seek an interview with him.

9. **Unbelief of the Jews** (XII: 37-50): He laments over the unbelief of the Jews among whom so many miracles have been performed.

V. **JESUS MANIFESTED TO HIS DISCIPLES.**—His mission to the world being in the main accomplished, he now shuts himself in with his disciples.

1. **A Lesson of Humility** (XIII: 1-20): He washes his disciples' feet at the last supper.

2. **The New Commandment** (XIII: 31-35): He teaches the duty of love one for another.

3. **Warning** (XIII: 36-38): He warns Peter that before daylight he will deny his Master.

4. **Words of Consolation** (XIV., XV.): In view of his departure he comforts the disciples with various promises.

5. **Another Comforter Promised** (XVI.): He promises to send the Holy Spirit as a Guide and Comforter, after his departure.

6. **His Prayer** (XVII.): He prays for his disciples; for believers in all ages, and for the unity of the church.

VI. **JESUS LIFTED UP.**—He is "lifted up" in two senses—on the cross by his enemies, to suffer and die; to heaven, to die nevermore.

1. **The Betrayal** (XVIII: 1-11): Jesus is betrayed by Judas, and arrested by the Roman soldiers.

2. **Before the High Priest** (XVIII: 12-27): He is taken for trial before the high priest, where he is denied by Peter.

3. **Before the Governor** (XVIII: 28-40): He is taken before Pilate to have the sentence of death passed upon him.

4. **The Crucifixion** (XIX: 1-37): He is delivered to the Jews and crucified by the Roman soldiers.

5. **The Burial** (XIX: 38-42): He is taken from the cross and buried in the new tomb of Joseph of Arimathæa.

6. **The Resurrection (XX):** He arises from the dead on the third day and appears to the disciples at various times.

VII. **THE EPILOGUE.**—The last chapter is generally believed to have been written as an Appendix some time after the main body of the work. The incidents recorded in it are not mentioned in any of the other Gospels.

1. **The Meeting by the Sea (XXI: 1-14):** Jesus meets seven of the disciples by the Sea of Galilee, and reveals himself to them.

2. **Charge to Peter (XXI: 15-19):** He gives Peter his last charge, and foretells the manner of his death.

3. **The Mission of John (XXI: 20-23):** While it would be the work of Peter to follow Jesus in a life of activity terminated by martyrdom, John may be called to tarry to receive the last Revelation of God to man.

4. **Unrecorded Works (XXI: 24, 25):** John affirms, in conclusion, that Jesus performed many other works in the presence of his disciples, of which no record has been made.

TEST QUESTIONS.

GENERAL VIEW.

I. Who was John? When was he called to be a disciple? What is said of his death?

II. When did he probably write his gospel? At what place?

III. What was his purpose in writing? Did this differ from the general purpose of the other biographers?

IV. What were the sources of his information concerning the things of which he wrote? What especially fitted him for the work?

V. Mention some of the most striking peculiarities of this Gospel.

ANALYSIS.

I. Mention the points set forth in the Prologue.

II. By whom was Jesus presented to the world? What was the testimony of John?

III. Mention the various points cited in the work of Jesus.

IV. Give the points in the conflict of Jesus with the world.

V. How did Jesus especially manifest himself to his disciples?

VI. In what two senses was he lifted up?

VII. Of what does the Epilogue consist?

SEED THOUGHTS.

1. Christ, as the Word of God, existed from all eternity.
2. Christ came into the world to be the Light of the world.
3. He showed his divine power that the world might believe.
4. He manifested himself to his disciples, as he did not to the world at large.

5. He was lifted up on the cross, and to heaven, that he might draw the world to him.

II. HISTORICAL.

VIII.

THE ACTS OF THE APOSTLES.

GENERAL VIEW.

I. **THE AUTHOR.**—Luke, the author of the Third Gospel, also wrote the Book of Acts. This is evident from several considerations: 1. It is addressed to the same person; 2. It continues the narrative from the place that treatise leaves it; 3. Its style is similar.

II. **THE DATE.**—The best authorities fix the publication of the book about **A. D. 63**, during the time of Paul's first imprisonment at Rome.

III. **THE PURPOSE.**—The purpose of the author is to give a brief history of the foundation and spread of the Church of Christ, under the ministry of the apostles, among both Jews and Gentiles. The Acts recorded are principally those of Peter and Paul, whose labors were most abundant.

IV. **THE SOURCE.**—It is probable that the author derived his information of the things recorded in the earlier portions of the book from eye-witnesses. He was the traveling companion and friend of Paul, and witnessed many of the events narrated in the latter portion of the book; a knowledge of others he would obtain from the great apostle himself.

V. **THE DIVISIONS.**—The book may be regarded as divided into three sections:

1. **The Founding of the Church:** The descent and work of the Holy Spirit, and the preaching of the apostles (i.-v.).

2. **The Growth, Development and Organization of the Church:** Its growth in numbers; its development in doctrine and spiritual life; its organization into a body, with officers and somewhat defined methods of procedure—all in preparation for its work of preaching the Gospel to every creature, according to the

great Commission given to the apostles by the Lord after his resurrection, but before his ascension to heaven (VI.-XII.).

3. **The Missionary Work of the Church:** Beginning with the departure of Paul and Barnabas from Antioch, and closing with the preaching of the Gospel in the city of Rome (XIII.-XXVIII.).

ANALYSIS.

I. **THE PRELUDE.**—The first chapter is occupied by a statement of some of the events of the last days of Jesus upon earth; his closing interview with the disciples; his ascension; the words of the angels; the return of the apostles to Jerusalem; their daily meetings for prayer, and the election of Matthias as the successor of Judas, the traitor.

II. **THE ACTS OF PETER.**—A considerable portion of the first part of the Book of Acts is occupied with a record of the Acts of Peter, and may be so considered.

1. **The Foundation of the Church (II.):** The Holy Spirit descends upon the apostles on the day of Pentecost; Peter preaches the Gospel, and penitent believers are baptized.

2. **The Growth of the Church (III.-VI.):** The apostles continue to preach and perform miracles, and the number of believers increases rapidly from day to day.

3. **The First Persecution (VII.):** The growth of the church develops opposition and persecution, and Stephen, the first Christian martyr, is stoned.

4. **The Extension of the Church (VIII.):** On account of the persecutions at Jerusalem, the church is scattered. Philip preaches in Samaria, and to the Ethiopian in the desert.

5. **Conversion of Saul (IX: 1-31):** Saul of Tarsus sets out for Damascus as a persecutor, but is converted, and becomes a preacher of the Gospel.

6. **The Preaching of Peter (IX: 32-X.):** Peter travels and preaches in various places, and opens the door of the church to the Gentiles.

7. **Peter's Defence (XI: 1-18):** Peter is called to an account by the Jews for having preached the Gospel to the Gentiles and associated with them, and makes a defence before the church at Jerusalem.

8. **Founding the Church at Antioch** (XI:19-30): The Gospel is preached at Antioch, and a church founded in that great city.

9. **Persecutions Renewed** (XII.): Herod kills James, one of the apostles, and imprisons Peter, but he is delivered by an angel.

III. **THE ACTS OF PAUL.**—The latter part of the Book of Acts is largely occupied with a record of the Acts of Paul, and may be so considered.

1. **Paul's Call** (XIII:1-3): Paul and Barnabas are called by the Holy Spirit to become missionaries, and are set apart to that work by the church at Antioch.

2. **The First Missionary Journey** (XIII:4-XV:5): Paul and Barnabas go on a missionary journey, and preach the Gospel at Cyprus, and at various places in Asia Minor.

3. **Council at Jerusalem** (XV:6-35): A council of the apostles and elders convenes at Jerusalem to decide certain important questions.

4. **The Second Missionary Journey** (XV:36-XVIII:22): Paul goes on a second journey, during which churches are founded in many important places.

5. **The Third Missionary Journey** (XVIII:23-XXI:17): He goes on a third journey, preaching the Gospel; strengthening the churches, and suffering much persecution, after which he returns to Jerusalem.

6. **The Arrest of Paul** (XXI:18-40): Paul is arrested in the Temple, at the instigation of the Jews.

7. **His Defence** (XXII:1-XXIII:6): Paul is brought before the Jewish council, and speaks in his own defence.

8. **Paul at Cæsarea** (XXIII:7-XXVI.): To save him from death at the hands of a Jewish mob, he is sent by the Roman authorities to Cæsarea, where he makes a defence before Felix, Festus and Agrippa.

9. **Journey to Rome** (XXVII., XXVIII:1-15): Paul, having appealed his case to the Roman emperor, is sent to Rome.

10. **In Rome** (XXVIII:16-31): On reaching Rome Paul is delivered to the authorities. He is kindly treated, and preaches the gospel, for two whole years, to both Jews and Gentiles.

TEST QUESTIONS.

GENERAL VIEW.

- I. Who wrote the Book of Acts? What evidence have we to prove this?
- II. At what time was it written? During what important period?
- III. What was the author's purpose in writing the book? Whose Acts are principally recorded?
- IV. From what sources did the author derive his information?
- V. Into what three sections may the book be divided?

ANALYSIS.

- I. What is stated in the Prelude? Where did the apostles assemble?
- II. Whose Acts are principally spoken of in the first part of the book? What are the chief events here recorded?
- III. Whose Acts are principally spoken of in the latter part of the book? Mention the chief events recorded. Where does the narrative leave Paul?

SEED THOUGHTS.

1. The Holy Spirit came at the beginning to guide the apostles in the work of preaching the Gospel.
2. The persecutions of enemies caused the Gospel to be carried to other cities and lands.
3. The work begun by the apostles, is to be carried on by the church until the Gospel shall be preached among all nations.

III. DIDACTICAL.

IX.

THE EPISTLES.

GENERAL OUTLINE.

I. **THE NAME.**—The Third Department of the New Testament is sometimes called the **Didactical**, which signifies “giving instruction,” or “teaching.” The instruction is given in the form of Epistles, or Letters.

II. **THE AUTHORS.**—The writers of these Letters were Peter, James, John, Jude and Paul. Other of the apostles may have written, but if so, their productions have not come down to us.

III. **THE PURPOSE.**—These Letters were written, some to particular congregations of believers; some to the church at large, and others to individuals, to encourage; reprove; correct false teaching, and give special instruction in doctrine and practical duties.

IV. **THE SOURCE.**—The authors of the Epistles all being apostles, were under the guidance of the Holy Spirit, and all their utterances, as apostles, were by divine dictation.

V. **CLASSIFICATION.**—The Epistles may be classified as follows:

1. **The Pauline Epistles**, or those written by the Apostle Paul. These may again be subdivided into

(1) *The Doctrinal*, addressed to special churches—Romans, Corinthians, Galatians, Ephesians, Philippians, Colossians, Thessalonians and Hebrews.

(2) *Pastoral*, addressed to the evangelists, Timothy and Titus.

(3) *Special*, addressed to an individual—Philemon.

2. **General Epistles**, addressed to the church at large. These are, (1) One of James; (2) Two of Peter; (3) Three of John; (4) One of Jude.

TEST QUESTIONS.

I.
What is the Third Department of the New Testament sometimes called? What is the meaning of the word? Of what do the contents consist? What is an Epistle?

II.
Give the names of the writers of the Epistles. Who were they? Are these the only apostles who wrote?

III.
To what three classes were these Epistles written? What was the general purpose of these writings?

IV.
What special fitness had the authors

for their work? What was sent to guide them into all truth? How are all their utterances to be received?

V.

Into how many general classes may the Epistles be divided? What is the first? Who was the author of these? How may they be subdivided? What is the first subdivision? To whom were they directed? What is the second subdivision? To whom were they addressed? The third? To whom sent? What is the second general division? How many in this class? How many writers were engaged in their production? Mention the number written by each.

SEED THOUGHTS.

1. The Holy Spirit was given to guide the apostles into all truth.
2. They wrote letters to instruct the churches in doctrine and duties.
3. What they have written we are to receive as coming from God.
4. If we, as Christians, walk according to their instructions, we cannot go wrong.

X.

THE EPISTLE TO THE ROMANS.

GENERAL VIEW.

I. THE AUTHOR.—This epistle was written by Paul, the great apostle to the Gentiles. Before his conversion he was known as Saul, and took part in the first persecutions of the Christians at Jerusalem, when Stephen was stoned.

II. THE DATE.—The epistle, according to the best authorities, was written about A. D. 58, from Corinth. This was before Paul's journey to Rome, the particulars of which are recorded in the Book of Acts.

III. THE PURPOSE.—The apostle had long purposed visiting Rome, but for a time was prevented from carrying out his design and, so addressed an epistle to the Roman Christians to supply the lack of personal teaching. Phœbe, of the church at Cenchræa, was on the point of starting for Rome (xxv : 1, 2), and probably conveyed the letter.

IV. THE CHURCH AT ROME.—It is not definitely known when, or by whom, the Gospel was first preached at Rome, and the church gathered. It may be that some of those Romans, “both Jews and proselytes,” present on the day of Pentecost (Acts II:10), carried back the earliest tidings of the new doctrine; or the Gospel may have first reached the city through those who were scattered abroad to escape the persecution which followed the death of Stephen (Acts VIII:4; XI:19).

ANALYSIS.

I. PERSONAL EXPLANATIONS.—1. Who He Was (I:1-6): The writer explains that he is a servant of Jesus Christ, called to be an apostle.

2. Whom He Addressed (I:7): Those in Rome who had heard and accepted the call to be saints.

3. His Prayer (I:8, 9): He thanks God for their faith, mentioning them daily in his prayers.

4. His Purpose (I:10-15): He has planned to visit them, and asks God to prosper his journey, feeling it his duty to preach the Gospel at Rome.

II. INSTRUCTION IN DOCTRINE.—1. The Gospel (I:16, 17): The power of God unto salvation to all that believe, both Jew and Gentile; therefore he is not ashamed of it.

2. Sinfulness of the Human Race: (1) Of the Heathen (I:18-3); (2) Of the Jews (II:1-13); (3) Comparison of Jews and Gentiles (II:14-29).

2. The Plan of Salvation Explained: (1) In Theory (III); (2) By Illustration (IV., V).

3. The Value of the Plan: (1) A formal union with Christ (VI:1-16); (2) It makes us servants of Christ (VI:17-23); (3) It supplies the defects of the Law (VII).

4. **Freedom from Sin in Christ:** Those who are in Christ are free from sin; have the Spirit and look forward in hope (VIII).

5. **Rejection of the Jews:** (1) A matter of deep sorrow to Paul (IX:1-5); (2) The promise not to the whole people, but to a select seed (IX:6-13); (3) God's purpose not to be questioned by man (IX:14-24); (4) The calling of the Gentiles and rejection of the Jews foretold (IX:26-31). The Jews did not seek justification aright, and so missed it.

6. **The Gospel Dispensation:** Its character and results foreshadowed in the Scriptures (X).

7. **Salvation of the Jews:** (1) Their rejection not final (XI:11-10); (2) This rejection has been the means of gathering in the Gentiles (XI:11-25); (3) Through the Gentiles the Jews shall ultimately be saved (XI:26-36).

III. PRACTICAL EXHORTATIONS.—1. **To Holiness of Life:** (1) Through activity in God's service (XII:1); (2) By non-conformity to the world (XII:2); (3) By humility (XII:3); (4) By attention to one special calling (XII:4-8); (5) By various duties (XII:9-21).

2. **Duties to Rulers:** (1) Render obedience to magistrates (XIII:1-5); (2) Pay tribute (XIII:6); (3) Do honor to those in authority (XIII:7).

3. **Good Words:** Such as becometh the Gospel urged (XIII:8-14).

4. **Against Giving Offense** to weaker brethren (XIV).

5. **To Help Others,** bearing the infirmities of the weak, and trying to please others (XV:1-13).

IV. PERSONAL MATTERS.—1. **His Purpose in Writing:** To put them in mind of the grace of God (XV:14-21).

2. **His Purpose to Visit Them:** To enjoy their company and then go on to Spain (XV:22-29.)

3. **He Asks Their Prayers,** that he may be delivered from enemies in Judæa, and be brought to them (XV:30-33).

4. **Greetings:** He commends Phœbe to them, and sends greetings to various persons (XVI).

TEST QUESTIONS.

GENERAL VIEW.

I. By whom was this Epistle written? What was he before his conversion? In what special persecution did he take part?

II. When was the Epistle written? From what place? Before what event noted in Acts?

III. What had the apostle long purposed doing? What was his purpose in writing the letter?

IV. What is not definitely known? By whom was the Gospel probably first preached at Rome?

ANALYSIS.

I. Who was the writer? What was he? To whom was his letter addressed?

II. What is the Gospel said to be? How did Paul regard it? How is the Gospel Plan of Salvation explained?

III. What practical exhortations are given concerning those in authority? Concerning duties to others?

IV. What did he desire to do? What did he ask them to do? To whom did he send greetings?

SEED THOUGHTS.

1. The Gospel has power to change a persecutor into a humble believer.
2. The Gospel is the power of God unto salvation to every one who receives it.
3. God is no respecter of persons, but saves Jew and Gentile upon the same terms.
4. The Gospel requires holiness of life, obedience to rulers and kindness to others.
5. Christians should pray for their ministers, and kindly receive all who come to them in the name of the Lord.

XI.

THE EPISTLES TO THE CORINTHIANS.

GENERAL OUTLINE.

I. THE AUTHOR.—The Two Epistles to the Corinthians were written by Paul, the great apostle, to the Gentiles.

II. THE DATE.—The First Epistle was written A. D. 57, from Ephesus. The second was written a few months later from some place in Macedonia.

III. THE CHURCH AT CORINTH.—The church at Corinth was planted by Paul himself (1 Cor. III : 6), in his second mis

sionary journey (xviii:1). A short time after the apostle had left the city, Apollos, the eloquent Jew of Alexandria, went to Corinth (Acts xix:1). The circumstance of his visit appears to have been the beginning of a division into sects and parties, which was furthered by the visit of certain Judaizing teachers from Jerusalem.

IV. THE PURPOSE.—The First Epistle was called forth by information that reached the apostle of the sad state of affairs existing in the church, and in answer to certain questions they had asked him in a letter; the Second Epistle was called out by the report brought of the good effects of the First, and the need of some further reproof and instruction.

ANALYSIS.

THE FIRST EPISTLE.

I. REPROOF OF THE FACTIONS.—Chapter I. 1. Salutation and Thanksgiving (1-9). 2. The contrast between human and divine wisdom (10-13).

Chap. II. His preaching characterized by great simplicity.

Chap. III. 1. Paul planting, Apollos watering, but God giving the increase (1-9). 2. Christ, the Foundation, laid, or first proclaimed, by Paul, and upon it the whole spiritual building must be erected (10-23).

Chap. IV. The true relation between teachers and disciples.

II. REPROOF OF WRONG DOERS.—Chap. V. 1. Those guilty of certain crimes to be expelled (1-9). 2. Those guilty of heinous offences to be shunned and avoided (10-13).

Chap. VI. 1. Law-suits and all strife and contention among brethren to be avoided (1-8). 2. Those guilty of evil deeds not fit for the kingdom of God (9-14). 3. The bodies of true believers the temple of the Holy Spirit (15-20).

III. ANSWERS TO INQUIRIES.—Chap. VII. The duties and responsibilities of marriage defined.

Chap. VIII. 1. The duty of abstaining from meats offered to idols (1-8). 2. Liberty not to be so used as to offend others (9-13).

Chap. IX. The self-denial shown by the apostle in his ministry at Corinth.

Chap. X. 1. God's dealings with the Jews examples for us (1-13). 2. The proper manner of observing the Lord's Supper (14-23). 3. In things indifferent the feelings of others to be regarded (24-33).

Chap. XI. Instructions for the proper observance of public worship.

