

BIBLE MASTERY

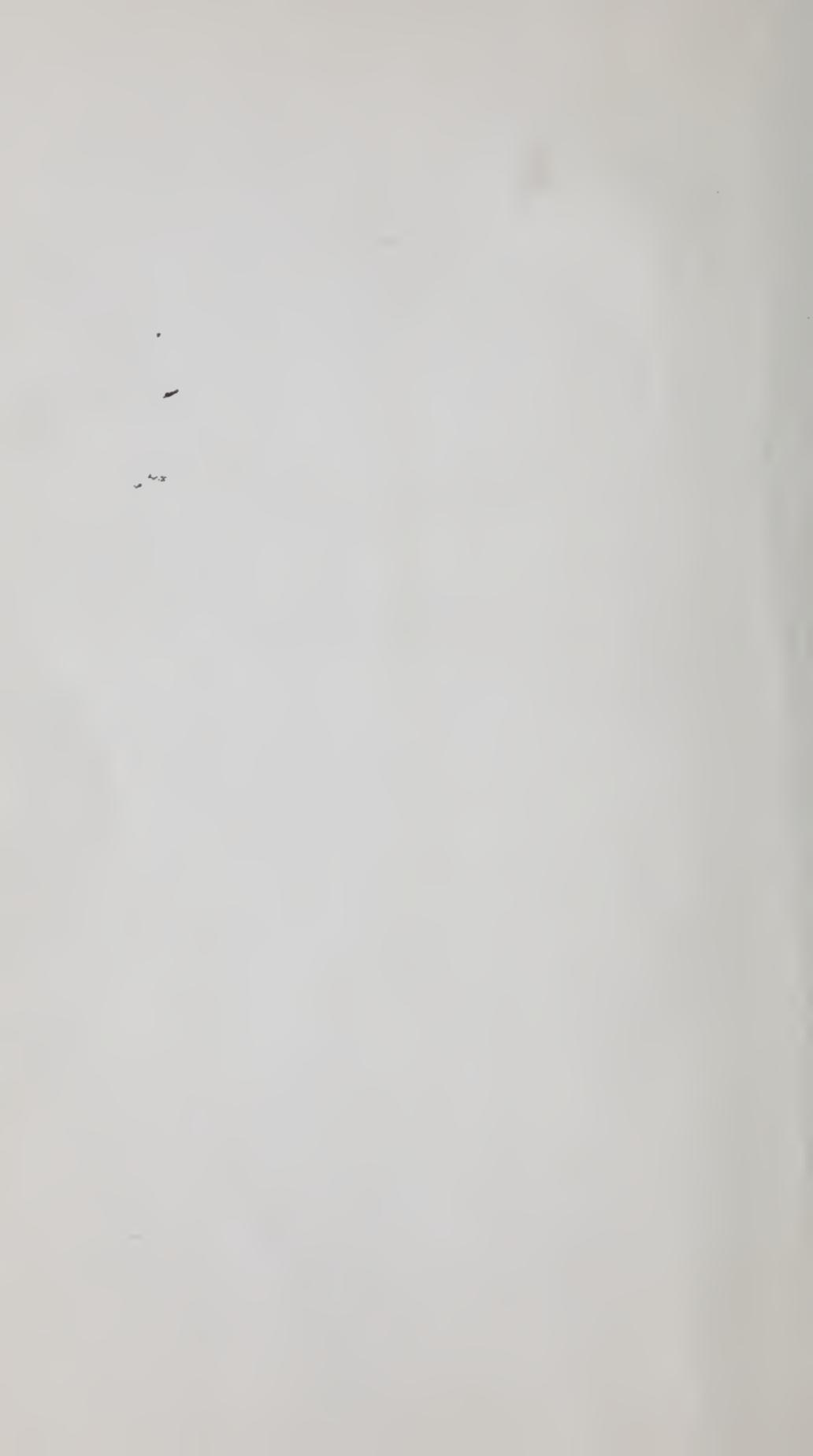


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BIBLE MASTERY

To acquire a comprehensive knowledge of the Bible, one
must READ it to get an extensive view of the
subject matter, and STUDY it in order
to secure an intensive grasp
of its truths.