Chap. XII. The diversity of spiritual gifts, the use of each and the manner in which they should be exercised.

Chap. XIII. The excellency of charity, and the necessity of its accompanying all spiritual gifts.

Chap. XIV. Unity and uniformity to be sought in the worship.

IV. THE RESURRECTION OF THE DEAD.—Chap. XV. 1. The facts of the Gospel defined (1-11). 2. The resurrection of the dead the result of Christ's resurrection (12-22). 3. The order of the resurrection (23-58).

V. CONCLUSION.—Chap. XVI. 1. The Corinthians exhorted to assist in relieving the wants of the poor (1-9). 2. He asks them to receive Timothy, whom he is about to send to them (10-12). 3. He enjoins watchfulness and manliness (13, 14). 4. He sends greetings to various persons (15-24).

THE SECOND EPISTLE.

I. ITS OCCASION.—Chap. I. A narrative of events and the apostle's assurance of his confidence.

Chap. II. 1. He explains the reason why he had not visited them between the writing of the two Epistles (1-6). 2. He requires them to forgive and comfort those who have been guilty of wrong-doing.

II. HIS APOSTOLIC MISSION.—Chap. III. 1. The faith and grace of the Corinthians a sufficient commendation of his ministry (1-5). 2. Comparisons between the ministers of the Law and of the Gospel (6-18).

Chap. IV. The difficulties of his ministry.

Chap. V. 1. His assurance of immortal glory (1-10). 2. The motives which inspire his labors (11-21).

Chap. VI. 1. His faithfulness in the ministry (1-13). 2. No fellowship between the right and the wrong (14-18).

III. PRACTICAL EXHORTATIONS.—Chap. VII. 1. He exhorts them to purity of life (1, 2). 2. He declares what comfort he took in the report which Titus had brought of the good effects of his former letter.

Chap. VIII., IX. He exhorts them to make a liberal contribution for the poor saints at Jerusalem.

IV. HIS SELF-VINDICATION.—Chap. X. He boasts somewhat of the spiritual might and authority with which he is armed.

Chap. XI. 1. He enters into a forced commendation of himself and claims his equality with the chiefest of the apostles (1-6). 2. He reminds them that he had preached the Gospel to them freely without charge (7-12). 3. He claims superiority in every respect over those who had defamed him (13-33).

Chap. XII. 1. He glories in his infirmities and blames them for forcing him into boasting (1-13). 2. He promises to visit them in affection (14-19). 3. He expresses a fear that he may still find offenders among them (20, 21).

Chap. XIII. 1. He threatens severity and the power of his apostleship against obstinate sinners (1-4). 2. He exhorts them to repentance before the time of his coming (5-10). 3. He concludes with a general exhortation and prayer (11-14).

TEST QUESTIONS.

GENERAL OUTLINE.

I. Who wrote the Epistles to the Corinthians?

II. When were the Epistles written? From what places were they written?

III. By whom was the church at Corinth founded? What was the occasion of the beginning of divisions among them?

IV. For what purpose were the two letters written?

THE FIRST.

I. What two things are contrasted? What were the characteristics of Paul's preaching? What foundation had he laid?

II. Whom did he reprove? Who were to be shunned and avoided?

III. What communication had the apostle received? What duties did he enjoin? What did he say of spiritual gifts?

IV. What facts of the Gospel are mentioned? What was one of the results of Christ's resurrection?

V. What practical duties did he urge in conclusion?

THE SECOND.

I. What was the occasion of the writing of the Second Epistle?

II. What was the apostle's commendation? What difficulties of his ministry did he cite?

III. What practical exhortations did he give?

IV. Of what was he somewhat boastful? What did he threaten?

SEED THOUGHTS.

1. Divisions in the church are sinful.
2. That preaching is the most powerful which is characterized by simplicity.
3. Christ is the only Foundation, and all our hopes must be built upon him.
4. We must not associate with those who are evil-doers.
5. We must avoid all strife and contention, and have charity for one another.
6. The resurrection of Christ is the earnest of our own resurrection and immortality.
7. We must be willing to suffer, if needs be, for the good of others.
8. We must lead pure and holy lives, if we would inherit the kingdom of God.
9. We must honor and respect the faithful ministers of Christ.

XII.**THE EPISTLE TO THE GALATIANS.**

GENERAL VIEW.

I. **THE AUTHOR.**—The Epistle to the Galatians was written by Paul, the great apostle to the Gentiles.

II. **THE DATE.**—The Epistle was written about **A. D. 57**, from the city of Ephesus.

III. **THE CHURCH AT GALATIA.**—The church at Galatia was founded by Paul, perhaps during his second missionary journey. He visited it again on his third journey. The people were originally idolators (Gal. iv : 8) ; they were first converted to Judaism (iv : 9), and then to Christianity by Paul (iii : 1, 2) ; but many of them again relapsed into Judaism under the teachers that remained after his visit (iv : 21-31).

IV. **THE PURPOSE.**—The Epistle was written by the Apos-

tle to prevent this relapse into Judaism, and to restore those who had thus fallen. It resembles the Epistle to the Romans in the contrast therein presented between the Righteousness of the Law, and Justification by Faith. In these contrasts the apostle labors to show the superiority of the latter system over the former.

ANALYSIS.

I. THE NARRATIVE.—Chapter I. 1. The Apostle wonders that the Galatian professors have so soon left the Gospel (1-7). 2. He pronounces a curse on those who preach any other Gospel (8-10). 3. He affirms that he learned the Gospel, not of men, but of God (11-13). 4. He shows what he was before his calling, and what he accomplished after it (14-24).

Chap. II. 1. He speaks of his visit to Jerusalem and his contention with Peter (1-13). 2. He affirms the doctrine of justification by faith and not by works (14-21).

II. ARGUMENT.—Chap. III. He inquires for the motive that moved them to leave the Gospel and go back to the Law (1-5). 2. He further argues the question of justification by faith and not by the deeds of the Law (6-29).

Chap. IV. 1. He labors to show them that they were under the Law only till Christ came, who freed them from it (1-13). 2. He speaks of their former kindness to him, and his good will to them (14-21). 3. He shows them in what sense they were the sons of Abraham (22-31).

III. PRACTICAL EXHORTATION.—Chap. V. 1. He exhorts them to stand fast in the liberty of the Gospel (1-12). 2. He shows them that the Law is fulfilled in love one for another (13-18). 3. He reckons up the works of the flesh and the fruits of the Spirit (19-24). 4. He exhorts them to walk in the Spirit (25, 26).

Chap. VI. 1. He exhorts them to deal mildly with those overtaken in faults, and to bear one another's burdens (1-5). 2. He exhorts them to be liberal to their teachers and not to grow weary in well-doing (6-11). 3. He points out the design of those who preach circumcision (12). 4. He glories in nothing but the Cross of Christ (13-18).

TEST QUESTIONS.

GENERAL VIEW.

- I. By whom was the Epistle to the Galatians written?
- II. What was the probable date of the writing? From what place was it written?
- III. By whom was the church at Galatia founded? What had the Galatians formerly been? To what were they first converted? Into what had some of them relapsed?
- IV. What was the purpose of the apostle in writing the Epistle?

ANALYSIS.

- I. What astonished the apostle? Upon whom did he pronounce a curse? Of whom had he learned the Gospel?
- II. For what did he inquire? How are we justified? When did they cease to be under the Law?
- III. To what duty does he first exhort them? In what is the Law fulfilled? With whom did he exhort them to deal mildly? In what must they not grow weary?

SEED THOUGHTS.

- 1. It is a sad thing to go back from the liberty of the Gospel to the bondage of the Law.
- 2. Under the Gospel dispensation justification is by faith in Christ, and not by the deeds of the Law.
- 3. We should stand fast in the liberty which the Gospel gives us.
- 4. The great Law of the new dispensation is Love.
- 5. We must be charitable towards the faults of others, and help to bear each other's burdens.

XIII.

THE EPISTLE TO THE EPHESIANS.

GENERAL VIEW.

- I. **THE AUTHOR.**—The author of the Epistle to the Ephesians was Paul, the great apostle to the Gentiles.
- II. **THE DATE.**—The Epistle was probably written about A. D. 62, when Paul was a prisoner in Rome.
- III. **THE CHURCH AT EPHESUS.**—The church at Ephesus was built up by the apostle Paul during his residence of nearly three years in that city, though the first seeds of the Gospel were probably sown there soon after the Great Pentecost.

IV. THE PURPOSE.—The Epistle was written to establish those who had left heathenism, contrasting their present higher life with their previous degradation. Its summary of Christian revelation, as the foundation of spiritual life, is couched in language both fervent and divine.

ANALYSIS.

I. DOCTRINAL.—**Chapter I.** 1. He gives thanks for spiritual blessings (1-6). 2. He affirms that our redemption is through the blood of Christ (7-15). 3. He prays that they may come to a full understanding and possession of the riches of Christ (16-23).

Chap. II. 1. He compares what they were by nature with what they are by grace (1-9). 2. He declares that they were made for good works (10-12). 3. Being brought near to God in Christ, they should live as saints and members of the family of God (13-22).

Chap. III. 1. The hidden mystery that the Gentiles should be saved, made known to Paul by Revelation (1-7). 2. To him was the privilege given of making known the mystery (8-12). 3. He desires that they may not faint for his tribulation, and prays that they may perceive the great love of Christ toward them (14-21).

II. PRACTICAL.—**Chap. IV.** 1. He exhorts them to unity (1-6). 2. He declares that God gives divers gifts that his church may be edified (7-17). 3. He calls them from the impurity of the Gentiles (18-23). 4. He exhorts them to put on the new man, and to cast off lying and every corrupt communication (24-32).

Chap. V. 1. He exhorts them to walk in love and to avoid all evil works and workers (1-14). 2. He exhorts them to walk worthy and be filled with the Spirit (15-21). 3. He specifies special duties and urges their performance (22-33).

Chap. VI. 1. He defines the duty of children towards their parents (1-5). 2. He specifies the duties of servants towards their masters (6-9). 3. He characterizes life as a warfare (10-12). 4. He describes the Christian armor and tells how it is to be used (13-20). 5. He commends Tychicus, by whom the Epistle was delivered (21-24).

TEST QUESTIONS.

GENERAL VIEW.

I. By whom was the Epistle to the Ephesians written?

II. When was the Epistle written? From what place was it written? By whom was it sent to Ephesus?

III. By whom was the church at Ephesus built up? How long did he reside there? When were the seeds of the Gospel first sown there?

IV. What was the apostle's purpose in writing? What two things did he contrast? What is said of it as a summary of Christian revelation?

ANALYSIS.

I. For what does the apostle give thanks? What does he affirm concerning redemption? For what does he pray? What two things does he compare? For what were they made? What hidden mystery was made known to Paul? What privilege was given him? What does he desire?

II. To what did he exhort them? What does he declare? From what does he call them? How does he exhort them to walk? Whose duties does he declare? What does he describe?

SEED THOUGHTS.

1. We should thank God for all our spiritual blessings.

2. In view of what God has done for us we should endeavor to live as becometh members of his divine family.

3. It is a great privilege to be permitted to make known to others the good news of salvation.

4. Christians should endeavor to keep the unity of the Spirit in the bond of peace.

5. Christians must walk in love, and avoid all things evil.

6. Christians must put on the Gospel armor that they may be able to stand against their great enemy.

XIV.

THE EPISTLE TO THE PHILIPPIANS.

GENERAL VIEW.

I. **THE AUTHOR.**—The Epistle to the Philippians was written by Paul, the great apostle to the Gentiles.

II. **THE DATE.**—The Epistle was written about A. D. 62, during the apostle's imprisonment at Rome, and sent by Epaphroditus.

III. THE CHURCH AT PHILIPPI.—Philippi was the chief city of Macedonia. The Jews were few and had no synagogue, but were allowed a small chapel outside the gate, in a secluded spot by the river side. Here Paul and Silas first preached, and converted Lydia, and came in contact with the authorities and were imprisoned, which led to the conversion of the jailer and the foundation of the Christian Church in the city.

IV. THE PURPOSE.—The Epistle was written in answer to expressions of sympathy and a substantial gift from the church. It is a message of grateful affection, mingled with personal sorrow: of joy on their behalf; of gloom at the ingratitude of others; of anxiety also as to his own future, caused probably by the increased rigor of his imprisonment.

ANALYSIS.

I. THANKSGIVING AND PRAYERS.—Chapter I. 1. He testifies his thankfulness to God, and his love toward them for the fruits of their faith (1-8). 2. He prays daily for their increase in faith (9-11). 3. He shows the good that has resulted from his imprisonment (12-20). 4. He expresses a willingness to glorify Christ either by living or dying (21-26). 5. He exhorts them to unity and fortitude in persecution (27-30).

II. EXHORTATION.—Chap. II. 1. He exhorts them to unity, and humbleness of mind, by the example of Christ's humility and exaltation (1-11). 2. He exhorts them to so live as to be as lights in a wicked world, and comforts to him (12-18). 3. He hopes to be able to send Timothy to them (19-24). 4. He commends to them Epaphroditus, the bearer of the Epistle (25-30).

III. WARNINGS.—Chap. III. 1. He warns them to beware of false teachers, who might urge the necessity of circumcision (1-3). 2. He himself was circumcised, and was a strict observer of the Law (4-6). 3. This he counts as worthless, in comparison with the righteousness of Christ (7-14). 4. He exhorts them to imitate him, and to decline the ways of carnal teachers (15-21).

IV. CONCLUSION.—*Chap. IV.* 1. From particular admonitions he proceeds to general exhortations (1-9). 2. He expresses his joy at the kindness they had shown him (10-18). 3. He concludes his Epistle with a prayer for their welfare, and salutations (19-23).

TEST QUESTIONS.

GENERAL VIEW.

- I. Who wrote the Epistle to the Philippians?
- II. When was the Epistle written? From what place? Under what circumstances? By whom was it sent?
- III. Where was the city of Philippi? What privilege was allowed the Jews there? Where did Paul and Silas first preach? Who was the first convert? What led to their imprisonment? What was one of the fruits?
- IV. For what purpose was the Epistle written? What is its general character?

ANALYSIS.

- I. What does the apostle testify? For what does he pray? What good had resulted from his imprisonment? What does he express a willingness to do?
- II. To what does he exhort them? How would he have them live? What does he hope to do?
- III. Against whom does he warn them? How had he kept the Law?
- IV. To what does he exhort them? What does he hope to do? With what does he conclude?

SEED THOUGHTS.

- 1. We should be thankful for the kindness done us by others.
- 2. We should pray that others may grow in grace from day to day.
- 3. Persecutions often aid in spreading the Gospel.
- 4. Christians should be humble in imitation of the example of Christ.
- 5. Christians should so live as to be lights in the world.
- 6. Christians must beware of listening to false teachings.
- 7. Christians must be pure and holy in their lives, and fill their minds with the things that are lovely and of good report.

XV.

THE EPISTLE TO THE COLOSSIANS.

GENERAL VIEW.

I. THE AUTHOR.—The Epistle to the Colossians was written by Paul, the great apostle to the Gentiles.

II. THE DATE.—The Epistle was written about A. D. 62, during Paul's imprisonment at Rome, about the same time as the Epistles to the Ephesians and Philippians.

III. THE CHURCH AT COLOSSE.—Colosse was a chief city of Phrygia. Of the foundation of the Church there nothing definite is known. The city was the home of Philemon, Onesimus, Archippas and Epaphras, disciples mentioned by Paul.

IV. THE PURPOSE.—The Christians at Colosse were in danger of falling away into Judaism and idolatry, and Paul wrote his Epistle to strengthen them in the faith of the Gospel. He sets before them the majesty and all-sufficiency of Christ, as the source of all spiritual blessings. The attention is fixed upon the Person of Jesus Christ, whose sacrifice completes the typical offerings of Judaism.

ANALYSIS.

I. THANKSGIVING AND PRAYER.—Chap. I. 1. After his salutation he thanks God for their faith (1-6). 2. He confirms the doctrine that Epaphras, their minister, had taught them (7, 8). 3. He prays for their growth in grace and in knowledge (9-13). 4. He sets forth Christ in his glory, greatness and fulness (14-20). 5. He beseeches them to continue in the faith and not be moved from the hope of the Gospel (21-23). 6. He commends his own ministry (24-29).

II. EXHORTATION AND WARNINGS.—Chap. II. 1. He desires them to know of his great anxiety for their spiritual welfare (1, 2). 2. He exhorts them to be steadfast in the faith (3-7). 3. He warns them to beware of philosophy and vain traditions (8). 4. He speaks of the perfections of Christ,

and the blessings that have come to them through him (9-17). 5. He warns them against being led into the worshipping of angels (18, 19). 6. He warns them against submitting to ordinances that have been ended in Christ (20-23).

III. CONCLUDING ADDRESS.—**Chap. IV.** 1. He exhorts them to be fervent in prayer (1-4). 2. He admonishes them to so live that their example may be helpful to those who have not yet come to a true knowledge of Christ (5, 6). 3. He sends special messages by Tychicus and Onesimus (7-9). 4. He salutes them and wishes them all prosperity (10-18).

TEST QUESTIONS.

GENERAL VIEW.

I. By whom was the Epistle to the Colossians written?

II. When was the Epistle written? From what place was it written? Under what circumstances?

III. Where was Colosse? What is known of the planting of the church in that city? What disciples are named who lived there?

IV. For what purpose was the Epistle written? What special points does the apostle labor to set before them? To what dangers were the Christians there subject?

ANALYSIS.

I. For what does the apostle give thanks? Whose teaching does he confirm? For what does he pray? What does he set before them? What does he commend?

II. What does he desire them to know? What does he exhort them to do? What warnings does he give?

III. What further exhortation does he give? What does he admonish them to do? By whom does he send messages? What wish does he express in conclusion?

SEED THOUGHTS.

1. All spiritual blessings come to us through Jesus Christ.
2. We must set our affections on heavenly, and not upon earthly things.

3. The Spirit of Christ should dwell in our hearts and regulate our conduct.

4. We should fill our minds with the Word of God, that we may be able to strengthen and teach others.

5. We should so speak and act that our lives may have a good influence on others.

XVI.

THE EPISTLES TO THE THESSALONIANS.

GENERAL VIEW.

I. THE AUTHOR.—The two Epistles to the Thessalonians were written by Paul, the great apostle to the Gentiles.

II. THE DATE.—The First Epistle was written about A. D. 52, probably from the city of Corinth, not long after the founding of the Church; the Second was written from the same city, only a few months later.

III. THE CHURCH AT THESSALONICA.—Thessalonica was one of the chief cities of Macedonia. The church in that city was founded by Paul and Silas, soon after their imprisonment and successful preaching at Philippi. It became a flourishing congregation, and the Epistles show that the elements were much more Gentile than Jewish. The narrative in the Acts affords a singularly accurate illustration of the political constitution of Thessalonica. In later times the city was the centre of Oriental Christendom, and received the name of the "Orthodox City."

IV. THE PURPOSE.—Paul had sent Timothy to visit them, and to report their condition. His report was, on the whole, most favorable, though there were some things that called for special instruction. The First Epistle was written to meet the demands of the case. The Second Epistle was called forth by an answer received to the First, to correct a false impression gained from the vividness of his picture, that the resurrection was near at hand, which led them to neglect practical duties.

ANALYSIS.

THE FIRST EPISTLE.

I. COMMENDATION.—Chap. I. 1. The apostle expresses his gratitude for their eager acceptance of the Gospel, and their fidelity in maintaining it (1-5). 2. He commends them for

having so received the Gospel and practiced its precepts as to commend it to others (6-10).

Chap. II. 1. He reminds them of the manner in which the Gospel was brought to them, and of the way they had received it (1-17). 2. He explains why he has been so long absent from them, and why he is so desirous to see them (18-20).