By
Rev. STERLING N. BROWN, A. M. D. D.

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DEDICATED

To that company of young men whom the author has instructed in the English Bible from time to time, during a period of fourteen years, at the Theological Seminary, and to all seekers after a comprehensive knowledge of God's word.

COMMENDATIONS.

BIBLE MASTERY, by the Rev. Dr. Sterling N. Brown, has been prepared with a definite object in view, namely, to serve the needs of students of the Word who desire in one volume accurate and fresh information relating to the Bible. The book is the outcome of practical work in the instruction of young ministers, and the information gathered has been placed in such a form as to help them in their preparation to become intelligent exponents of the Word of Life. We commend the book and wish for it a large sale.

WILBUR P. THIRKIELD, D.D. LL. D.,
 President of Howard University,
 Washington, D. C.

The book, entitled BIBLE MASTERY, prepared by Rev. Sterling N. Brown, D. D., will be very helpful to the intelligent, interested and profitable study of the Bible by all, and an excellent text book for schools.

ISAAC CLARK, D. D.,
 Dean of School of Theology,
 Howard University.

The author has collected a vast number of facts, concerning the origin, transmission and character of the Christian Scriptures, and analyzed and methodized them in a condensed and very convenient form, both to interest the general reader and to inform the Bible student.

PROF. F. P. WOODBURY, D. D.,
Howard University, School of Theology.

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PREFACE.

THE PURPOSE of this book is to give a comprehensive view of the Bible, by noting its salient facts, general divisions, outline study by books, and special studies in Bible History and in allied topics.

Its interest centers in the fact that this one volume embraces in its general scope the broadest view of Bible study, and, in that by its arrangement and classification of the essential features, a reasonable mastery of the Bible may, with growing pleasure, be acquired.

The reason for the preparation of this book is, that for several years as teacher of the English Bible in the Theological Department of Howard University, I have not found in any one volume just what seemed to be needed by ordinary Bible students. The plan of studies herein given has been tested in my classes for fourteen years, and it is with enthusiastic assurance that I commend it as a sure means to a comprehensive knowledge of the Bible as a whole.

These lessons are more of a compilation from many sources than any attempt at originality. It has been my aim to prepare a compendium of the whole Bible in the briefest

PREFACE.

possible form comporting with clearness and general interest. Many subjects are included, but not treated exhaustively. A general view of the *whole*, and not the details, are emphasized. The Bible itself is to be studied in connection with the text book.

Once getting a clear view of the Bible in its entirety, and *then* in its related parts, the *details* will be a pleasant life study. Much of the failure to become interested in the study of the Bible is due to the fact that it is too often considered in its detached, rather than related parts. As *Bible Mastery* may be considered a composite production; and, as special credit is *not elsewhere given* in the book, this general statement of indebtedness to others is here made.

Trusting that this work may lead to a closer fellowship with God, through a knowledge of His Word,—I send it forth.

STERLING N. BROWN.



BIBLE MASTERY.

To acquire a comprehensive knowledge of the Bible, one must READ it to get an extensive view of the subject matter, and STUDY it in order to secure an intensive grasp of its truths.

INTRODUCTORY.

READING THE BIBLE.

The misreaders of the Bible may be classed as follows:

(1) Those known as *routine readers* who run over so much of the Bible, daily or weekly, according to a set task. They read after a plan rather than to get the "sense and understanding" of the word. (Neh. VIII: 8.)

(2) Then there are the *formal readers* of the Bible, as noted at too many family altars. The father, as head of the family takes up the Bible, opens it at a place marked at the close of a previous reading, and hastens through the chapter or selection without pause, comment or thought, unless it be to turn over to look for the end.