Chap. III. 1. He testifies of his great love for them, partly by sending Timothy to strengthen and comfort them, and partly by rejoicing in their well-doing (1-9). 2. He assures them that he prays that he may be able to see them, and perfect them in whatever they may be found lacking (10, 11). 3. He prays that the Lord may make them abound in love, and establish them in holiness (12, 13).

II. EXHORTATION.—Chap. IV. 1. He exhorts them to go forward in all manner of godliness (1-10). 2. He exhorts them to quietness and diligence in their business (11, 12).

III. CONSOLATION.—Chap. IV. 1. He comforts them concerning their dead friends (13, 14). 2. He briefly describes the resurrection of the dead and the second coming of the Lord to judgment (15-18).

Chap. V. 1. He speaks further concerning the coming of the Lord (1-15). 2. He gives sundry precepts (16-22). 3. He prays for their sanctification, and closes with the benediction (23-28).

THE SECOND EPISTLE.

I. ADMONITION.—Chap. I. 1. He repeats the good opinion he has of their faith, love and patience (1-10). 2. He comforts them in the midst of their persecutions by reference to the righteous judgments of God.

II. EXHORTATION.—Chap. II. 1. He exhorts them to continue steadfast in the truth (1, 2). 2. He foretells a departure from the faith (3-7). 3. He tells of the appearance of anti-christ, before the coming of the Lord (8-14). 4. He repeats his former exhortations and prayers for them (15-17).

III. FINAL APPEAL.—Chap. III. 1. He asks their prayers for himself, and repeats his confidence in them (1-8). 2. He gives them various precepts, especially to shun idleness and bad company (6-15). 3. He concludes with a prayer and salutation (16-18).

TEST QUESTIONS.

GENERAL VIEW.

I. By whom were the two Epistles to the Thessalonians written?

II. When were they written? Soon after what event? From what place were they probably written?

III. Where was Thessalonica? Who first preached the Gospel there? Soon after what event?

IV. Whom had Paul sent to Thessalonica? What report had he brought? For what purpose were the two Epistles written?

THE FIRST.

I. For what does he express his gratitude? For what does he com-

mend them? To what does he testify? Of what does he assure them?

II. What does he exhort them to do? In what would he have them be diligent?

III. In what way does he comfort them? What precepts does he give? For what does he pray?

THE SECOND.

I. What opinion does he repeat? In what way does he comfort them?

II. To what does he exhort them? What does he foretell? Whose coming does he make known?

III. What does he ask of them? What does he repeat? What does he exhort them to do? In what way does he close his Epistle?

SEED THOUGHTS.

1. It cheers the heart of the minister to know that his labors have produced good fruits.

2. We should so live as to commend the Gospel to others.

3. We should be diligent in business and fervent in spirit, serving the Lord.

4. If we belong to Christ we are safe, whether living or dead.

5. Those who finally reject the Gospel will be banished from the presence of the Lord.

6. We should pray for ministers, that they may be successful in their labors.

XVII.

THE EPISTLE TO THE HEBREWS.

GENERAL VIEW.

I. THE AUTHOR.—The Epistle to the Hebrews, it is very generally conceded, was written by Paul, though there have been those who have attributed it to Apollos; others to Barnabas, or Silas, or Luke; and still others, to some person whose name has not come down to us.

II. THE DATE.—The Epistle was probably written A. D. 63, about the end of Paul's imprisonment, from the city of Rome.

III. TO WHOM WRITTEN.—That the Epistle was written for Hebrews, or Jews, particularly for those dwelling in Palestine, who were familiar with the Temple service, we know by the frequent allusions to those things without explanation.

IV. THE PURPOSE.—The Epistle was written to show the superiority of Christianity over Judaism; to show the Hebrew believers what they had gained in giving up the Law and the splendors of the Temple-service for the Gospel and the simpler worship instituted by Christ.

ANALYSIS.

I. DOCTRINAL.—The Superiority of the Christian to the Jewish Dispensation: 1. Its Author superior to angels, and in him humanity is exalted above them (I.-II: 18).

2. Its Author superior to Moses, because of (1) His position of builder, son and master of the house, while Moses was but a servant in the house; (2) His acquired inheritance of perfect, eternal rest in heaven, instead of imperfect, transient rest in Canaan (III.-IV: 13).

3. Its Author superior to the Aaronic High Priest: (1) As to his Office: (2) As to his Nature; (3) As to his Vocation (IV: 14-v: 10.)

(A Digression of Practical Exhortation—(v: 11-vi).

4. Its Author superior to the Primeval High Priest of a superior Dispensation (VII).

5. The New Covenant, with all its institutions, superior to the Old (VIII.—X:8-19).

II. PRACTICAL.—1. Exhortation: To hold fast the faith of the Gospel, with patience and thanksgiving (x:20-25).

2. Warning: Against a relapse into Judaism (x:26-39).

3. Faith: Its nature and triumphs in olden times (xi).

4. Encouragement: To a life of constant faith, patience and godliness (xii:1-21).

5. Exalted Privileges: Under the New Covenant (xii:22-29).

6. Admonitions: (1) As to love, charity and purity of life (xiii:1-6); (2) As to duty to ministers and dangers from false teachers (7-9); (3) As to the ordinances of worship (10-16); (4) As to duty to rulers and of prayer for him (17-19).

7. Conclusion: A prayer for their well being (xiii:20-25).

TEST QUESTIONS.

GENERAL VIEW.

I. Who wrote the Epistle to the Hebrews? What do some claim as to the authorship?

II. When was the Epistle written? During what period? From what place?

III. To whom was the Epistle written? What evidence have we of this in the Epistle?

IV. What was the apostle's purpose in writing? What did he desire especially to show?

ANALYSIS.

I. What is the first department? What does the apostle here labor to show? In what four respects is the author of the New superior to the officers of the Old? Why is the New superior?

II. What exhortation is given? What warning? What is said of faith? What are the Hebrews encouraged to do? What admonitions are given them?

SEED THOUGHTS.

1. Christ is far greater and more glorious than angels.

2. Christ, as a law-giver, is far superior to Moses.

3. Christ, as a high priest, is far superior to Aaron, the head of the Jewish priesthood.

4. Christ is a priest forever after the order of Melchizedek, but far superior to him.

4. The New Covenant, with all its institutions and ordinances, is far superior to the Old.

5. If we reject the sacrifice of Christ there is no other offering for sin.

XVIII.

THE EPISTLES TO TIMOTHY.

GENERAL VIEW.

I. THE AUTHOR.—The Two Pastoral Epistles to Timothy were written by Paul, the great apostle to the Gentiles.

II. THE DATE.—The First Epistle was probably written immediately after Paul's release from his first imprisonment, A. D. 63 or 64, from Laodicea; the Second, in the interval between the first trial and the second, A. D. 66, from Rome.

III. TIMOTHY.—Timothy was the son of a Greek father and a Jewish mother, converted by Paul at Iconium. He afterwards became a traveling companion of the apostle, and was sent by him on many important missions.

IV. THE PURPOSE.—The First Epistle was written to guide and direct Timothy in the duties of his office as an evangelist, in organizing churches. The Second was written to give him some further admonitions, and to entreat him to hasten to Rome and be with him at his approaching trial, which he knew would end in martyrdom.

ANALYSIS.

THE FIRST EPISTLE.

I. CONTROVERSIAL.—Chap. I. 1. Timothy is reminded of the charge given him by Paul before going into Macedonia (1-4). 2. He speaks of the proper use and end of the Law (5-10). 3. He speaks of his own calling to the apostleship and of the falling away of certain persons (11-20).

II. PRACTICAL.—Chap. II. 1. He directs prayer, intercession and thanksgiving to be made for all men (1, 2). 2. He states the reason for this, and expresses the desire that all should pray (3-8). 3. He speaks of certain women (9-15).

Chap. III. 1. He speaks of the qualifications and duties of bishops and deacons, and of their wives (1-13). 2. He states his object in writing this letter to Timothy (14, 15). 3. He

speaks of the mystery of Godliness, and the great truths taught therein (16).

Chap. IV. 1. He foretells a departure from the faith in latter times (1-5). 2. He gives various precepts to help Timothy in the discharge of his duties (6-16).

Chap. V. He lays down rules to be observed in giving reproof (1, 2). 2. He gives instructions concerning widows (3-16). 3. He gives instructions concerning elders (17-22). 4. He gives advice concerning Timothy's health (23). 5. He makes a statement concerning sin (24-25).

Chap. VI. 1. He gives directions concerning the duties of servants and masters, and specifies how they must conduct themselves (1, 2).

III. DOCTRINAL.—Chap. VI. 1. He gives directions concerning the treatment of those who teach contrary to his instructions (3-5). 2. He speaks of the great profit of godliness and of the evil of a love for riches (6-10). 3. He directs Timothy what to avoid and what to follow (11-16). 4. He gives instructions concerning the rich (17-19). 5. He exhorts Timothy to maintain the true doctrines and to avoid vain janglings (20-21).

THE SECOND EPISTLE.

I. EXHORTATION.—Chap. I. 1. Paul's love for Timothy (1-6). 2. He is exhorted to stir up the gift of God which is in him (7, 8). 3. To be steadfast and patient in persecutions (9-12). 4. To hold fast the form and substance of the doctrine he had learned from the apostle (13, 14). 5. He speaks of various persons, both friends and foes (15-18).

Chap. II. 1. Timothy is further exhorted to constancy and perseverance, and to the faithful discharge of his duties as a minister (1-22). 2. He is taught whereof to beware, and what to follow after, and the way in which the servant of the Lord should conduct himself (23-26).

II. PROPHECY.—Chap. III. 1. He describes events that are yet to come (1-5). 2. He describes the enemies of the truth (6-9). 3. He speaks of the persecutions he has endured at various places (10-12). 4. He foretells an increase in iniquity, and exhorts Timothy to continue faithful (13-15). 5. He states the source and use of Scripture (16, 17).

III. FINAL CHARGE.—Chap. IV. 1. He exhorts Timothy to do his duty with all care and diligence (1-5). 2. He speaks of the nearness of his own death and of his reward (6-8). 3. He urges Timothy to come to him and bring Mark with him, and certain other things, of which he had before spoken (9-13). 3. He warns him to beware of Alexander; informs him of what had befallen him at his first trial, and concludes with a salutation and benediction (14-22).

TEST QUESTIONS.

GENERAL VIEW.

I. By whom were the Epistles to Timothy written?

II. When was the First written? Under what circumstances? From what place? When was the Second written? Under what circumstances? From what place?

III. Who was Timothy? By whom was he converted? What did he afterwards become?

IV. For what purpose was the First Epistle written? What directions are given in it? For what was the Second written? What did Paul know awaited him?

THE FIRST.

I. Of what is Timothy reminded? Of what does he speak?

II. What directions does he give?

What desire express? Of whose qualifications does he speak? Of what mystery does he speak? What does he foretell? What instructions does he give?

III. What does he say of those who teach contrary to his doctrine? What does he say of the rich? What does he exhort Timothy to do?

THE SECOND.

I. What is Timothy exhorted to do? What to hold fast? What further duties are enjoined?

II. What events does he foretell? Whom does he describe? What does he say of the Scripture?

III. What does he exhort Timothy to do? What does he speak of as being near? What does he urge Timothy to do?

SEED THOUGHTS.

1. We should give thanks for all blessings, and pray for all men.

2. Teachers must be sober and watchful, and so live as to be an example of the things they teach.

3. We must at all times be on the lookout for false teachers and watch lest we be led astray by their teaching.

4. Our affections must not be set upon riches, or upon anything pertaining to this world.

5. Those who have been taught the Scriptures in childhood are most likely to become useful servants of the Lord in after life.

6. Death has no terrors for the faithful servant of the Lord.

XIX.

THE EPISTLE TO TITUS.

GENERAL VIEW.

I. THE AUTHOR.—The Epistle to Titus was written by Paul, the great apostle to the Gentiles.

II. THE DATE.—The Epistle was written about the same time as the First Epistle to Timothy (A. D. 62 or 63), which it resembles. The place of writing was probably Nicopolis.

III. TITUS.—Titus was a Gentile convert, and the first, so far as we know, who was not circumcised. He was taken by Paul to Jerusalem to try the matter, when the Council decided against its necessity (Gal. II:3; Acts xv.). He was entrusted by Paul with several important missions; among them to set in order the churches on the Island of Crete.

IV. THE PURPOSE.—The object of the Epistle was to instruct Titus in his duties as an evangelist, in setting in order the churches, and instructing them in sound doctrine.

ANALYSIS.

I. CHURCH ORGANIZATION.—Chap. I. 1. Paul specifies the purpose for which Titus was left by the apostle in Crete (1-5). 2. He speaks of the qualifications of bishops (6-8). 3. He specifies the duties of bishops (9). 4. He calls attention to the bad character of the Cretans, and the duty of Titus concerning them (10-16).

II. CHRISTIAN CHARACTER.—Chap. II. 1. He speaks of the character that the aged should maintain (1-3). 2. Also of the character the young should possess (4-6). 3. He exhorts Titus to be an example of his teachings (7, 8). 4. He speaks of the duties of servants to their employers (9, 10). 5. He mentions the traits of character all Christians must manifest (11-15).

III. PERSONAL DIRECTIONS.—Chap. III. 1. Titus is further directed, both concerning the things he should teach and not teach (1-9). 2. He is directed to reject heretics (10, 11).

3. He gives directions concerning personal matters, and closes with a salutation and benediction (12-15).

TEST QUESTIONS.

GENERAL VIEW.

I. By whom was the Epistle to Titus written?

II. When was the Epistle written? About the same time as what other? Probably from what place?

III. Who was Titus? For what purpose was he taken to Jerusalem? What decision was there rendered? To what special duties was he assigned by Paul?

IV. What was Paul's purpose in writing the Epistle?

ANALYSIS.

I. For what purpose was Titus left in Crete? Whose qualifications are specified? What character is given the Cretans?

II. What two classes of persons are mentioned? How is Titus exhorted to conduct himself? Whose duties are specified?

III. What further directions are given Titus? What is to be done with heretics? What personal directions are given? How does the Epistle conclude?

SEED THOUGHTS.

1. Ministers and teachers must maintain good characters, that they may teach by example as well as precept.

2. Both the aged and the young must so conduct themselves as to commend the Gospel to others.

3. We must be subject to rulers; to speak evil of no one, and to live quiet and peaceable lives.

4. We must avoid all vain janglings and disputings, and live pure and holy lives.

XX.

THE EPISTLE TO PHILEMON.

GENERAL VIEW.

I. **THE AUTHOR.**—The Epistle to Philemon was written by Paul, the great apostle to the Gentiles.

II. **THE DATE.**—The Epistle was written about A. D. 62, at the same time as that to the Colossians, from the city of Rome, during Paul's first imprisonment.

III. **PHILEMON.**—Philemon was an inhabitant of Colosse,

whom Paul converted. It is evident from the letter that he was a man of property and influence, since he is represented as the head of a numerous household, and as exercising an expensive liberality towards his friends, and the poor in general. His character, as shadowed forth in the Epistle, is one of the noblest which the sacred record makes known to us.

IV. THE PURPOSE.—Onesimus, the servant of Philemon, left his master, perhaps after misappropriating his goods. He fell in with Paul, and was converted. The apostle persuades him to go back to Colosse, and place himself again at the disposal of Philemon. On his departure Paul puts into his hands this letter, as an evidence that Onesimus is a true and approved disciple of Christ, and entitled as such to be received, not as a servant, but as a brother in the faith. There can be no doubt that the Epistle had the desired effect.

ANALYSIS.

I. **The Introduction:** 1. Paul, with Timothy, sends greetings to Philemon, "and the church in his house" (1-3).

2. He affirms that he thanks God for his friendship, and makes mention of him always in his prayers (4, 5).

3. His prayer is that the faith of Philemon may become effectual, and his good works continue to abound (6, 7).

4. Though as an apostle he might enjoin duties upon him, he prefers rather to beseech him to grant a request he is about to make (8, 9).

II. **The Request:** 1. He states the fact of the conversion of Onesimus (a word meaning *profitable*), who in times past had proven "unprofitable" to Philemon, but after his conversion very "profitable" to Paul (10, 11).

2. He states the fact that he persuaded Onesimus to return, though he would have been glad to have had him remain with him (12-14).

3. He beseeches Philemon to receive Onesimus, not as a servant, but as a brother (15-17).

4. He offers to make good any loss Philemon may have sustained on account of the conduct of Onesimus (18-20).

5. He expresses his confidence that Philemon will do even more than he asks (21).

III. Conclusion: 1. He asks Philemon to prepare a lodging for himself, hoping shortly to visit Colosse (22).

2. He closes his Epistle with a salutation and benediction (23-25).

TEST QUESTIONS.

GENERAL VIEW.

I. By whom was the Epistle to Philemon written?

II. When was the Epistle written? At the same time as what other? From what place?

III. Where did Philemon live? What position did he occupy? What evidence have we of this? What does the Epistle further show?

IV. Who was Onesimus? What had he done? By whom was he converted? What had Paul persuaded him to do? For what purpose did he write the letter?

ANALYSIS.

I. Who joins with Paul in his greetings? To whom do they extend them? What does he say he does?

II. What fact does he state? What does the word "Onesimus" mean? What had he asked Onesimus to do? What does he beseech Philemon to do? What does he offer to do? What confidence does he express?

III. What does he ask for himself? How does he close his Epistle?

SEED THOUGHTS.

1. The religion of Christ makes its possessor desire to repair past injuries.

2. The religion of Christ makes its possessor willing to forgive past injuries.

3. The religion of Christ makes all men brothers and equals.

4. The religion of Christ makes men better masters and better servants.

5. The religion of Christ makes its possessor willing to suffer wrong for the good of others.

6. The religion of Christ makes its possessor pray for the blessings of God upon others.

XXI.

THE EPISTLE OF JAMES.

GENERAL VIEW.

I. THE AUTHOR.—The author of this, the first of the General Epistles, was James the Less, a brother or other near relative of our Lord. He was one of the apostles and seems to have had the oversight of the church at Jerusalem (Acts xv:13), where he remained until his martyrdom.

II. THE DATE.—The Epistle was probably written not long before the author's death, which occurred in A. D. 62. The place of writing was the city of Jerusalem.

III. TO WHOM ADDRESSED.—It was written for "The Twelve Tribes which are scattered abroad;" that is, for the Jewish Christians wherever they might be found.

IV. THE PURPOSE.—The main object of the Epistle is not to teach doctrine but to inculcate morality. The author reproves hypocrisy, presumption, censoriousness and love of riches, the prevailing vices of his countrymen, and insists that true faith is shown only by good works.

ANALYSIS.

I. ADMONITIONS.—Chap. I. 1. We are to rejoice in afflictions, knowing that they develop the grace of patience (1-4). 2. Wisdom to be sought of God in faith, without wavering or doubting (5-9). 3. Riches and earthly honors but transitory in their character, and not to be specially desired (10, 11). 4. God not the source of temptation, but the author of every good and perfect gift (12-18). 5. The Word of God to be listened to, and its commands to be obeyed (19-25). 6. Pure religion not a mere profession, but a life of good works (26, 27).

Chap. II. 1. No distinction to be made between the rich and the poor (1-4). 2. The "Royal Law," or "Golden Rule," requires love for all (5-8). 3. The Law of God requires full and perfect obedience (9-13). 4. Faith to be of any avail must be made perfect by works (14-26).

II. WARNINGS.—Chap. III. 1. Reproof must not be rashly or arrogantly given (1-4). 2. The tongue a little member but a powerful instrument for either good or harm, and must therefore be bridled, or controlled (5-12). 3. The truly wise are mild and peaceable, and are free from all envying and strife (13-18).