(3) There are also *partial and fragmentary readers* who confine their reading to certain

portions of the Bible, to the utter neglect of the larger part of it. Some never read the Old Testament at all, but confine themselves to the New Testament; and some even limit their readings to the Gospels. They get some truth but it is out of its broad relations.

(4) The *periodic and spasmodic reader* of the Bible can not hope to "show" himself "approved of God, a workman that needeth not to be ashamed, rightly dividing the word of truth" 2 Tim. 2: 15.

Such a reader takes up the Bible only by spells "or from some new resolution" at beginning of the year. This kind of reading is just a little better than no reading at all.

Profitable reading of the Bible is measurably dependent upon certain definite conditions:

(1) *Seclusion and quiet* are helpful. The fear of interruption distracts the mind, and so does a feeling of haste.

(2) The *praying spirit* which seeks Divine guidance, instruction and blessing is a necessity.

(3) It is well to read the Scriptures *rapidly* just as any other book is read—in order to get a survey of the whole rather than to seek the hidden meaning of all one sees. A bird's eye view will intensify the interest on special parts.

(4) It should be read *regularly*. 1. The Bible is a large book, containing more matter than most volumes of its size, since printed in small type. Its type is about the same as that of the usual news columns in the daily paper. By reading seven pages of the New Testament daily it can be read through in one month; while the whole Bible can be read in less than a year, by reading only three pages daily. 2. A little reading each day is far better than a large amount read occasionally. We have daily soul needs for which the Bible has ample supply. With the Psalmist, we may also say "Thy word is" daily "a lamp unto my feet and a light unto my pathway." (Ps. 119:105.)

(5) The Bible may be read *consecutively*. Starting with Genesis the reader may go in order, straight through to Revelation, daily taking up the Book where it was previously dropped. By this method the Bible can be easily read through, and if pursued thoughtfully, excellent results, in general knowledge of the Book, will follow.

(6) It is very helpful to read it *chronologically*. The Bible is not arranged in precise chronological order though its books are not far out of the line of events.

From Genesis to Kings the chronological order is in the main observed; but the poetical

books are to be inserted in many places. The best book of which I know as a guide through the six Books beginning with 1 Samuel and ending with 2 Chronicles is Dr. George O. Little's "The Royal Houses of Israel and Judah," (Funk and Wagnalls Company, New York). This is an interwoven history with a harmony of parallel passages. It is worthy a place in every Bible student's library. For the chronology of the New Testament "The Reference Passage Bible" by J. N. Johns, of the Alpha Publishing Company, Baltimore, and Stevens' and Burton's New Testament Harmony we commend as among the best.

For the Epistles read the "Life of Paul" by Farrar or Conybeare and Howson. A Bagster's reference Bible also has a table showing the date commonly assigned to each book.

(7) The *reader of the Bible* may expect the highest profit therefrom, only when he recognizes it as a spiritual book and in sympathy with its spirit is willing to obey its teachings. While a great deal in it may be understood by any one as to its literary form, historical narrations and ethical teaching there is much that can be only spiritually discerned. The "professional" objector or "tireless" critic need not expect to understand it.

BIBLE STUDY.

Studying the Bible means more than simply reading it. The significance here employed embraces a close and thoughtful research for the deep things of God and a careful laying hold of the fundamental truths, with a proper systematising of the contents of the book.

We can profitably study scripture in four ways.

I. As a specialty. The Jews were taught from childhood to study the Scripture as a constant and prominent duty. When they sat in their homes, walked by the wayside, lay down for rest, or arose to go, the word of the Lord was to constitute the theme of their conversation. Scripture mottoes were to adorn their houses; and passages from the law, like amulets, were to be worn upon the person. Their schools were for the study of the sacred writings, and their children were to be ambitious to become doctors of the law. (Deut. VI: 6-9.)

Never was there greater demand for specialists in the professional and business world than now, and certainly the preeminent need among christians is to be able to tell well God's remedy for sin and to lead man to an appreciation of its efficacy. The Bible alone gives information concerning heaven and hell.

Bible study should be *a life study, a patient study, a prayerful study*. It sometimes requires years over one passage before its meaning is discovered.

II. Study Comprehensively. There are two general methods. The *fragmentary* which matches a passage here or there at hap-hazard, often dislocating it from its vital connections, and the concrete which necessarily carries with it the larger and logical view of the subject matter. Isolated precepts and promises are like dew and honey to the soul and marrow and strength to the bones. But the broader study for "edification" means building up in the truth.

A comprehensive course must include the Structure, Geography, Institutions, Doctrines and Times of the Bible, together with many allied topics.

This comprehensive course may be studied from at least seven distinct view points.

1. *As literature.* It was the literature of a great people. The literary form of its prose, poetry, drama or proverbs often has an important bearing on its meaning. Such a book as the Song of Solomon must be arranged in its parts before it can be understood.

The analysis of a book or part is also included in its literary study.

2. *As a Historical Study* the Bible requires very close attention. Its history is the most important in the world and its doctrinal teachings are dependent upon a clear knowledge of this history. This includes all facts of every kind.

3. *The Ethical Study* of the Bible reveals the standard book of life and conduct for mankind. Its teachings as to right and wrong are very clear.

4. *The Doctrinal Study* of the Bible has a special plea. We are dependent upon the Bible for *what to believe* about man, God, sin, hereafter and salvation. These *doctrines* of the Bible are to the religious system what bones are to the body.

5. *The Prophetical Study* of the Bible is very important, and yet most of all neglected. One seventh of the Bible is predictive prophecy and tells of the story of the future.

6. *The Spiritual Study* of the Bible involves study of the symbols of the Bible and its typical teachings. The spiritual truth of the Bible is the very life of the soul and should be sought for with earnest purpose. There are special portions of the Scripture that are valuable for devotional meetings and private needs. The Psalms and Gospels are much used to this end.

7. *The Study of the Bible* for practical uses is what every christian worker specially

needs. The Bible is the "sword of the Spirit." It is a book of lessons in Christian Service, and teaches how to save and lead men to Christ. To know it well will make clear how to answer the inquirer's difficulties, and how to meet the various classes needing spiritual help. We must learn, if we would get what God would teach us in Bible study, not to be afraid to sound its depths. The Scriptures themselves counsel us to go on to perfection in the knowledge of truth.

III. Study the Orientalisms in order to understand, not specially the movements and inscriptions of antiquity which are rarely accessible to the ordinary student, but those allusions to oriental custom which frequently constitute the basis of Scripture phraseology.

Note a few examples :

"Ye shall not round the corners of your heads, neither shalt thou mar the corners of thy beard." (Lev. XIX : 27.)

Baal worshippers rounded their beard and hair to make their faces look like the sun. Israel was to avoid the very appearance of idolatry.

"Come now, and let us reason together, saith the Lord : though your sins be as scarlet, they shall be as white as snow ; though they be red like crimson, they shall be as wool." Isa. 1 : 18.

A piece of cloth, tongue shaped, was tied upon the neck of the Scapegoat, called the *scarlet tongue*. If God accepted the atonement, this red cloth was said to turn white. No such change took place for forty years before the destruction of Jerusalem.

“O wretched man that I am! who shall deliver me from the body of this death?” Rom. VII:24.

The truth concerning the bondage in sin is intensified by the orientalism. It was a horrid custom among the despotic rulers of Paul's day to punish certain criminals by binding them fast to a corpse. Whether they walked, or lay down, or ate, they bore about with them the disgusting putrefying carcass. To this fearful burden the Apostle likens the sins of the old nature; dead, yet ever present.

Thus the orientalisms of Scripture are frequently profitable to unfold and intensify the doctrine of the text.