Chap. IV. 1. Covetousness, pride, detraction and rash judgment of others all to be striven against (1-12). 2. Overconfidence in the success of worldly enterprises not to be indulged in, but all our affairs committed to God (13-17).

Chap. V. 1. Wicked rich men to fear God's vengeance (1-6). 2. We are to be patient in affliction after the example of the prophets and other ancient worthies (7-11). 3. We must avoid swearing, pray in adversity and sing in prosperity (12-15). 4. We must acknowledge our faults, pray for one another and strive to reclaim the erring (16-20).

TEST QUESTIONS.

GENERAL VIEW.

I. Who was the author of this Epistle? What relation to our Lord? What place did he fill in the early church? Where did he reside?

II. When was the Epistle probably written? At what place? Where did the author die?

III. To whom was the Epistle addressed? Who were meant by the "Twelve Tribes?"

IV. What was the author's purpose in writing? What does he reprove? Upon what does he specially insist?

ANALYSIS.

I. In what are we to rejoice? For what reason? Of whom is wisdom to be sought? How is it to be sought? What is said of worldly riches and honor?

II. What is the source of every good and perfect gift?

III. How must reproof be administered? What things are to be avoided? Of what are rich men warned? What are we to do in adversity? How are we to treat the erring?

SEED THOUGHTS.

1. We may take comfort in our afflictions from the assurance that they will do us good.

2. Our affections must not be set upon worldly honors and riches, because they are but transitory in their nature.

3. God is no respecter of persons, and neither should we be.

4. Faith without works is dead, being alone.

5. The tongue, ungoverned, is productive of much evil.

6. True wisdom is to be sought of God, who is ready to give liberally to all.

7. The prayer of the righteous, God is ready to hear and answer.

XXII.

THE EPISTLES OF PETER.

GENERAL VIEW.

I. **THE AUTHOR.**—The author of the General Epistles of Peter was the celebrated apostle, Simon Peter, the son of Jonas, and brother of Andrew. He was a fisherman of Bethsaida before his call by the Savior. He was one of the foremost of the apostles; the one who delivered the first sermon on the Day of Pentecost, when the kingdom was formally opened to the Jews (Acts II.), and also the first to preach the Gospel and open the kingdom to the Gentiles (Acts x : 47, 48). After a long and active ministry he suffered martyrdom.

II. **THE DATE.**—The First Epistle was written about A. D. 63, probably from Babylon; the Second was written about two years after the First, and probably from the same place.

III. **TO WHOM ADDRESSED.**—Both Epistles were addressed to the churches of Asia Minor, which had for the most part been founded by the apostle Paul and his companions.

IV. **THE PURPOSE** of both the Epistles was to comfort and strengthen the Christians in a season of severe trial; to enforce the practical and spiritual duties involved in their calling; to warn them against special temptations and dangers, and to remove all doubts as to the completeness of the religious system they had embraced.

ANALYSIS.

THE FIRST EPISTLE.

I. **ADMONITION.**—Chap. I. 1. The apostle thanks God for his manifold spiritual blessings (1-5). 2. He comforts his

brethren by the assurance that good will come out of their afflictions (6-9). 3. He shows that the salvation in Christ is no new thing, but something foretold of old (10-12). 4. He exhorts them to a holy life, in view of their relation to Christ (13-25).

Chap. II. 1. He urges them to lay aside all guile and malice and receive the simple instructions of the Word of God, with the earnestness with which babes desire their appropriate food (1-3). 2. He speaks of them as stones in the spiritual temple, which is built upon Christ (4-10).

II. PRACTICAL DUTIES.—Chap. II. 1. He entreats them to abstain from sin, and to be obedient to the officers of the government under which they live (11-17). 2. He entreats them to be patient in suffering, after the example of Christ (18-25).

Chap. III. 1. He teaches the duties of wives and husbands to each other (1-7). 2. He exhorts all to unity and love, and patient suffering under persecution (8-18). 3. He speaks of the suffering of Christ for sin; of the preaching to the antediluvians (19-22).

Chap. IV. 1. He exhorts them to cease from sin, by the example of Christ, and in consideration of the approaching judgment (1-8). 2. He exhorts them to charity, and to a strict conformity to the Word of God in their speaking (9-11). 3. He exhorts them to godliness, and encourages them to bear up under trials (12-19).

Chap. V. 1. He exhorts the elders to feed their flocks (1-4). 2. The younger to obey, and all to be sober, watchful and constant in faith and to resist their adversary, the devil (5-11). 3. He closes with a salutation and benediction (12-14).

THE SECOND EPISTLE.

I. EXHORTATION.—Chap. I. 1. He exhorts them to persevere in faith and good works, and assures the faithful of a great reward (1-11). 2. He speaks of his death, which he knows is near, and exhorts them to be constant in the faith (12-21).

II. WARNING.—Chap. II. 1. He foretells the coming of false teachers, and of their punishment (1-9). 2. He more

fully describes the deceivers who are to arise, that they may be the more easily known and avoided (10-22).

III. THE SECOND COMING OF CHRIST.—Chap. III. 1. He assures them of the certainty of Christ's coming to judgment (1-7). 2. He cautions them not to expect this coming too soon (8, 9). 3. He describes the manner in which the world will be destroyed, and exhorts them to holiness of life (10-18).

TEST QUESTIONS.

GENERAL VIEW.

I. Who was the author of these Epistles? What was his profession before his call? What was he the first to do?

II. When was the First Epistle written? From what place? When was the Second written? Where?

III. To whom were the two Epistles addressed?

IV. What was the great purpose of the apostle in writing them?

THE FIRST.

I. For what does the apostle thank God? How does he comfort his brethren? To what does he exhort

them? To what does he compare them?

II. What does he entreat them to do? What practical duties does he teach? Of whose suffering does he speak? Whose example does he cite? To what duties does he exhort the elders?

THE SECOND.

I. What exhortation does he give them? Of whose death does he speak?

II. What does he foretell? Whom does he describe? For what purpose?

III. Of what event does he assure them? Against what does he caution them? What does he describe?

SEED THOUGHTS.

1. We should live pure and holy lives, in view of what Christ has done for us, and still promises to do.

2. We should strive to be lively stones in the great spiritual temple, of which Christ is the Foundation.

3. We should endeavor to conform our lives to the teachings of the Word of God in all things.

4. We should endeavor to grow in grace from day to day, and in the knowledge of the Lord Jesus Christ.

5. We should so live as to be prepared at any time for the coming of the Lord.

XXIII.

THE EPISTLES OF JOHN.

GENERAL VIEW.

I. THE AUTHOR.—The author of these Epistles was John, the beloved disciple, the eminent apostle and the author of the Fourth Gospel.

II. THE DATE.—It is generally supposed that the Three Epistles of John were written at nearly the same time, and about A. D. 90, from the city of Ephesus, where the author spent the latter years of his life.

III. THE PURPOSE.—The First Epistle seems to have been addressed to believers generally, but more particularly the Gentiles in Asia Minor. Its aim is to establish the true doctrine concerning the person of Christ, as to his nature, and the holiness necessary for communion with him. The Second Epistle is addressed to "The Elect Lady," and her children (meaning, perhaps, the church), to exhort them to good works, and to avoid false teachers. The Third is addressed to "Gaius," and is in aim similar to the Second. Gaius is supposed to be identical with the person named in Romans XVI: 23, and 1 Cor. I: 4. He is commended for his hospitality and piety, warned against the ambition and malice of Diotrephes, and his friendly offices besought for Demetrius.

ANALYSIS.

THE FIRST EPISTLE.

I. FELLOWSHIP WITH GOD.—Chapter I. The apostle describes the person of Christ, in whom we have eternal life, by communion with God (1-4). 2. He affirms that God is Light, and if we have fellowship with him we must walk in the Light (5-10).

Chap. II. 1. He comforts them against the sin of infirmity (1, 2). 2. Our Love for God to be shown by keeping his commandments (3-6). 3. He inculcates the duty of loving one another, and not the world (7-17). 4. He warns against false

teachers, and tells how to be safe from them (18-29).

II. THE BLESSING AND DUTIES OF SONSHIP.—Chap. III.

1. He declares the wonderful love of God in making us sons (1, 2). 2. He urges obedience to God's commandments (3-10). 3. He further exhorts to brotherly love (11-24).

Chap. IV. 1. He warns them not to believe all teachers, but to try them by rules which he gives (1-5).

III. THE BOND OF FELLOWSHIP.—Chap. IV. He declares that love is of God, and that everyone who has true love is born of God (7, 8). 2. He shows how God proved his love by the gift of his Son (9-11). 3. He teaches that love for one another is the best evidence of the love for God (12-15). 4. He speaks of the great works and advantages of love (16-21).

Chap. V. 1. He affirms that those who love God love his children and keep his commandments (1-5). 2. He assures them that God will hear their prayers and save them (9-20). 3. He exhorts them to keep themselves from idols (21).

THE SECOND EPISTLE.

1. **Salutation:** The apostle addresses a certain woman and her children for whom he expresses a warm attachment (1-3).

2. **Exhortation:** He exhorts them to persevere in Christian Love and doctrine (4-5).

3. **Warning:** He warns them against false teachers who have gone out into the world and gives a test by which they may be known (7-11).

THE THIRD EPISTLE.

1. **Address:** The apostle addresses Gaius, with an expression of tender attachment and expresses a wish for his welfare (5-2).

2. **Commendation:** He expresses his joy at the good report he has heard of the character of Gaius (3-5).

3. **Warning:** He gives warning of a rebuke he will administer to certain persons who have not heeded his counsel (9, 10).

4. **Exhortation:** He exhorts Gaius to persevere in his labors of love and kindness, in imitation of God (11-14).

TEST QUESTIONS.

GENERAL VIEW.

I. Who was the author of these Epistles? What other books did he write?

II. When is it supposed these Epistles were written? From what place?

III. To whom was the First Epistle addressed? For what purpose? The Second? The Third?

THE FIRST.

I. What does the apostle describe? What does he affirm of God? How does he comfort them? Against what does he warn them?

II. What does he declare? To whom does he urge obedience? Of what does he warn them?

III. How has God shown his love? What is the best evidence of our love for God?

THE SECOND.

To whom was the Second Epistle addressed? What does he exhort them to do? What warning does he give?

THE THIRD.

To whom is the Third Epistle addressed? What is the character of its contents?

SEED THOUGHTS.

1. Eternal life is the gift of God through our Lord Jesus Christ.

2. The test of true love for God is a willingness to obey his commandments.

3. Our love for God is also manifested by our love for one another.

4. The wonderful love of God for us is manifested in the gift of his Son to save us.

5. We are to be on the lookout for false teachers lest we be led astray by them.

XXIV.

THE EPISTLE OF JUDE.

GENERAL VIEW.

I. THE AUTHOR.—The author of this Epistle is supposed to be the apostle surnamed Thaddæus and Lebbaeus, a near relative of our Lord (Matt. x : 3 ; XIII : 55 ; Luke VI : 16).

II. THE DATE.—The time of the writing of this Epistle is placed by critics at various periods between A. D. 64 and A. D. 80. The place of writing is unknown.

III. PECULIARITIES.—The Epistle is remarkable for an otherwise unrecorded prophecy of Enoch concerning the coming of the Lord (verse 14), and the tradition of a dispute between Michael the archangel and Satan regarding the body of Moses (verse 9).

IV. THE PURPOSE.—The chief purpose of the author is to denounce the same false teachers as those rebuked by Peter (2 Peter II.), and in very similar language, warning them by the example of the fallen angels; Cain; of the impenitent in the times of Noah; of the wicked cities of the plain; of Korah, and Balaam, and asserting the certainty of the future judgment and punishment of the wicked.

ANALYSIS.

1. **Inscription and Salutation:** The apostle addresses his Epistle to the sanctified, and gives them the salutation of peace and love (1, 2).

2. **The Object:** He states that the purpose for which he writes is to correct false teaching (3, 4).

3. **Examples:** He refers to the fate of those in past ages upon whom God's judgments fell (5-16).

4. **Predictions:** He reminds them that the apostles had before predicted the coming of the false teachers who were then among them (17-19).

5. **Conclusion:** He closes with an ascription of praise to Him who is able to keep them from falling, and to present them faultless before his throne (20-25).

TEST QUESTIONS.

GENERAL VIEW.

I. Who was the author of this Epistle? By what other names is he known? What relation was he to our Lord?

II. At what time has it been thought the Epistle was written? What is said of the place of writing?

III. For what is the Epistle remarkable?

IV. What seems to have been the chief purpose of the apostle in writing?

ANALYSIS.

1. To whom is the Epistle inscribed? What salutation does he give?

2. What does he himself state as his purpose in writing?

3. Whose examples does he cite? And for what purpose?

4. Of what does he remind them?

5. In what manner does he conclude his Epistle?

SEED THOUGHTS.

1. We always need to be on the lookout for false teachers.
2. We are taught by the fate of transgressors in the past what to expect in the future.
3. The Word of God has given us warning of the fate of the disobedient, that we may not walk in the way of their steps.
4. Those who put their trust in the Lord Jesus Christ, and walk in the way of his commandments, will never fall.

IV. PROPHETICAL.

XXV.

THE BOOK OF REVELATION.

GENERAL VIEW.

I. **THE BOOK.**—The Book of Revelation is the only purely prophetic book in the New Testament. It closes the Canon of Scripture, and the Revelation of God to man.

II. **THE AUTHOR.**—The writer was the apostle John, the author of the Fourth Gospel, and of the Three Epistles bearing that name. He was banished by Domitian, the Roman Emperor, to Patmos, an island in the Ægean Sea, after a vain attempt to martyr him. On the Emperor's death he returned, under a general amnesty, to Ephesus where he died.

III. **THE DATE.**—The visions recorded were seen by John while in exile, and the book written about **A. D. 96.**

IV. **THE PURPOSE.**—The book is a revelation, or uncovering, of things that were then future. It was written to encourage Christians in all ages, by showing them that the Gospel will finally triumph over all opposition; the Kingdom of the Messiah prevail over all the earth, and all the saints of God at last be gathered home to dwell with him forever more.

ANALYSIS.

I. **PREFATORY.**—1. **The Purpose (1:1-3):** The revelation given to show the things that must shortly come to pass.

2. **The Vision (1:4-20):** John gives a narrative of his first vision respecting the seven churches of Asia Minor.

II. **THE MESSAGES TO THE CHURCHES.**—1. **Ephesus (2:1-7):** Commended for its faith and patience, and reprov'd for forsaking its first love and first works.

2. **Smyrna (2:8-11):** Commended for its good works and endurance of persecution.

3. **Pergamos (2:12-17):** Commended for its steadfastness

in faith, and reprov'd for false doctrine, immoral conduct and idolatrous pollution.

4. **Thyatira** (II:18-29): One party reprov'd for their corruptions, and another party commended for their fidelity.

5. **Sardis** (III:1-6): Commended, reprov'd, exhorted and threatened.

6. **Philadelphia** (III:7-13): Approved for its steadfastness and patience.

7. **Laodicæa** (III:14:22): Rebuked for its lukewarmness, and exhorted to repentance before it is too late.

III. THE PROPHETIC VISIONS.—The foregoing predictions concerning the Seven Churches of Asia Minor have long been fulfilled. The remainder of the book is generally regarded as prophetic of the history of the Church from the close of the first century to the end of time. By some the major part is considered to have had its fulfillment in the early ages of the Church; others, to have been gradually realized by successive religious revivals and persecutions; by others it is regarded as a picture of the historical epochs of the world and the Church.

SUMMARY.

1. The Divine Glory, the book of Seven Seals and the Lamb (IV, V).

2. The Vision of the Opening of Six Seals; the sealing of 144,000 Israelites; worship by innumerable multitudes of saints, and the opening of the Seventh Seal (VI, VII).

3. The vision of an angel offering incense on the golden altar, followed by the sounding of six trumpets (VIII, IX).

4. The vision of an angel with an open scroll; seven thunders, and the angel's proclamation; the measuring of the temple and altar; the two witnesses, and the sounding of the seventh trumpet (X, XI).

5. The vision of the woman and the dragon; the conflict between Michael and the dragon; rescue of the woman; the rising of a beast from the sea; and of another from the earth (XII, XIII).

6. The vision of the Lamb and the 144,000 on Mount Sion; the proclamations of the three angels, and the harvest and the vintage (XIV).

7. The pouring out of seven vials of wrath; the woman sitting upon the beast; the angel's proclamation of the fall of Babylon, followed by songs of praise and triumph (xv-xix:1-10).

8. The vision of the Word of God attended by the faithful, who destroy the beast, the false prophet and the confederate kings; the binding of the dragon for 1,000 years, and the reign of righteousness and the final conflict (xix:11-xx:1-10).

9. Visions of the final judgment, and of the new heaven, new earth and New Jerusalem (xx:11-xxii:5).

10. Closing addresses from the angel, Christ and John, enjoining the universal proclamation of these visions and attesting the certainty of the things predicted (xxii:6-21).

TEST QUESTIONS.

GENERAL VIEW.

I. What kind of a book is Revelation? What does it close?

II. Who was the author? What other books did he write? Where was he banished? By whom? When did he return? Where?

III. When were the visions recorded in the book seen? When was the book written?

IV. What is the general character of the book? For what purpose was it written? What grand events does it foretell?

ANALYSIS.

I. What is said in reference to the purpose of Revelation? What was the character of the first vision?

II. For what is the church at Ephesus commended? What was the message to Smyrna? To Pergamos? Thyatira? Sardis? Philadelphia? Laodiceæa?

III. What is said of a sealed book? How many seals had it? How many trumpets are mentioned? How many thunders? How many vials? What was shown in the last vision? With what does the book conclude?

SEED THOUGHTS.

1. Christ dwells in the midst of his churches, and holds their faithful ministers in his hands.

2. God warns his people of their dangers and entreats them to turn away from their sins.

3. He sends messages of love to them by his ministering servants to strengthen and encourage them.

4. He makes known to them the glorious truth that the Gospel shall finally triumph over all opposition to encourage them in the midst of trials and persecutions.

5. He reveals the fact that the saints shall at last be taken home to heaven to dwell with him in glory forever.

SUPPLEMENTARY.

I.

THE LIFE OF JESUS.

I. PRELIMINARY EVENTS.

1. **His Divinity:** He existed as the Word of God, from all eternity, and by him all things were made (John 1:1-5).

2. **His Parentage:** (1) Mary, his mother, a virgin of Nazareth, is espoused to Joseph, a carpenter (Matt. 1:18; Luke 1:27); (2) The angel Gabriel announces to Mary the birth of Jesus at Nazareth (Luke 1:26-38); (3) Mary visits Elizabeth, the mother of John the Baptist, at Hebron (Luke 1:39-55); (4) An angel appears to Joseph, at Nazareth, and tells him of the early advent of the child, and what his name shall be (Matt. 1:20-25).

II. HIS INFANCY.

1. **His Birth:** Jesus is born in Bethlehem in the days of Herod the king (Luke 2:1-7).

2. **The Adoration of the Shepherds:** The angels tell the shepherds of his birth, and they go and worship him (Luke 2:8-16).

3. **His Name:** He is circumcised at the age of eight days, and named Jesus, at Bethlehem (Matt. 1:25; Luke 2:21).

4. **His Presentation:** He is taken to the Temple, in Jerusalem, and presented to the Lord, where Simeon takes him in his arms and blesses him, and Anna, the prophetess, speaks of him as the Redeemer (Luke 2:22-38).

5. **The Visit of the Magi:** The magi from the East visit him at Bethlehem, led by a star (Matt. 2:1-12).