IV. Study the Bible Critically, if possible in the original tongues. By the use of a variety of translations, with several of these at command, and referring from one to the other, many shades of meaning will be discovered, and by this method the teaching of the most obscure passage may be made clear. A few examples will illustrate the importance of

studying *underneath the English text*. Take 2 Tim. 2 : 15 :

“Rightly dividing the word of truth.”

“Rightly treating the word of truth.”

“Handling rightly the word of truth.”

“Cutting straight the word of truth.”

From these various shades of meaning new light is thrown upon the text. The terms here used are sacrificial, and refer to the orderly manner in which the sacrifices were cut up for the altar, Lev. 1.

The Christian is God's priest to minister out the word of the Lord. He must know how to “give meat in due season.” Matt. 24 : 45. There is to be Jehovah's portion; the Levite's portion, and the officer's portion. Sometimes the delicate surgery of reproof is committed to the Christian: a dislocated limb from the body is to be restored. (Gal. VI : 1.)

A close study for the meaning of the words of the Bible is very important, and since all can not study in the original tongues some critical exegetical work should be followed. Any one of the best critical commentaries may be of special help. We heartily commend Vincent's “Word studies in the New Testament.”

PART I.

SCOPE OF THE BOOK.

The intelligent well disposed student may get a reasonable mastery of the Bible by following out the plan of study herein indicated. It is proposed in part *First*, to give certain *Biblical facts and general analysis*; and in part *Second*, to present outline studies in *Bible history*, and in part *Third*, to give illustrative studies in the Bible itself.

BIBLICAL FACTS.

I. The Titles. In opening a book we should first read the title and then look at the table of contents to see the theme and plan and scope of the book. The Bible has no table of contents, but there is a list of its books printed with most editions, and an examination of this will give some idea of the plan and scope of the Bible.

Names applied to it.

1. In the Bible itself:

(a) As from God—the “Word of God.”
Eph. 6: 17.

(b) As a spoken revelation—“Oracles”
Acts 7: 38; Rom. 3: 2.

(c) As a written revelation—"Scriptures" Luke 24: 45-46; John 5:39.

(d) From its contents—"Law and Prophets." Luke 24: 44.

(e) Figurative name—"Seed," Luke 8:11, "Sword" Eph. 6:17; "Milk and Meat," Heb. 5:12-14, 1 Peter 2:2 "Honey" Ezek. 3:3.

2. In common use:

(a) Bible. This term is from the Greek word, *Biblia*, which means books. It was applied first to the collected books of the Old Testament. When the canon of revelation was completed the name was given to the collected books of both the Old and New Testaments. Chrysostom, the "golden mouthed" bishop of Constantinople, in the fourth century, regarded the whole collection as one book and so called it the "Book" or as at present, the "Bible." The early Christians always spoke of them as "The Books" rather than as "The Book," Technically they were correct since the Bible is a collection of books, and yet the blending of spirit and unity of purpose are such that from the 13th century they have been spoken of in the singular number, as a single book—the Bible. This singular number betokens the Bible as one voice speaking to us, not many voices. The title "The Bible" first appears in English in Coverdale's translation. (1535 A. D.)

(b) *Holy Bible*. The term *Holy* indicates alike the character and design of the book.

(c) *Canonical Scriptures*. The word "Canon originally meant a straight reed for measuring, hence a rule, a standard. As applied to the Bible, it is the collection of books which constitute the original written rule of the Christian faith" (Westcott) as accepted by the early christian churches.

(d) *Testaments or Covenants*. The latter word is the better word. In 2 Cor. 3: 14, 16 Paul writes of the "Old Covenant" and ministers of the "New Covenant." By the end of the 2d century these expressions were established to distinguish the Jewish and Christian Scriptures.

The word, *testamentum*, was used in translating into Latin, and from this comes our English word, *Testament*. The word *Covenants* gives a clearer idea of God's two distinct agreements with the human race (Heb. 8: 4-13).