6. **The Flight into Egypt:** He is taken to Egypt to avoid the executioners sent by Herod to slay the young children, at Bethlehem (Matt. 2:13-18).

7. **The Return:** After the death of Herod he is taken to Nazareth, the home of his parents (Matt. II: 19-23).

III. HIS CHILDHOOD.

1. **His Growth:** He grows in body, and in wisdom, and the favor of God is with him (Luke II: 40).

2. **In the Temple:** At the age of twelve years he is taken by his parents to Jerusalem, where he disputes with the doctors in the Temple, and confounds them by his wisdom (Luke II: 46-50).

3. **An Obedient Child:** He returns with his parents to Nazareth, where his childhood and early manhood are passed in filial obedience (Luke II: 51, 52).

IV. HIS INTRODUCTION.

1. **His Baptism:** Jesus comes from Galilee to Bethabara, and is baptized by John in the Jordan, when the Holy Spirit descends upon him, in the form of a dove, and God acknowledges him to be his Son (Matt. III: 13-17; Mark I: 9-11; Luke III: 21, 22).

2. **His Temptation:** Jesus is led by the Spirit into the wilderness of Judea, where he is tempted by the devil (Matt. IV: 1-11; Mark I: 12, 13; Luke IV: 1-13).

3. **John's Testimony:** At Bethabara, John the Baptist points to Jesus as the Lamb of God (John I: 19-30).

4. **His First Followers:** James and Andrew, hearing the testimony of John the Baptist, follow Jesus, and are soon joined by Simon Peter, Philip and Nathanael (John I: 37-51).

V. HIS FIRST PUBLIC WORK.

1. **His First Miracle:** Jesus and his disciples attend a marriage at Cana of Galilee, where he performs his first miracle, turning water into wine, after which he goes to Capernaum (John II: 1-12).

2. **Cleansing the Temple:** He goes with his disciples to the Feast of the Passover, at Jerusalem, and drives out of the Temple those who are desecrating it (John II: 13-23).

3. **The New Birth:** He talks with Nicodemus, at Jerusalem, and explains to him the nature of the new birth (John III: 1-21).

4. **John's Testimony:** John the Baptist, hearing, at Ænon,

that Jesus and his disciples are preaching and baptizing beyond Jordan, bears testimony to his divine character (John III: 25-36).

5. **The Visit to Samaria:** Jesus passes through Samaria, and preaches to the woman at Jacob's well, and afterwards in the city of Sychar (John IV: 1-42).

6. **The Return to Galilee:** He again goes to Cana of Galilee, and while there heals a nobleman's son who is sick at Capernaum (John IV: 43-54).

VI. HIS FIRST PUBLIC PREACHING.

1. **The Beginning:** After hearing of the imprisonment of John the Baptist at Machærus, Jesus preaches at Nazareth and Capernaum (Matt. IV: 12, 13; Mark I: 14; VI: 1; Luke IV: 15-31).

2. **Calling Disciples:** He calls Andrew, Peter, James and John to be his attendants, at Capernaum, on the Sea of Galilee (Matt. IV: 18-22; Mark I: 16).

3. **Miracles:** He casts out devils and heals many sick, at Capernaum (Mark I: 23-32; Luke IV: 33-40).

VII. FIRST GENERAL CIRCUIT.

1. **Preparatory Prayer:** Jesus engages in prayer to his Father in heaven (Mark I: 35; Luke IV: 42).

2. **Public Ministry:** He makes a circuit through Galilee, preaching in the synagogues, and curing all manner of diseases among the people (Matt. IV: 23-25; Mark I: 39; Luke IV: 44).

3. **The Sermon on the Mount:** He delivers the celebrated "Sermon on the Mount," from a hill-top near Capernaum (Matt. V.-VII.).

4. **Miraculous Draught of Fish:** He teaches the people from a boat at the shore of the Sea of Galilee, and directs the disciples where to cast their nets (Luke V: 1-11).

5. **Healings:** He heals a man of the leprosy at some city in Galilee, and cures a case of the palsy, at Capernaum (Matt. VIII.-IX: 8; Mark I: 40-II: 12; Luke V: 12-17).

6. **The Call of Matthew:** He calls Matthew, the Publican, at Capernaum, to be a disciple, who invites Jesus to a feast at his house (Matt. IX: 9-13; Mark II: 13-17; Luke V: 27-32).

7. **Miracle at Bethesda:** He goes to Jerusalem to attend the

Feast of the Passover, and cures the infirm man at the Pool of Bethesda (John v: 1-47).

8. **The Sabbath:** (1) He returns to Galilee, and the disciples pluck the corn on the Sabbath, which leads to a discussion with the Pharisees (Matt. xii: 1-8; Mark ii: 23-28); (2) In Capernaum he restores a withered hand, on the Sabbath, and has another dispute with the Pharisees (Matt. xii: 9-13; Mark iii: 1-5; Luke vi: 6-11).

9. **The Herodians:** He also provokes the Herodians, who join the Pharisees in an attempt to slay him, and he retires to a mountain for prayer (Matt. xii: 14; Mark iii: 6; Luke vi: 12).

10. **The Twelve Chosen:** At Capernaum he selects Twelve Disciples to preach the Gospel and perform miracles (Matt. x.; Mark iii: 14-35; Luke vi: 13-16).

11. **Teaching and Healing:** On the sea-shore near Capernaum he teaches the multitude, and heals many (Matt. viii: 5-13; Luke vi: 17-vii: 10).

12. **The Widow's Son Raised:** At Nain he raises from the dead the only son of a widow (Luke vii: 11-16).

13. **John's Inquiry:** John the Baptist sends to Jesus at Capernaum to know if he be the Christ (Matt. xi: 2, 3; Luke vii: 19, 20).

14. **Jesus' Answer and Testimony:** He answers John's inquiry by referring to his works, and bears testimony to John's high character (Matt. xi: 4-15; Luke vii: 21-35).

15. **Warnings:** At Capernaum he warns the cities on the Sea of Galilee, where many of his miracles had been performed, of their impending fate (Matt. xi: 20-24).

16. **Invitation:** He invites the weary to come to him and find rest (Matt. xi: 25-30).

17. **His Feet Washed:** In the house of a Pharisee, perhaps at Capernaum, his feet are washed and anointed by a "woman who is a sinner" (Luke vii: 36-50).

VIII. SECOND GENERAL CIRCUIT.

1. **Teaching and Healing:** Jesus makes another circuit through Galilee, teaching and healing (Luke viii: 1-3).

2. **The Demoniac:** At Capernaum he heals a demoniac and rebukes the Pharisees (Matt. xii: 22-37; Mark iii: 22-30).

3. **Teaching in Parables:** By the Sea of Galilee he speaks the parables of the Sower, Tares, Mustard Seed, Leaven, Candle, Treasures, Pearl and Net (Matt. XIII : 1-52; Mark IV : 1-34; Luke VIII : 4-18).

4. **Stilling the Storm:** He stills a storm on the Sea of Galilee (Matt. VIII : 23-27; Mark IV : 35-41; Luke VIII : 22-25).

5. **The Devils and the Swine:** At Gadara he casts devils out of two men and suffers them to enter into a herd of swine (Matt. VIII : 28-34; Mark V : 1-20; Luke VIII : 26-37).

6. **The New and the Old:** He talks with the disciples of John about fasting, and about putting new wine in old bottles, and new cloth on old garments (Matt. IX : 14-17).

7. **Miracles:** At Capernaum he heals an afflicted woman, raises the ruler's daughter, restores sight to two blind men and speech to one that is dumb (Matt. IX : 18-33).

IX. THIRD GENERAL CIRCUIT.

1. **The Mission of the Twelve:** The twelve disciples are sent forth to their work of preaching and healing (Matt. X.; Mark VI : 7-13; Luke IX : 1-6).

2. **Feeding the Five Thousand:** At Bethsaida, on the shore of the Sea of Galilee, Jesus feeds five thousand on five loaves and two fishes (Matt. XIV : 13-21; Mark VI : 31-44; Luke IX : 10-17; John VI : 1-14).

3. **Walking on the Sea:** He goes to the disciples at night, on the Sea of Galilee, in the midst of a storm, walking on the water (Matt. XIV : 22-33; Mark VI : 45-52).

4. **Teaching and Healing:** He teaches the multitude on the sea-shore and in Capernaum, and heals many (Matt. XIV : 34-36; John VI : 22-65).

5. **Discourse on Pollution:** He discourses to the scribes and Pharisees on pollution, and rebukes their hypocrisy (Matt. XV : 1-20; Mark VII : 1-23).

6. **The Syrophenician Woman:** In the regions of Tyre and Sidon he cures the child of a Syrophenician woman (Matt. XV : 21-28; Mark VII : 24-30).

7. **Miracles:** (1) He heals a deaf and dumb man, and many sick, in Decapolis (Matt. XV : 29-31; Mark VII : 31-37); (2) He feeds four thousand, on the shore of the Sea of Galilee (Matt. XV : 32-38; Mark VIII : 1-9).

8. **The Leaven of the Pharisees:** He warns the disciples against the leaven, or doctrine, of the Pharisees (Matt. xvi: 6-12; Mark viii: 14-21).

9. **The Curing of the Blind Man:** At Bethsaida he restores sight to a blind man (Mark viii: 22-26).

10. **The Good Confession:** Peter confesses his faith in Jesus as the Christ, the Son of the living God, in the coasts of Cæsarea Philippi (Matt. xvi: 13-20; Mark viii: 27-30; Luke ix: 18-21).

11. **The Transfiguration:** He is transfigured on a mountain (perhaps Hermon) in the presence of Peter, James and John, and Moses and Elijah (Matt. xvii: 1-8; Mark ix: 2-8; Luke ix: 28-36).

12. **The Demoniac Child:** He heals a demoniac child at the foot of the mount of transfiguration (Matt. xvii: 14-21; Mark ix: 14-29; Luke ix: 37-42).

13. **Foretelling His Death:** He tells the disciples of his approaching death, as they journey through Galilee (Matt. xvii: 22, 23; Mark ix: 30-32; Luke ix: 43-45),

14. **Paying Taxes:** At Capernaum he directs Peter to pay taxes for both himself and the Lord (Matt. xvii: 24-27).

15. **Various Lessons:** At Capernaum he teaches various lessons (Matt. xviii.; Mark ix: 33-50; Luke ix: 46-50).

16. **At the Feast of Tabernacles:** (1) He attends the Feast of Tabernacles at Jerusalem, where he delivers various important discourses, for which his enemies seek to kill him (John vii.; viii.); (2) He restores sight to a blind man, which again brings him into conflict with the Jewish rulers (John ix.); (3) He declares himself to be the Door, and the Good Shepherd (John x: 1-21).

17. **At the Feast of Dedication:** (1) He attends the Feast of Dedication at Jerusalem (John x: 22); (2) The Jews ask him concerning his Messiahship, and he answers them (John x: 23-29); (3) He declares himself to be one with the Father (John x: 30-38).

18. **His Retreat:** He crosses the Jordan into Peræa, where many people come to him (John x: 39-42).

19. **Raising of Lazarus:** He goes to Bethany, and raises Lazarus from the dead (John xi: 1-46).

20. **Second Retreat**: To avoid for a time his enemies among the Jews, he retreats to Ephraim with the disciples (John XI: 54).

21. **His Repulse**: The Samaritans of a certain city refuse to receive him, as he is again on his way to Jerusalem (Luke IX: 51-56).

22. **Mission of the Seventy**: From some place in Galilee he sends forth seventy disciples to preach and heal (Luke X: 1-17).

23. **The Good Samaritan**: At Jerusalem he speaks the parable of the Good Samaritan (Luke X: 25-37).

24. **Visit to Mary and Martha**: He visits Mary and Martha at Bethany, and teaches an important truth (Luke X: 38-42).

25. **The Model Prayer**: At the Mount of Olives he teaches his disciples to pray, and gives them the Model Prayer (Matt. VI: 5-13; Luke XI: 1-4).

26. **Teaching and Healing**: At Jerusalem he teaches many important lessons, and performs miracles (Luke XI: 5-XIV: 6).

27. **Parables**: At Jerusalem he speaks the parables of the Great Supper; the Lost Sheep and Piece of Silver; the Prodigal Son; Unjust Steward, and the Rich Man and Lazarus (Luke XIV: 12-XVI.).

28. **The Ten Lepers**: He heals ten lepers in Samaria (Luke XVII: 11-19).

29. **Parables**: At Jerusalem he speaks the parables of the Importunate Widow, and the Pharisee and Publican (Luke XVIII: 1-14).

30. **The Way of Life**: A rich young man comes to him, at Jerusalem, desiring to know what to do to obtain eternal life (Matt. XIX: 16-22; Mark X: 17-22; Luke XVIII: 18-23).

31. **Parables**: At Jerusalem he speaks the parable of the Laborers in the Vineyard (Matt. XX: 1-16), and of the Pounds (Luke XIX: 12-27).

32. **Blind Bartimæus**: At Jericho he restores sight to Bartimæus and another blind man (Matt. XX: 29-34; Mark X: 46-52).

X. THE LAST PASSOVER.

1. **The Feast**: At the house of Simon, in Bethany, they make Jesus a feast, and Mary anoints him with ointment (Matt. XXVI: 6-13; Mark XIV: 3-9; John XII: 1-3).

2. **Triumphal March:** He enters Jerusalem in triumph, and is received with honor (Matt. *xxi*:1-16; Mark *xi*:1-11, Luke *xix*:29-40; John *xii*:12-19).

3. **The Barren Fig Tree:** On his way from Bethany to Jerusalem he pronounces a curse upon a barren fig tree, and it withers (Matt. *xxi*:17-22; Mark *xi*:19-23).

4. **Discourse in the Temple:** In the Temple at Jerusalem he speaks various parables; reasons with the Sadducees; tells of the great commandment; observes the widow's mite; pronounces various woes, and foretells the destruction of Jerusalem and the end of the world (Matt. *xxi*:23-*xxiv*; Mark *xii*, *xiii*; Luke *xx*, *xxi*).

5. **Parables;** At the Mount of Olives he speaks the parables of the Ten Virgins and the Talents, and pictures the last judgment (Matt. *xxv*).

6. **Warning:** At Bethany he foretells his betrayal by one of the Twelve (Matt. *xxvi*:1, 2).

7. **The Sanhedrim:** The Chief Council of the Jews, at Jerusalem, lay plans to have him put to death (Matt. *xxvi*:3-5; Mark *xiv*:1-2; Luke *xxii*:1-6).

8. **The Treachery of Judas:** Judas agrees to deliver Jesus into the hands of the Jews for thirty pieces of silver (Matt. *xxvi*:14-16; Mark *xiv*:10, 11; Luke *xxii*:3-6).

9. **The Last Supper:** (1) Preparations are made for the Passover at Jerusalem (Matt. *xxvi*:17-19; Mark *xiv*:12-16; Luke *xxii*:7-13); (2) He washes the disciples' feet (John *xiii*:1-17); (3) He breaks the bread (Matt. *xxvi*:26; Mark *xiv*:22; Luke *xxii*:19); (4) He foretells the betrayal (Luke *xxii*:21; John *xiii*:18); (5) The disciples ask who the traitor is (Matt. *xxvi*:22-25; Mark *xiv*:19); (6) He points out Judas, who goes out (John *xiii*:26, 27); (7) He warns Peter (Matt. *xxvi*:31-35; Mark *xiv*:27-31; Luke *xxii*:31-34; John *xiii*:36-38); (8) He gives the cup to the disciples (Matt. *xxvi*:27, 28; Mark *xiv*:24); (9) After the Supper he delivers his farewell discourse to the disciples (John *xiv*.-*xvi*.); (10) He prays for the disciples (John *xvii*.); (11) They sing a closing hymn and go out to the Mount of Olives (Matt. *xxvi*:30; Mark *xiv*:26).

XI. THE BETRAYAL AND TRIAL.

1. **In Gethsemane:** (1) His agony (Matt. xxvi: 36-38; Mark xiv: 32-34; Luke xxii: 39, 40; John xviii: 1); (2) His prayer (Matt. xxvi: 39-44; Mark xiv: 36-39; Luke xxii: 42-44); (3) The sleep of the disciples (Matt. xxvi: 40-45; Mark xiv: 37-41); (4) The betrayal and arrest (Matt. xxvi: 47-50; Mark xiv: 43, 44; Luke xxii: 47; John xviii: 2-4); (5) Peter assaults Malchus (Matt. xxvi: 51; Mark xiv: 47; Luke xxii: 50; John xviii: 10); (6) Jesus restores the ear of Malchus (Luke xxii: 51); (7) The disciples flee (Matt. xxvi: 56; Mark xiv: 50).

2. **Before Annas:** He is taken before Annas (John xviii: 12).

3. **Before Caiaphas:** (1) He is taken before Caiaphas (Matt. xxvi: 57; Mark xiv: 53; Luke xxii: 54; John xviii: 15); (2) Peter follows afar off (Matt. xxvi: 58; Mark xiv: 54; Luke xxii: 55; John xviii: 15); (3) The high priest's adjuration (Matt. xxvi: 63; Mark xiv: 61); (4) He is condemned, buffeted and mocked (Matt. xxvi: 66, 67; Mark xiv: 64, 65; Luke xxii: 63-65; John xviii: 17-27); (5) Peter denies him (Matt. xxvi: 69; Mark xiv: 66; Luke xxii: 55-59; John xviii: 28).

4. **Before Pilate:** (1) He is taken before Pilate to have the sentence of death confirmed (Matt. xxvii: 1; Mark xv: 1; Luke xxiii: 1); (2) Repentance of Judas (Matt. xxviii: 3); (3) Pilate's inquiry (John xviii: 28); (4) Jesus scourged (Matt. xxviii: 26; Mark xv: 15; John xix: 1); (5) Crowned with thorns (Matt. xxvii: 29; Mark xv: 17; John xix: 5); (6) Exhibited to the people (Matt. xxvii: 11; Mark xv: 2; Luke xxiii: 2); (7) Sent by Pilate to Herod, mocked and arrayed in purple (Luke xxiii: 6-11); (8) Pilate desires to release him (Matt. xxvii: 15; Mark xv: 6; Luke xxiii: 17); (9) Pilate receives a message from his wife concerning Jesus (Matt. xxvii: 19); (10) Pilate washes his hands (Matt. xxvii: 24); (11) Barabbas is released (Matt. xxvii: 26); (12) Jesus is delivered to be crucified (Mark xv: 15; Luke xxiii: 25; John xix: 16).

XII. HIS DEATH AND BURIAL.

1. **On the Way to the Cross:** (1) Simon, of Cyrene, carries the cross to Golgotha (Matt. xxvii: 32; Mark xv: 21; Luke xxiii: 26); (2) Many people follow him, the women weep, but he tells them to weep for themselves (Luke xxiii: 27-33).

2. **Vinegar and Gall:** They give him vinegar and gall (Matt. xxvii: 34; Mark xv: 23; Luke xxiii: 36).

3. **On the Cross:** They nail him to the cross (Matt. xxvii: 35; Luke xxiii: 33; John xix: 18).

4. **Over the Cross:** Over the cross Pilate causes to be placed a superscription, designating the charge upon which he is crucified (Matt. xxvii: 37; Mark xv: 26; Luke xxiii: 38; John xix: 19).

5. **His Garments:** His garments are divided among the soldiers (Matt. xxvii: 35; Mark xv: 24; Luke xxiii: 23-34; John xix: 23).

6. **Mocked and Reviled:** Passers-by mock him, and the thieves revile him (Matt. xxvii: 39-44; Mark xv: 29-32; Luke xxiii: 35).

7. **The Penitent Thief:** One of the thieves cries to him for mercy (Luke xxiii: 40).

8. **His Seven Sayings:** (1) Father, forgive them (Luke xxiii: 34); (2) To-day shalt thou be with me in paradise (Luke xxiii: 43); (3) Woman, behold thy son (John xix: 26, 27); (4) My God, my God, why hast thou forsaken me? (Matt. xxvii: 46; Mark xv: 34); (5) I thirst (John xix: 28); (6) It is finished (John xix: 30); (7) Father, into thy hands I commend my spirit (Luke xxiii: 46).

9. **rending of the Veil:** The veil of the Temple in Jerusalem is rent (Matt. xxvii: 51; Mark xv: 38; Luke xxiii: 45).

10. **Testimony of the Centurion:** The centurion by the cross testifies that he must be the Son of God (Matt. xxvii: 54; Mark xv: 39; Luke xxiii: 47).

11. **Piercing of his Side:** A soldier pierces his side with a spear (John xix: 30).

12. **His Burial:** He is taken down from the cross and buried in a new tomb in a garden (Matt. xxvii: 57-60; Mark xv: 46; Luke xxiii: 53; John xix: 38).

13. **The Seal and Guard:** The tomb is sealed, and a guard placed about it (Matt. xxviii: 65, 66; John xix: 39-42).

XIII. AFTER THE RESURRECTION.

1. **The Sepulchre Opened:** The angel of the Lord rolls the stone from the door of the sepulchre, and Jesus arises (Matt. xxviii: 2).

2. **The Women's Visit:** Certain women visit the tomb, bringing spices, and find it empty (Matt. xxviii: 1; Mark xvi: 2; Luke xxiv: 1).

3. **The Announcement:** The women announce the resurrection in Jerusalem (Matt. xxviii: 8; John xx: 1, 2).

4. **The Visit of Peter and John:** Peter and John visit the tomb (Luke xxiv: 12; John xx: 3).

5. **Report of the Guards:** The guards report the resurrection in Jerusalem (Matt. xxviii: 11-15).

6. **His Appearances After the Resurrection:** (1) To Mary Magdalene in the garden (Mark xvi: 9, 10; John xx: 14); (2) To the women returning home (Matt. xxviii: 9); (3) To the two disciples going to Emmaus (Mark xvi: 12; Luke xxiv: 13); (4) To Peter (Luke xxiv: 34); (5) To the ten in an upper room in Jerusalem (Luke xxiv: 36; John xx: 19); (6) To the eleven in the same place (Mark xvi: 14; John xx: 26); (7) To seven of the disciples at the Sea of Galilee (John xxi: 1-24); (8) To the eleven disciples on a mountain in Galilee (Matt. xxviii: 16); (9) To five hundred brethren at once in Galilee or at Bethany (1 Cor. xv: 6); (10) To James (1 Cor. xv: 7); (11) To the apostles at the time of the ascension, at Bethany (Mark xvi: 19; Luke xxiv: 50, 51).

7. **His Ascension:** From Bethany he ascends to heaven, in the presence of the disciples (Mark xvi: 19; Luke xxiv: 50, 51), after which he is seen by Paul at Damascus (1 Cor. xv: 8), and by John in a vision on the island of Patmos (Rev. i: 13).

II.

THE APOSTLES.

PRELIMINARY

I. THE NAME.—The word “apostle” signifies **One Sent Forth**. Originally, in the New Testament, it was the name applied to those disciples whom Jesus chose to be with him during the course of his ministry on earth, and whom he sent forth to preach the Gospel and perform miracles. Later, the word appears to have been used in a wider sense, to designate other classes of Christian messengers and teachers (2 Cor. 8 : 23 ; Phil. 2 : 25).

II. THE QUALIFICATIONS.—The original qualifications of an apostle, as stated by Peter on the occasion of the election of a successor to Judas, was, that he should have been personally acquainted with the whole ministerial course of our Lord, from his baptism till the day he was taken up into heaven (Acts 1 : 15-26).

III. THE NUMBER.—Jesus selected Twelve. One of them—Judas—fell by transgression, and after the ascension of Christ the other eleven selected, no doubt with divine approval, a successor (Acts 1 : 15-26). Afterwards Jesus appeared to Saul, or Paul, and called him to the apostleship (Acts 9 : 1-16), so that there were fourteen persons in all who filled the apostolic office.

IV. THEIR SOCIAL POSITION.—The apostles, except Paul, were all from the lower ranks of life, simple and uneducated. Some of them were related to Jesus according to the flesh, and some had previously been disciples of John the Baptist, and thus prepared to receive Christ when he came.

V. THEIR OFFICIAL POSITION.—They seem to have been on an equality with each other officially, though the labors of some were much more abundant than those of others. In the discharge of all their duties as apostles, after the descent of the Holy Spirit, they were under divine guidance and their utterances were infallible.

BIOGRAPHICAL.

I. SIMON PETER.—The word “Simon” means **A Hearer**, or **Obedient**, and “Peter” **A Stone**. He was a fisherman of Bethsaida, and afterwards a dweller at Capernaum; the son of Jonas and brother of Andrew. He was one of the first of the disciples called, and one of the most eminent of the apostles; the one to whom was entrusted “the keys of the kingdom,” with the power to first open it to both the Jews and the Gentiles. He traveled extensively as an apostle; wrote the two Epistles bearing his name, and at last suffered martyrdom.

II. ANDREW.—The word “Andrew” means **Manly**. He was the brother of Simon Peter, and a fisherman of Bethsaida; one of John’s disciples, and perhaps the very first public disciple of Jesus, and was instrumental in the conversion of his more eminent brother. Of his labors as an apostle but little is known. He is said to have been crucified at Patræ, in Achaia.

III. JAMES.—The word “James” means **Supplanter**, the same as “Jacob.” He was the son of Zebedee, and brother of John, and a fisherman of Galilee; also one of the earliest of the public disciples of Jesus, and a special favorite with the Master. He was put to death by order of Herod Agrippi I. (Acts 12:1, 2), and was perhaps the first of the apostles to die.

IV. JOHN.—The word “John” means **Grace of God**. He was the brother of James, and also a fisherman of Galilee, who became a disciple of Jesus early in his ministry, and followed him faithfully, and was “that disciple whom Jesus loved.” His labors as an apostle were abundant. He was the author of the Fourth Gospel, of the Three Epistles of John, and of the Book of Revelation. He died, it is supposed, at Ephesus at a very advanced age.

V. PHILIP.—The word “Philip” means **Warlike**. He was also a fisherman of Bethsaida. He was one of the earliest of Christ’s disciples, and told Nathanael about him (John 1:45), but of his labors as an apostle, and of his death, nothing definite is known.

VI. **BARTHOLOMEW.**—The word “Bartholomew” means **Son of Talmai**. By some he is supposed to be identical with Nathanael (John 1:45). He is said to have preached in Arabia Felix and Armenia, but nothing definite is known of his apostolic labors or death.

VII. **THOMAS.**—The word “Thomas” means **Twin**, or **Sound**; he is also called “Didymus.” He is said to have been born at Antioch. All that we know about him is derived from the Gospel of John. Of his labors as an apostle little is known. He is believed to have preached in Persia, and to have died at Edessa.

VIII. **MATTHEW.**—The word “Matthew” means **Gift of Jehovah**. He is also called “Levi,” and before his call by Jesus was a collector of customs at Capernaum. He was the author of the First Gospel. Traditions respecting his other labors are various, but all uncertain.

IX. **JAMES THE LESS.**—He is called “the Less” to distinguish him from James the brother of John. He was the son of Alphæus, or Clopas, and called “the Lord’s brother.” After the establishing of the church at Jerusalem he seems to have been prominently connected with its management, and was the author of the Epistle of James. According to tradition he was thrown from the Temple by the scribes and Pharisees, and his brains dashed out by a fuller’s club.

X. **LEBBÆUS.**—The word “Lebbæus” (Matt. 9:3) means **Man of Heart**. He is identical with Thaddæus (Mark 3:18), and Judas, or Jude (Luke 6:15; Acts 1:13). He is supposed to have been the author of the Epistle of Jude, but this is not certain. Of his apostolic labors nothing is recorded.

XI. **SIMON, THE CANAANITE.**—Simon is also called “Zelotes,” a word meaning **Zealous**. He belonged to a sect called “Zealots,” who were conspicuous for their fierce advocacy of the Mosaic ritual. There is no record of his apostolic labors.

XII. **JUDAS ISCARIOT.**—The word “Judas” means **Praised**, the same as Jude and Judah. The word “Iscaiot” perhaps means **From Kerieth**, a place in Judea. He was the treasurer of the company of disciples who traveled with Jesus, and no doubt preached and performed miracles as did the others,

during the time of Christ's personal ministry. His betrayal of the Master has made his name forever infamous. After he had received the thirty pieces of silver from the chief priests, he was appalled by the enormity of his crime and carried back the money to the Jewish rulers, with the assertion that he had betrayed innocent blood. Their only response was to throw the responsibility upon him; and, casting down the money, he went and hanged himself.

XIII. MATTHIAS.—The word "Matthias" means Gift of Jehovah, the same as Matthew. He was elected to fill the place of Judas, the traitor. (Acts 1:26). All beyond this that we know of him for a certainty is, that he had been a constant attendant upon the Lord Jesus during the whole course of his ministry; for such was declared by Peter to be the necessary qualification of an apostle. It is said by some authorities that he preached the Gospel and suffered martyrdom in Ethiopia.

XIV. PAUL.—The word "Paul" means Little. He was a native of Tarsus, and, until the time of his going forth as a missionary to the Gentiles, was known by the name of Saul. He was a student of Gamaliel in Jerusalem, and took part in the early persecutions of the Christians. He was converted at Damascus, and immediately began to preach the Gospel. He went on three great missionary tours, established many churches, wrote numerous Epistles, and at last suffered martyrdom at Rome.

III.

OTHER EMINENT MINISTERS.

GENERAL STATEMENT.

THE NAME "Minister" signifies **Servant**, or **To Serve**, and is applied in a general way to all classes of church officers from the highest to the lowest. Any person who serves the church in any capacity is therefore a minister.

CLASSIFICATION.

The principal classes of ministers mentioned in the New Testament, besides apostles, are The Seventy, Evangelists, Prophets, Pastors, Deacons and Teachers.

I. **THE SEVENTY.**—Towards the close of his ministry Jesus sent out Seventy other disciples, besides the apostles (Luke 10: 1-20).

1. **The Number:** Seventy was a favorite number among the Israelites. The family of Jacob that went into Egypt consisted of Seventy (Gen. 46: 27); the number of elders that Moses appointed to aid him was Seventy (Num. 11: 16, 25), and the Sanhedrim, or Great Council of the Nation, consisted of the same number. It is probable that Christ selected the number Seventy to be in harmony with these precedents.

2. **Their Mission:** They were appointed for a different purpose from the apostles. The apostles were to be with Christ to hear his instruction, and witness his wonderful works, sufferings, death, burial, resurrection and ascension, that they might be the witnesses of these things to the world. The Seventy were sent out to preach and perform miracles immediately, and chiefly where he himself was afterwards to go. Their office was temporary, and they had no successors.

3. **The Order:** They went "two by two" (Luke 10: 1), that they might aid one another by mutual counsel, and sustain and comfort one another in their trials and persecutions.

4. **Their Names:** The names of the Seventy have not come

down to us, but it is probable that they included many who were afterwards prominent in the Church.

II. **EVANGELISTS.**—The word “Evangelist” means **Bearer of Good Tidings**, and is the name applied to the writers of the Gospel History, as well as to missionaries, or preachers, whose special mission is to proclaim the glad tidings to those who have not known them, rather than the instruction and pastoral care of those who have already become Christians. The following are the principal Evangelists named in the New Testament:

1. **Matthew:** The author of the First Gospel; before his call by the Savior, a collector of customs at Capernaum, and afterwards one of the Twelve Apostles.

2. **Mark:** Called also John Mark; the author of the Second Gospel, and an attendant of Paul and Barnabas on their first missionary journey as far as Perga (Acts 12: 25; 13: 13); and of Barnabas on his second visit to Cyprus (Acts 15: 39); he was also with Peter in Babylon (1 Peter 5: 13), and again with Paul in his first imprisonment at Rome (Col. 4: 10).

3. **Luke:** The author of the Third Gospel and the Acts of the Apostles, and companion of Paul in some of his principal missionary journeys, and on his memorable voyage to Rome.

4. **John:** The beloved disciple and faithful apostle, and the author of the Fourth Gospel, the Three Epistles, and the Book of Revelation.

5. **Philip:** He was one of the seven deacons appointed to take charge of the temporal affairs of the church at Jerusalem (Acts 6: 5), but afterwards became an evangelist and preached the Gospel in Samaria (Acts 8: 5-13); to the eunuch in the wilderness, and in various places as far as Cæsarea (Acts 8: 26-40).

6. **Stephen:** He was also one of the seven deacons set over the church at Jerusalem (Acts 6: 5), but also an eloquent evangelist, or preacher, “full of faith and power,” and the first Christian martyr (Acts 7: 51-60).

7. **Barnabas:** The name means “Son of Prophecy,” and was given to Joseph, or Joses, a Levite of Cyprus, by the apostles (Acts 4: 36). He was early a disciple, and was intimately associated with Paul in his labors at Antioch (Acts

11: 19-30), and on his first missionary journey (Acts 13: 1-4), and afterwards on a second journey to Cyprus with Mark (Acts 15: 39).

8. **Apollos**: The name means "One that Destroys." He was an eloquent Jew of Alexandria, who knew only "the baptism of John," until further taught by Aquila and Priscilla at Ephesus (Acts 18: 25), after which he became an eminent preacher of the Gospel, first in Achaia and then at Corinth (Acts 18: 27; 19: 1).

9. **Timothy**: The name means "Honor of God." He was the son of a Greek father and a Jewish mother (Eunice), converted and circumcised by Paul at Iconium (Acts 16: 3). He was set apart for the work of an evangelist, and was afterwards the companion of the great apostle on many important journeys, and entrusted by him with many special duties (1 Tim. 1: 1-4). He was with Paul at his first trial at Rome, and perhaps at the second also. The tradition is that he died a martyr at Ephesus, by order of Domitian, or Nerva.

10. **Titus**: The name means "Honorable." He was a Gentile convert, and was taken by Paul and Barnabas to Jerusalem to the conference of the apostles and elders which was to decide the question of the necessity of circumcision for Gentiles (Acts 15: 1-21; Gal. 2: 1-3). He was afterwards often associated with the apostle in his labors, and was left at Crete to set the church in order (Titus 1: 5). The tradition is that he died in that island.

11. **Silas**: The name, which is the same as Sylvanus, means "Wood." He was an eminent member of the early Church, and was appointed as a delegate to accompany Paul and Barnabas to Antioch with the decrees of the Council (Acts 15: 22, 32). He went with Paul on his second missionary journey (Acts 15: 40), and was his companion and helper in many important labors.

12. **Aristarchus**: The name means "Excellent." He was a Thessalonian (Acts 20: 4; 27: 2), who accompanied Paul on his third missionary journey (Acts 19: 29). He was with the apostle on his return to Asia (Acts 20: 4), and again on his voyage to Rome (Acts 27: 2), where he was a fellow prisoner (Col. 4: 10; Philemon 24).

III. **PROPHETS.**—The New Testament Prophets possessed a variety of spiritual gifts. Some had the power to foretell events; some could work miracles, speak with tongues and interpret the speech of others, though in languages they had never learned, while others were supernaturally illuminated expounders of God's Word. To these various classes, some possessing one or more, and some all, of these gifts, are to be reckoned Zacharias, Elizabeth, John the Baptist, the Seventy, the Apostles, Agabus, Philip and many other evangelists, pastors and teachers, during the apostolic age, whose names are unknown.

IV. **PASTORS.**—The word "Pastor" signifies **Feeder**, or **Shepherd**. In the New Testament the name is applied to those ministers to whom was especially entrusted the work of teaching and training those who had been brought into the Church of Christ. The name "Bishop" and "Overseer" are also applied to the same officials. The names of but few of this class of ministers of the Church during the apostolic age have been preserved.

V. **DEACONS.**—The word "Deacon" signifies **Servant**. The name in the New Testament seems to have been applied to those whose special duties were to "wait upon tables," and look after the temporal affairs of the church. The only deacons mentioned by name in the New Testament are the seven of the first church in Jerusalem (Acts 6 : 5): Stephen, Philip, Prochorus, Nicanor, Timon, Parmenas and Nicolas. Of these seven, Stephen and Philip also distinguished themselves as preachers of the Gospel.

VI. **TEACHERS.**—The name "Teacher" may properly be applied to all who give instruction in the Word of the Lord and the way of righteousness—apostles, evangelists, prophets and pastors; but in the early Church there seems to have been a class of persons designated by this title who may not have filled any of the offices specified (see Acts 13 : 1; Rom. 12 : 7; 1 Cor. 12 : 28; Eph. 4 : 11).

IV.

PAUL'S MISSIONARY JOURNEYS.

I. WITH BARNABAS AND MARK.—Acts XIII., XIV.

1. **Antioch** (*in Syria*), the centre of Gentile evangelization. Barnabas and Saul, specially called by the Holy Ghost to mission work, and taking with them John Mark, go to

2. **Seleucia** (*port of Antioch*), whence they sail to the island of

3. **Cyprus** (the native place of Barnabas), landing at the eastern extremity,

4. **Salamis**, a populous mercantile port. The apostles preached in the synagogues there; then traversed the isle (100 miles) to

5. **Paphos**, its western extremity, the capital city. Here Elymas was struck blind, and the Roman proconsul, Sergius Paulus, converted. They crossed to the southern shore of Asia Minor, landing at

6. **Perga**, the ancient port of Pamphylia, whence goods from the interior were exported. Here John Mark returned home. The apostles went up into the mountains, on which journey they are supposed to have suffered the trials enumerated in 2 Cor. 11:26, 27, till they reached

7. **Antioch** (*in Pisidia*), a central resting place, just over "the pass," where the great road from Ephesus into Asia intersected the southern road. It was a Roman colony. They preached in the synagogue, one Sabbath to Jews (Paul's *first recorded sermon*), and the next to Greeks. Ejected by the rulers, they followed the great road to

8. **Iconium** (*capital of Lycaonia*, a dreary plateau). They stayed "a long time," making many converts, till, a factious mob trying to stone them, they fled to

9. **Lystra**, a small rural town of simple heathens. Paul healing a cripple, they were treated as gods (Jupiter and Mercury), till Jews from Iconium followed, declaring them to be impostors, and had them stoned. They fled to

10. **Derbe**, a small town away from the highroad, where they rested awhile, returning by the same route through **Lystra**, **Iconium**, **Antioch**, to

11. **Perga**, where they taught with no great success; so sailed back to

12. **Antioch**, where they reported their work to a full assembly of the congregation, and abode there a long time (probably six or seven years).

II. WITH SILAS.—Acts xv : 36—xviii : 22.

1. **Antioch** (*in Syria*), the starting point, whence they went by land through

2. **Syria** and **Cilicia**, confirming the Churches, and delivering the decrees of the Council of Jerusalem. Thence across the mountains to

3. **Derbe** and **Lystra**, where Paul circumcised Timothy, and took him with him through

4. **Phrygia** and **Galatia**, where Paul fell sick (Gal. 4 : 13), and, being forbidden by the Spirit to go into the province of Asia, went into

5. **Mysia**; but, again being forbidden to pursue his intended journey to **Bithynia**, he was divinely guided to

6. **Troas**, where he met with **Luke**; had a vision of a Macedonian inviting him to Greece; embarked, touched at **Samothracia**, and landed at

7. **Neapolis** (*Kavala*), the seaport; whence he went up by land, across the **Pharsalian plain**, to

8. **Philippi** (*in Macedonia*), a Roman "colony," i. e., having the same laws and rights as Rome itself. **Lydia** was converted; the sorceress exorcised, her masters charged the apostles before the magistrates, who scourged and imprisoned them. They were miraculously released by night; converted and baptized the jailer and his household. Paul left here **Luke** and **Timothy**, passed through **Amphipolis** and **Apollonia** to

9. **Thessalonica** (metropolis of Macedonia), where he stayed three Sabbaths. Assailed by a Jewish mob, **Jason**, his host, being bound over to keep the peace, Paul escaped to

10. **Berea**, where he was well received till persecutors followed him; then he was sent to

11. **Athens**, probably by sea, leaving Silas, for whom he waited; conversing with the philosophers, till forced to address them on Mars' hill, but with little success; so he retired to

12. **Corinth**, a great mercantile centre, which for one and a half years he made the headquarters of evangelizing efforts on Achaia. Here he was joined by Silas and Timothy, and wrote the two Epistles to the Thessalonians. He was driven from the synagogue, and brought before Gallio; was received by Aquila and Priscilla, whom he converted, and with whom he sailed from

13. **Cenchrea**, the eastern port of Corinth, to

14. **Ephesus**; where he left Aquila and Priscilla, going on himself to

15. **Cæsarea**; whence it is supposed he went by land to Jerusalem, to keep the Feast of Pentecost (18:21), and then returned to

16. **Antioch**, where he remained "some time" (probably less than a year).

III. WITH TIMOTHY.—Acts XVIII:23-XXI:33.

1. **Antioch** (*Syria*), starting point; thence through

2. **Galatia and Phrygia**, of which no incidents are recorded, to

3. **Ephesus**, where Apollos had baptized converts only to repentance, and with an imperfect form, whom Paul re-baptized; staying there three years, refuting false philosophy and imposture of sorcerers, who publicly burnt their books, confessing their imposture. He retired from the synagogue; taught in the school of Tyrannus; wrote one Epistle to Corinthians, and to Galatians; remained over the great annual Pan-Ionic festival of Diana, when Demetrius roused the craftsmen, and Paul was sent away by his friends to

4. **Macedonia**, where he visited and encouraged his converts in the various places visited in the former journey; passing on into

5. **Greece**, where he stayed three months, probably visiting the Churches established at Corinth and in Achaia. He intended to sail from Cenchrea to Syria, but was waylaid by the Jews, so he sent the main body of his companions on in advance to Troas, viz. Sopater (of Berea), Aristarchus and

Secundus (of Thessalonica), Gaius (of Derbe), Timotheus (of Iconium), Tychicus and Trophimus (of the province of Asia).

6. Philippi was reached by some secret and unrecorded route by Paul, who was there joined by Luke. They sailed thence together, and in five days reached

7. Troas, where they remained seven days. Paul preached in an upper room; Eutychus fell from the window, but was healed by Paul, who "broke bread" in the congregation, and departed by land to meet his companions at Assos, who had gone round the coast on board the ship. At

8. Assos Paul embarked, and they touched at

9. Mitylene; the next day anchoring off Chios, and the day following put in at

10. Trogyllium, a promontory on the coast opposite the island of Samos. The next day they touched at

11. Miletus, where they probably remained two days, as Paul sent a messenger by land to the elders at Ephesus to come to him, when he took a solemn farewell of them. Launching thence, they sailed with a fair wind past Coos and Rhodes to

12. Patara, where they changed vessels, embarking on one sailing direct to Syria; sighting Cyprus, but leaving it to the left (i. e. sailing south of it), landed at

13. Tyre, where the vessel discharged her cargo, remaining seven days, and where the disciples warned Paul not to go to Jerusalem. The Christians accompanied him to the ship, knelt on the shore, and prayed; thence to

14. Ptolemais (*Acre*), remaining one day; from whence they went to

15. Casarea, staying many days with Philip, the evangelist, where Agabus bound his hands and feet with Paul's girdle, signifying his approaching imprisonment. From thence Paul's party, accompanied by Mnason (of Cyprus), went up by land to

16. Jerusalem, where they were received by a full assembly of the apostles and elders, who advised Paul to purify himself from his contact with Gentiles by joining four men in the completion of a vow, defraying their expenses. While engaged in these religious exercises he was seized by a tumultuous

mob, from whom the Roman chief captain extricated him, put him in prison, and sent him to Cæsarea, to the governor Felix.

V.

PAUL'S JOURNEY TO ROME.

WITH ARISTARCHUS AND CERTAIN PRISONERS UNDER
CHARGE OF JULIUS, A CENTURION OF THE
AUGUSTIAN COHORT.

1. Cæsarea. Paul sailed thence on a vessel bound for Adramyttium, touching at
2. Sidon, where he visited his friends. Thence to leeward of
3. Cyprus (i. e. on the north side), under the shores of Cilicia and Pamphylia, to
4. Myra (a city of Lycia), where they were transhipped to an Alexandrian corn vessel bound for Italy, which coasted along the southern shore of Asia Minor (130 miles in "many days") to
5. Cnidus, the extreme southwest promontory; where the wind and current from the Archipelago caught and drove the ship southward to
6. Crete, where they rounded Cape Salmone, and got under the shelter of its southern coast, and sailed along it to
7. Fair Havens, near which, inland, was Lasea, and where Paul advised them to winter; but the harbor being incommo-
dious they tried to reach
8. Phenice, which had a harbor, sheltered towards the north-
west and southwest; but they were caught by the wind Euroclydon from the northwest; but under shelter of
9. Clauda (an island to south of Crete) they prepared for a
tempest by striking sail, undergirding the ship, turning her
head to wind, and lying to, so as to avoid being driven on
the "Syrtes" to the north of Libya. So they drifted slowly

west by north, at the rate of 36 miles in 24 hours, till the fourteenth day, i. e., thirteen and a half days, till midnight—486 miles; and St. Paul's Bay is 480 miles from Clauda in an exact line west by north. *Second day*, "they lightened the ship;" *third day*, they "cast out the tackling;" *fourteenth night*, they drew near to land in the neighborhood of rocks; *fourteenth day*, they ran the ship aground in a creek of

10. **Melita** (*Malta*), where they landed, by swimming, or on portions of wreck. Here the viper fastened on Paul's hand; and he healed Publius (the chief man of the island) of fever and dysentery. *After three months*, they sailed in an Alexandrian corn ship by

11. **Syracuse** (*Sicily*), where they stayed three days; and, making a circuit, they came to

12. **Rhegium** (*Italy*), and after one day they reached

13. **Puteoli** (*Pozzuoli*), in the Bay of Naples, where they rested *seven days*; thence they went by the Appian Way to

14. **Appii Forum**, where brethren from Rome met him, with whom they came to

15. **Rome**, and Paul remained in custody of a soldier for two full years in his own hired house.

VI.

THE CHURCH OF CHRIST.

I. THE NAME.

1. COLLECTIVELY.—In the New Testament the name “Church” is applied to The Collective Body of Believers (Matt. 16:18; Acts 2:47; Acts 20:28; Col. 1:18-24). Under different figures the terms “Kingdom of Heaven” (Matt. 4:17), “Kingdom of God” (Mark 9:47), “Household of Faith” (Gal. 6:10), “Household of God” (Ephesians 2:19), “Flock of God” (1 Peter 5:2), “Building of God” (1 Cor. 3:9), “Temple of God” (1 Cor. 3:16), “Spiritual House” (1 Pet. 2:5), “Family of Christ” (Eph. 3:15), etc., are used to designate the same organization.

II. INDIVIDUALLY.—The Individual Believers, or members of the Church, are also called by various names, as, 1. **Disciples:** Signifying learners (Acts 9:26). 2. **Christians:** Followers of Christ (Acts 11:26). 3. **Brethren:** Belonging to the same body, family or fraternity (Acts 15:1). 4. **Saints:** Sanctified, or set apart to a special service (Rom. 8:27).

II. THE HEAD.

The Head of the Church is the Lord Jesus Christ, the Divine Teacher, Leader and Law-giver (Ephesians 1:22; Colossians 1:18), who died as an offering for sins (Heb. 10:12), purchasing redemption through his blood (Eph. 1:7); who rose again, abolishing death and bringing immortality to light (2 Tim. 1:10); who ascended to a place at God’s right hand, where he is now seated as a Mediator (Heb. 12:2); who as King of kings and Lord of lords, shall rule until all his enemies are subdued, when he will deliver up the kingdom to the Father, that God may be all in all (1 Cor. 15:24-28).

III. THE FOUNDATION.

The Foundation, or Fundamental Truth, upon which the Church is builded, is the great Proposition: **Jesus is the**

Christ, the Son of the Living God (Matt. 16 : 16). When the Church is considered under the figure of a Building, Temple, or Spiritual House, the Lord Jesus Christ, himself, is recognized as the Foundation, or Chief Corner-stone (1 Cor. 3 : 10, 11; Eph. 2 : 20).

IV. THE BEGINNING.

The Church of Christ, as it is known in the New Testament, formally began on the first Pentecost after the ascension of Christ, at the city of Jerusalem, under the ministry of the apostles, guided by the Holy Spirit (Luke 24 : 45-48; Acts 1 : 4-8; Acts 2 : 1-47; Acts 13 : 15-18).

V. THE MEMBERSHIP.

The Church consists of those who have obtained the remission of their sins through the merits of the blood of Christ (1 John 1 : 7), and in whom the Spirit of Christ dwells (Rom. 8 : 9).

I. LAW OF ADMISSION.—To enter into this holy relation, and thus become a member of the Family, or Church, of Christ, the following acts are essential : **1. Believe** on the Lord Jesus Christ (Acts 16 : 31); **2. Repent** of all sins (Luke 24 : 47); **3. Confess** the name of Christ (Rom. 10 : 10); **4. Be Baptized** into the name of the Father, and of the Son, and of the Holy Spirit (Matt. 28 : 19; Mark 16 : 16; Acts 2 : 37, 38).

II. LAW OF CONTINUANCE.—To continue in this relation and attain to everlasting life, there must be a life of obedience and holiness (John 8 : 31; Titus 2 : 12)—a faithful continuance in well-doing (Rom. 2 : 7; 2 Pet. 1 : 5-11)—a cultivation and exhibition of the Fruits of the Spirit of Christ (Gal. 5 : 22-25).

III. THE MEANS OF GROWTH.—**1.** The means ordained for **The Extension of the Church** is the preaching of the Gospel which consists of the Good News of the offer of salvation to all the world, and the terms upon which it is to be enjoyed (Mark 16 : 15, 16; Rom. 10 : 13-15). **2.** The means appointed for **The Building Up of Believers** in knowledge and holiness are, (1) The study of the Word of God (Matt. 8 : 20; 2 Tim. 3 : 15-17); (2) The assembly, on the Lord's day and at other appropriate times, for prayer (Acts 2 : 46, 47), exhortation

(Heb. 10: 25), praise (Col. 3: 16), the breaking of bread (Luke 22: 19, Acts 20: 7) and other acts of worship and service.

VI. THE OFFICERS.

In the Church, as described in the New Testament, we find Apostles, Prophets, Evangelists, Pastors and Teachers, set for the work of the ministry—for the perfection of the saints, and the edifying of the body of Christ (Eph. 4: 11, 12). These may be classified as follows: **1. The Temporary:** Those chosen for extraordinary duties and supernaturally qualified, and which ceased by limitation with the apostolic age. **2. The Permanent:** Those entrusted with the ordinary work of the Church, and which are to continue throughout all ages.

I. THE TEMPORARY.—Under this head are to be counted,

1. Apostles: The divinely appointed and commissioned ambassadors, whose mission it was, under the direction of the Holy Spirit, to establish the Church and first make known the conditions of salvation (Matt. 16: 19); John 16: 13, 14; Acts 1: 8; Acts 2: 1-40). From the nature of their necessary qualifications and work (Acts 1: 21, 22; Acts 9: 1-22), they could have no successors.

2. Prophets: Their office was to expound Old Testament predictions concerning the Messianic Age, and utter new prophecies. Their necessary qualification was a miraculous inspiration, and their work naturally and necessarily ceased when Revelation was completed (1 Cor. 13: 8-13).

II. THE PERMANENT.—Under this head are to be reckoned,

1. Evangelists: “Bearers of Good Tidings”; ministers, whose mission is to preach the Gospel; organize believers into congregations, or local churches; ordain officers; instruct teachers, and reprove those who go astray (1 Tim. 4: 6-16; 6: 17-21; 2 Tim. 2: 1-3; 4: 1, 2; Titus 1: 5; 2: 1-9; 3: 1-11). They must be instructed in the Word of God (1 Tim. 3: 14-16; 2 Tim. 3: 14-17); examples to others (1 Tim. 4: 12); studious and watchful (1 Tim. 4: 13-16), and meek and holy in their lives (1 Tim. 6: 11, 12; 2 Tim. 2: 24-46).

2. Pastors: Called also Bishops, Overseers and Elders; officers in each individual congregation, to whom is especially

committed the duty of governing and teaching, and who must be men of pure lives and good reputations, and who have the ability to instruct others (1 Tim. 3:1-7; Titus 1:5-9; 1 Pet. 5:1-4).

3. Deacons: Officers in each congregation having charge of the temporal affairs of the Church (Acts 6:1-6), and who, like pastors, or bishops, must lead pure and holy lives (1 Tim. 3:8-13.)

4. Teachers: Persons without any distinctly official position, who assist in giving instruction in the Word of God; such as preachers without special charges, writers and lecturers on religious topics and Sunday-school teachers (Acts 13:1). All such teachers must themselves be instructed, and then so live as to be examples to others (Phil. 3:17; 2 Thess. 3:9; 1 Pet. 5:3; 1 Tim. 4:12).

VII. THE MISSION.

The Church, thus constituted and conducted, is the divinely appointed institution for enlightening and saving the world (Matt. 5:13-16); for holding up the truth (1 Tim. 3:15), and for preparing us for admission into the everlasting kingdom of our Lord and Savior Jesus Christ (2 Pet. 1:10, 11).

VII.

THE GOSPEL OF CHRIST.

GENERAL VIEW.

I. **THE NAME.**—The word "Gospel" means **Good News**, and is the name applied to the message containing **The Glad Tidings** of salvation from sin and death, through Jesus Christ (Luke 4: 18, 19; Mark 16: 15, 16).

II. **THE AUTHOR.**—The Gospel, or Scheme of Redemption, in its origin, development and execution, is the joint work of the Father, the Son and the Holy Spirit:

1. God gave his Son, through love, to die for the world (John 3: 16, 17).

2. Jesus Christ offered himself as a sacrifice for sin (Heb. 5: 9; 9: 26).

3. The Holy Spirit guided and directed the apostles in its propagation (John 16: 13, 14; Acts 2: 1-4; 2 Pet. 1: 21).

III. **THE DESIGN.**—The object, purpose, or design of the Gospel, is to save the world (Rom. 1: 1-16; 1 Cor. 15: 1, 2)—to lift mankind up from the low estate of sin and death into the glorious light and liberty of the children of God (Rom. 8: 21; 2 Cor. 4: 3-6).

IV. **THE DEVELOPMENT.**—The Gospel, or the Plan of Salvation, was gradually unfolded, God's gracious purpose concerning fallen man being made known a little at a time, in different ages and in different ways (Heb. 1: 1, 2).

1. **In Promise:** In the Patriarchal Age the Gospel was preached in Promise (Gal. 3: 8).

2. **In Type:** In the Jewish Institution of worship the Plan of Salvation was foreshadowed in Type (Heb. 10: 1-10).

3. **In Prophecy:** In the Prophetic Age the Coming and Work of Christ were presented in Prophecy (Acts 2: 14, 21; 3: 12-26).

4. **In Prospect:** In the Days of John the Baptist, and during the Personal Ministry of Christ, the Kingdom of Heaven, or the Gospel Dispensation, was announced as being **At Hand** (Matt. 2: 1, 2; 4: 17).

5. In Fulness: After the Death, Burial, Resurrection, Ascension and Coronation of Jesus, and the Descent of the Holy Spirit, the Gospel was preached by the apostles In Its Fulness, offering salvation to all who would embrace it (Acts 1: 8; 2: 1-40).

ANALYSIS.

THE GOSPEL may be thus analyzed: **1. Facts** to be Believed; **2. Commands** to be Obeyed; **3. Promises** to be Enjoyed.

I. THE FACTS.—The principal Facts of the Gospel are three in number:

1. The Death of Christ, as an offering for sin (1 Cor. 15: 1-3).

2. The Burial of Christ, in the tomb of Joseph of Arimathea (1 Cor. 15: 4).

3. The Resurrection of Christ, the third day, according to the Scriptures (1 Cor. 15: 4).

II. THE COMMANDS.—The principal Commands are also three in number:

1. Faith, Belief, or Trust, in the Lord Jesus, as the Divine Savior (Acts 4: 12; 8: 37; 16: 31).

2. Repentance, or Sorrow for sin, and a full purpose of heart to turn away from it (Luke 24: 47; Acts 3: 19; 17: 30).

3. Obedience to all the Requirements of the Gospel, embracing, (1) *Prayer*, or calling on the name of the Lord (Acts 2: 21); (2) *Confession* of Jesus as the Christ, the Son of God (Matt. 16: 16, Acts 8: 37, Rom. 10: 10); (3) *Baptism* into the name of the Father, Son and Holy Spirit (Matt. 28: 19, Acts 2: 38, 8: 12, 22: 16); (4) *Steadfastness* in the Faith, or in the teachings of the apostles (Acts 2: 42, Col. 2: 5, 3: 1), or a faithful continuance in well-doing (Rom. 2: 7).

III. THE PROMISES.—The principal Promises are likewise three in number:

1. Remission of Sins through the blood of Christ (Luke 24: 46, 47; Acts 2: 38; 3: 19; 10: 43; 26: 18; Rom. 3: 25; Rev. 1: 5).

2. The Holy Spirit as an Indwelling Guest (Luke 11: 13; Acts 2: 38; 10: 44, 45; Gal. 4: 8; 1 Thess. 3: 8).

3. Eternal Life in heaven at last (Matt. 25: 46; John 3: 16; 5: 24; 6: 47; Rom. 2: 7; 6: 22, 23; Gal. 6: 8; 1 Tim. 1: 16; 1 John 5: 11; Rev. 22: 14).

VIII.

THE PRINCIPAL MIRACLES OF JESUS.

In Nearly the Order of Their Occurrence.

THE DEED.	THE PLACE.	THE RECORD.
1. Water Turned to Wine.	Cana.	John 2: 1-11.
2. The Nobleman's Son Cured.	Capernaum.	John 4: 46-54.
3. The Demoniac Cured.	Capernaum.	Mark 1: 23-28.
4. Peter's Wife's Mother Cured	Capernaum.	Mark 1: 30-31.
5. The Great Draught of Fishes.	Bethsaida.	Luke 5: 1-11.
6. A Leper Cleansed.	Capernaum.	Mark 1: 40-45.
7. The Palsy Cured.	Capernaum.	Matt. 9: 1-8.
8. The Healing at Bethesda.	Jerusalem.	John 5: 1-9.
9. The Withered Hand Restored.	Capernaum.	Matt. 12: 10-13.
10. The Centurion's Servant Healed.	Capernaum.	Matt. 8: 5-13.
11. The Widow's Son Raised.	Nain.	Luke 7: 11-17.
12. A Demoniac Cured.	Capernaum.	Matt. 12: 22-23.
13. The Tempest Stilled.	Sea of Galilee.	Matt. 8: 23-27.
14. The Devils Cast Out.	Gadara.	Matt. 8: 28-34.
15. The Woman Cured.	Capernaum.	Luke 8: 43-48.
16. The Ruler's Daughter Raised.	Capernaum.	Matt. 9: 23-26.
17. Two Blind Men Cured.	Capernaum.	Matt. 9: 27-31.
18. A Dumb Spirit Cast Out.	Capernaum.	Matt. 9: 32-33.
19. The Five Thousand Fed.	Bethsaida.	Matt. 14: 15-21.
20. Walking on the Sea.	Sea of Galilee.	Matt. 15: 22-23.
21. The Syro-Phœnician Child Cured.	Near Tyre.	Matt. 15: 22-28.
22. A Deaf and Dumb Spirit Cast Out.	Decapolis.	Mark 7: 31-37.
23. The Four Thousand Fed.	Decapolis.	Matt. 15: 32-39.
24. Sight to two Blind Men Given.	Bethsaida.	Mark 13: 22-26.
25. The Demoniac Child Cured.	Near Mt. Hermon.	Matt. 17: 14-21.
26. The Fish Caught with Money } in its Mouth. }	Capernaum.	Matt. 17: 27.
27. Sight Given to a Man Born Blind.	Jerusalem.	John 9: 1-7.
28. Lazarus Raised.	Bethany.	John 11: 1-46.
29. The Infirm Woman Healed.	Galilee.	Luke 13: 11-17.
30. The Dropsy Cured.	Galilee.	Luke 14: 1-6.
31. Ten Lepers Cleansed.	Samaria.	Luke 17: 14-19.
32. Sight Restored to Blind Bartamæus.	Jericho.	Matt. 20: 30-34.
33. The Fig Tree Blasted.	Mount of Olives.	Matt. 21: 18-22.
34. Malchus' Ear Restored.	Gethsemane.	Luke 22: 50-51.
35. The Great Draught of Fishes.	Sea of Galilee.	John 21: 1-14.

IX.

THE PRINCIPAL SAYINGS OF JESUS.

I. PARABLES.

In the Order of Their Narration in the New Testament.

THE PARABLE.	THE PLACE.	THE RECORD.
1. The Two Houses.	Galilee.	Matt. 7: 24-29.
2. New Cloth and Old Garments.	Capernaum.	Matt. 9: 16.
3. New Wine in Old Bottles.	Capernaum.	Matt. 9: 17.
4. The Sower.	By the Sea of Galilee.	Matt. 13: 1-23.
5. The Tares.	By the Sea of Galilee.	Matt. 13: 24-30.
6. The Mustard Seed.	By the Sea of Galilee.	Matt. 13: 31-32.
7. The Leaven.	By the Sea of Galilee.	Matt. 13: 33.
8. The Hidden Treasure.	By the Sea of Galilee.	Matt. 13: 44.
9. The Precious Pearl.	By the Sea of Galilee.	Matt. 13: 45, 46.
10. The Net.	By the Sea of Galilee.	Matt. 13: 47-50.
11. The Unmerciful Servant	Capernaum.	Matt. 18: 23-35.
12. The Laborers.	Jerusalem.	Matt. 20: 1-16.
13. The Two Sons.	Jerusalem.	Matt. 21: 28-32.
14. The Wicked Husbandman.	Jerusalem.	Matt. 21: 33-46.
15. The Marriage Feast.	Jerusalem.	Matt. 22: 1-14.
16. The Ten Virgins.	Jerusalem.	Matt. 25: 1-13.
17. The Talents.	Jerusalem.	Matt. 25: 14-30.
18. The Sheep and the Goats.	Jerusalem.	Matt. 25: 31-46.
19. The Seed Secretly Growing.	By the Sea of Galilee.	Mark 4: 26-29.
20. The Householder.	Jerusalem.	Mark 13: 34-37.
21. The Two Debtors.	Capernaum.	Luke 7: 36-50.
22. The Good Samaritan.	Jerusalem.	Luke 10: 25-37.
23. The Friend at Midnight.	Jerusalem.	Luke 11: 5-8.
24. The Rich Fool.	Jerusalem.	Luke 12: 16-21.
25. The Wedding Feast.	Jerusalem.	Luke 12: 35-46.
26. The Wise Steward.	Jerusalem.	Luke 12: 41-44.
27. The Barren Fig Tree.	Jerusalem.	Luke 13: 6-10.
28. The Great Supper.	Jerusalem.	Luke 14: 7-14.
29. The Lost Sheep.	Jerusalem.	Luke 15: 3-7.
30. The Piece of Money.	Jerusalem.	Luke 15: 8-10.
31. The Prodigal Son.	Jerusalem.	Luke 15: 11-32.
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33. The Rich Man and Lazarus.	Jerusalem.	Luke 16: 19-31.
34. The Unprofitable Servants.	Jerusalem.	Luke 17: 7-10.
35. The Unjust Judge.	Jerusalem.	Luke 18: 1-8.
36. The Pharisee and Publican.	Jerusalem.	Luke 18: 9-14.
37. The Pounds.	Jerusalem.	Luke 19: 12-27.

II. DISCOURSES AND CONVERSATIONS.

In Nearly the Order of Their Delivery.

SUBJECT.	PLACE.	THE RECORD.
1. The New Birth.	Jerusalem.	John 3: 1-21.
2. The Water of Life.	Sychar.	John 4: 1-12.
3. The Scriptures Fulfilled.	Nazareth.	Luke 4: 16-31.
4. Sermon on the Mount.	Galilee.	Matt. 5-8.
5. Instruction to the Apostles.	Galilee.	Matt. 10: 5-12.
6. Woes and Warnings.	Capernaum.	Matt. 11: 20-24.
7. The Father and the Son.	Jerusalem.	John 5: 17-47.
8. The Sabbath and its Observance.	Galilee.	Matt. 13: 1-8.
9. The Unpardonable Sin.	Capernaum.	Matt. 12: 23-37.
10. The Bread of Life.	Capernaum.	John 6: 22-71.
11. Internal Purity.	Capernaum.	Matt. 15: 1-20.
12. Offences and Injuries.	Capernaum.	Matt. 18: 1-20.
13. His Divine Mission.	Jerusalem.	John 7: 14-31.
14. Living Waters.	Jerusalem.	John 7: 32-53.
15. The Light of the World.	Jerusalem.	John 8: 12-30.
16. Freedom by the Truth.	Jerusalem.	John 8: 31-58.
17. The Shepherd and the Sheep.	Jerusalem.	John 10: 1-38.
18. Rebukes and Warnings.	Jerusalem.	Luke 11: 29-36.
19. Humility and Prudence.	Jerusalem.	Luke 14: 7-14.
20. The Way of Life.	Jerusalem.	Matt. 19: 16-30.
21. Sufferings and Death.	Jericho.	Matt. 20: 17-19.
22. True Greatness.	Jericho.	Matt. 20: 20-28.
23. Paying Tribute.	Jerusalem.	Matt. 22: 15-22.
24. The Resurrection.	Jerusalem.	Matt. 22: 23-33.
25. The Great Commandment.	Jerusalem.	Matt. 22: 34-45.
26. The Destruction of Jerusalem.	Jerusalem.	Matt. 24: 1-51.
27. Comfort and Instruction.	Jerusalem.	John 14-17.
28. The Last Commission.	Galilee.	Luke 24: 44-49.

III. PRAYERS.

In Nearly the Order in Which They Were Offered.

THE OCCASION.	THE PLACE.	THE RECORD.
1. Preparatory Prayer.	Solitary Place.	Mark 1: 35.
2. After Certain Great Miracles.	Wilderness.	Luke 5: 16.
3. Before Choosing the Twelve.	A Mountain.	Luke 6: 12.
4. After Feeding the 5000.	A Mountain.	Matt. 14: 23.
5. At the Transfiguration.	Mount Hermon.	Luke 9: 29.
6. At the Grave of Lazarus.	Bethany.	John 11: 41, 42.

THE OCCASION.	THE PLACE.	THE RECORD.
7. For Peter.	Last Supper.	Luke 22: 32.
8. For His Disciples.	Last Supper.	John 17: 1-26.
9. Before His Betrayal.	Gethsemane.	Luke 22: 42-44.
10. For His Enemies.	On the Cross.	Luke 23: 34.

IV. ADMONITIONS AND WARNINGS.

In Nearly the Order in Which They Were Spoken.

TO WHOM.	OF WHAT.	THE RECORD.
1. The Disciples.	False Prophets.	Matt. 7: 15.
2. The Disciples.	Wicked Men.	Matt. 10: 17.
3. Cities of Galilee.	Impending Doom.	Matt. 11: 20-24.
4. The Disciples.	Danger of Riches.	Luke 6: 24.
5. The Disciples.	Danger of Abundance.	Luke 6: 25.
6. The Disciples.	Danger of Flattery.	Luke 6: 26.
7. The Disciples.	Teachings of Pharisees.	Luke 12: 1.
8. The Disciples.	Danger of Covetousness.	Luke 12: 15.
9. The Disciples.	The Scribes.	Mark 12: 38.
10. The Disciples.	False Christs.	Mark 13: 5, 6.
11. Hypocrites.	Just Deserts.	Mark 9: 13-33.
12. Peter.	His Denial.	John 13: 36-38.
13. The Betrayer.	Awful Fate.	Matt. 26: 24.
14. Jerusalem.	Destruction.	Matt. 26: 34-39.
15. Finally Impenitent.	Eternal Death.	Matt. 26: 46.

V. BEATITUDES.

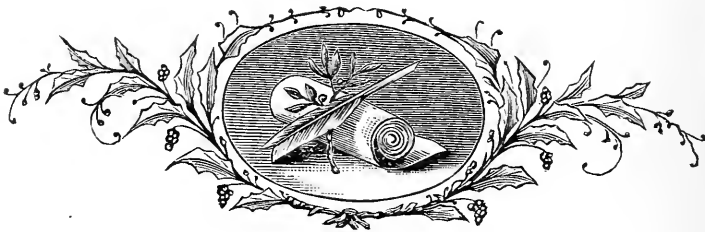
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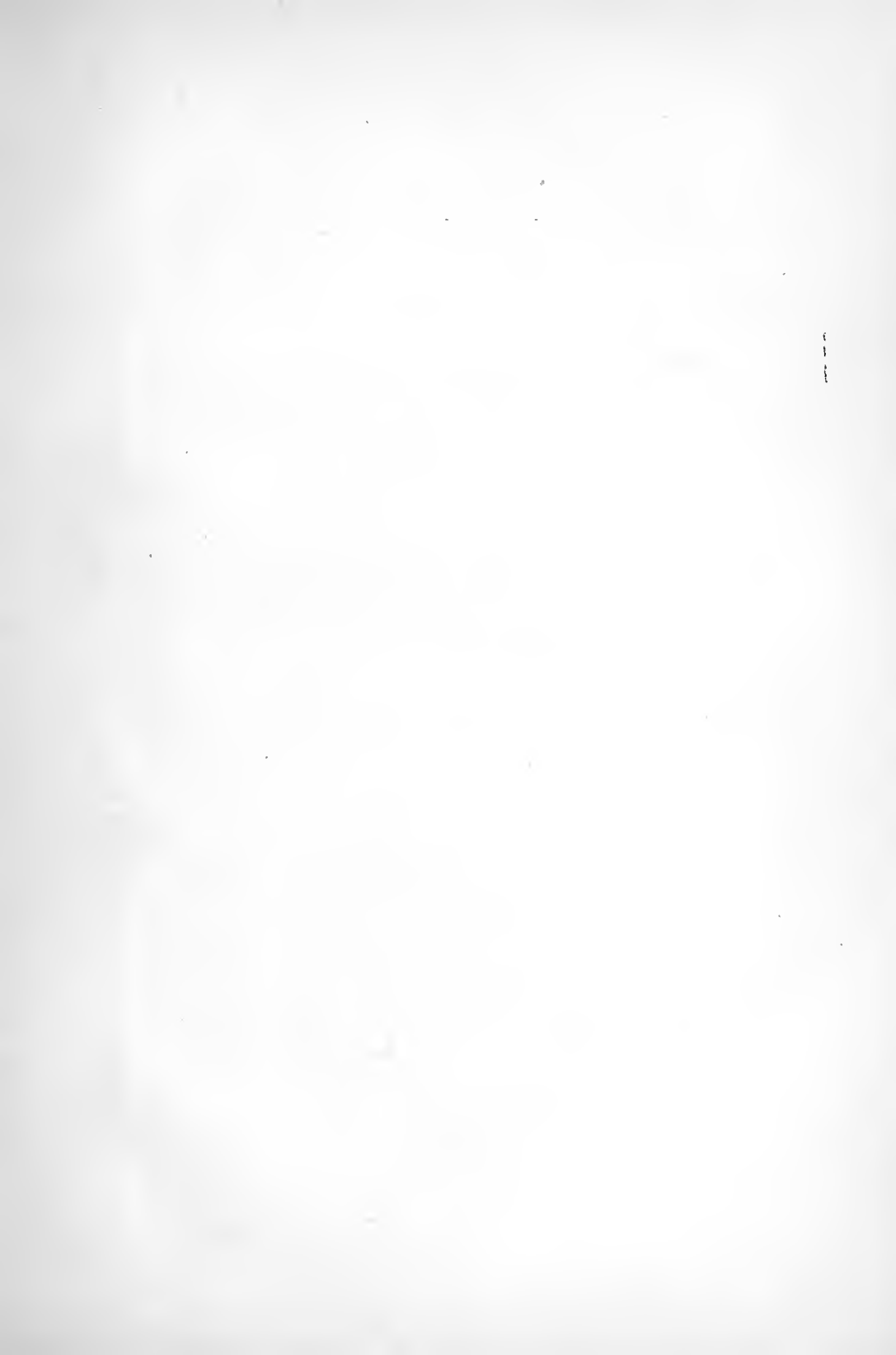
WHO.	WHAT.	THE RECORD.
1. Poor in Spirit.	Inherit the Kingdom.	Matt. 5: 3.
2. The Mourner.	Be Comforted.	Matt. 5: 4.
3. The Meek.	Inherit the Land.	Matt. 5: 5.
4. Hungry and Thirsty.	Be Filled.	Matt. 5: 6.
5. The Merciful.	Obtain Mercy.	Matt. 5: 7.
6. Pure in Heart.	See God.	Matt. 5: 8.
7. Peace-Makers.	Be God's Children.	Matt. 5: 9.
8. The Persecuted.	Possess the Kingdom.	Matt. 5: 10.
9. The Reviled.	Have a Rich Reward.	Matt. 5: 11, 12.
10. The Watchful.	Ministered to by the Lord.	Luke 12: 37, 43.
11. The Risen with Christ.	Free from Eternal Death.	Rev. 20: 6.
12. The Obedient.	Enter Heaven.	Rev. 21: 14.

VI. INVITATIONS AND PROMISES.

In Nearly the Order in Which They Were Spoken.

TO WHOM.	WHAT.	THE RECORD.
1. The Disciples.	Fishers of Men.	Matt. 4: 19.
2. The Believer.	Eternal Life.	John 3: 14-16.
3. The Hungry.	Bread of Life.	John 6: 48-51.
4. The Thirsty.	Water of Life.	John 7: 37.
5. The Seekers.	All Proper Requests.	Matt. 7: 7-12.
6. The Weary.	Rest.	Matt. 11: 28-30.
7. The Children.	Come to Him.	Mark 10: 13-16.
8. Them that Ask.	The Holy Spirit.	Luke 11: 13.
9. His Followers.	Home in Heaven.	John 14: 1-3.
10. The Apostles.	Another Comforter.	John 16: 7-14.
11. Obedient Believers.	Salvation.	Mark 16: 16.
12. His People.	His Presence Forever.	Matt. 28: 20.
13. The Obedient.	Tree of Life.	Rev. 22: 14.
14. Whosoever Will.	Water of Life.	Rev. 22: 17.





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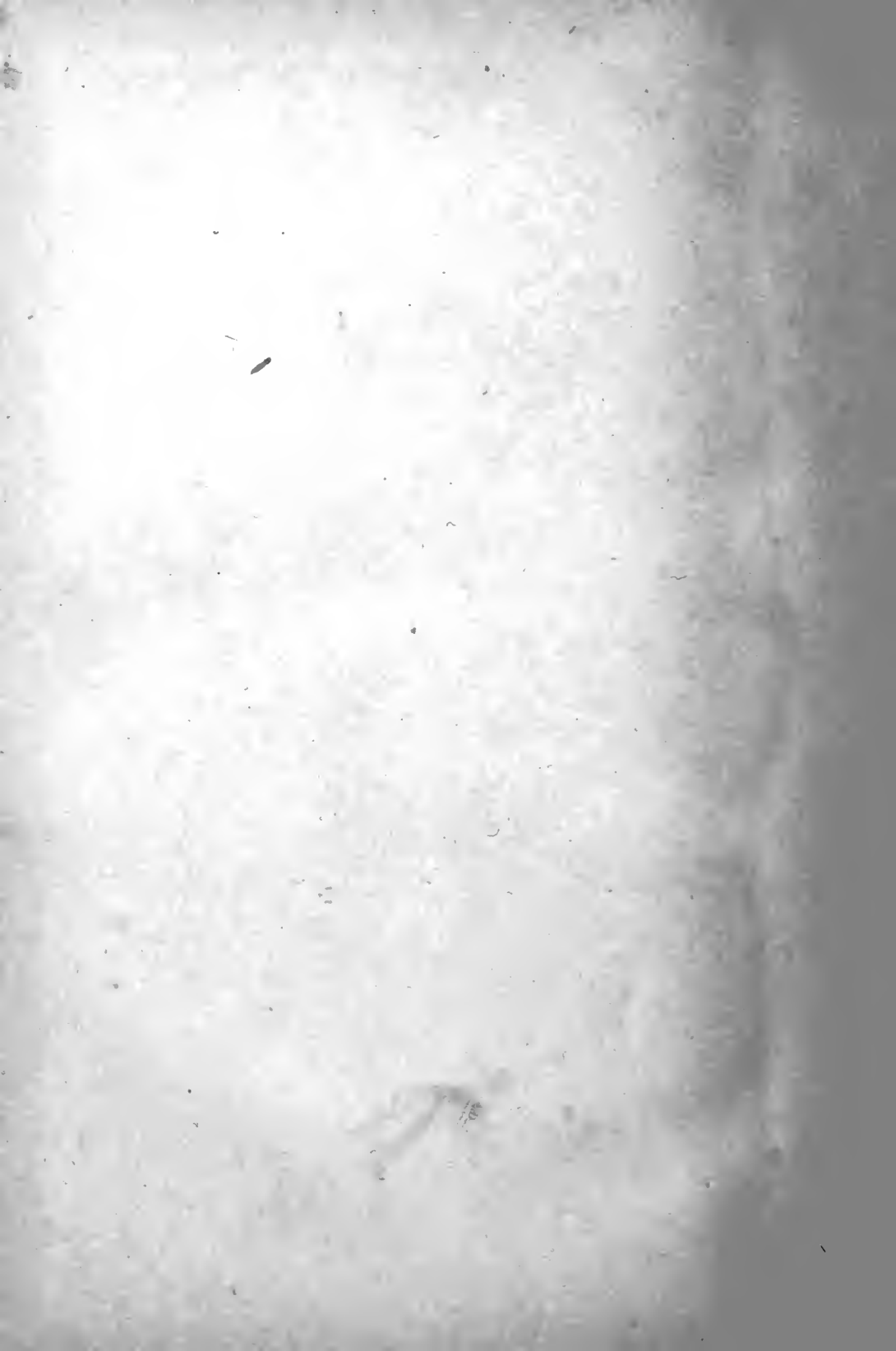
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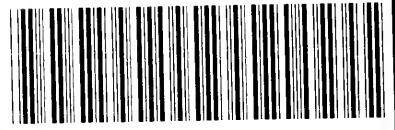
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