The word *Covenant* was a term applied, in the first instance, to the relation itself between God and his people, afterwards to the books in which the records of the relation are contained and preserved.

The *Old Testament* applies to that part of the Bible which contains the record of God's *Covenant* with his people under the former

dispensation. It is the history of Redemption from Adam to Christ.

The New Testament embraces those books which record God's latter Covenant with his people by which the Christian's heavenly inheritance is sealed to them through the Lord Jesus Christ.

II. Writers.

(1) The number cannot be definitely fixed as the writers of some books are unknown, and others, like the Psalms, doubtless had a number of writers. The Bible, as a whole, is the work of from thirty to forty different authors of every degree of cultivation, and of different orders.

(2) *Some Prominent Writers* were Moses, David, Isaiah, Jeremiah, and Ezekiel in the Old Testament and Matthew, Mark, Luke, John, Paul, James, Peter and Jude in New Testament period.

(3) *Occupations*. These were of great variety, Moses was a statesman; David, a poet and king; Isaiah, Jeremiah and Ezekiel were prophets; Matthew, a tax-gatherer; Luke, a physician; Peter and John were fishermen and apostles; Paul was a scholar and missionary.

III. The Languages.

(1) *Hebrew and Aramaic*. The Old Testament was almost all written in Hebrew, the native language of the Canaanites, and adop-

ted by the family of Abraham after he entered the land. The following parts were written in Aramaic, a language much like the Hebrew: Dan. 2: 4-7; 28; Ezra 4: 8-6: 18; 7: 12-16 and Jer. 10: 11.

(2) *Greek*. All of the New Testament was written in Greek, the language of the educated world during the early centuries of the Christian era.

(3) *Where and when written*. The Bible was written in widely different places in the center of Asia; on the sands of Arabia, in the deserts of Judea; in the porches of the Temple; in the school of the Prophets, the theological seminaries of Bethel and Jericho; in the Palaces of Babylon; on the idolatrous banks of Chebar, and in the midst of Western civilization. It was commenced not later than in the year of the world 2,500, and was completed in the year of the world 4,100. In other words, it was begun not later than 1500 years before Christ, and was brought to a close about A. D. 100—the period during its construction being about 1600 years.

IV. The Divisions of the Bible.

(1) The *simplest division* of the Bible is into the Old and New Testaments. The former contains thirty-nine books; the latter, twenty-seven books; in all sixty-six books. These are not arranged in chronological order.

(2) *Convenient Groups* of the Old testament.

a. *The Jewish division* (as arranged in the Hebrew Bible) is as follows :

I. The Law - - - - -	{	Genesis
		Exodus
		Leviticus
		Numbers
		Deuteronomy

II. The Prophets:

Former - - - - -	{	Joshua	
		Judges	
		1 & 2 Samuel	
		1 & 2 Kings	
Latter {	Major - -	{	Isaiah
			Jeremiah
	Minor - -	{	Ezekiel
			The Twelve
		{	Minor Prophets

III. The Writings:

a - - -	{	Psalms	
		Proverbs	
		Job	
b - - -	{	The Song of Soloman	
		Ruth.	
		Lamentations.	
		Ecclesiastes.	
c - - -	{	Esther.	
		Daniel	
		Ezra	
		Nehemiah	
		{	1 & 2 Chronicles

(b) *Our present grouping* is as follows:

Law, 5 books; History, 12 books; Poetry, 5 books; Prophecy, 17 books.

is found as in Ps. 28 : 4. Three or more parallel clauses also occur. (Prov. 1 : 2 and Psa. 103 : 3-5.)

The third form of parallelism is called *synthetic*, where one clause is necessary to complete the sense of the other. (Prov. 15 : 17; 21 : 2). Our limits will not allow a further pursuit of this subject. It may be added that, according to the theme and divisions, Hebrew poetry is lyric, as in Psalms; epic, as in Job; didactic, as in Proverbs; pastoral, or idyllic, as in Canticles; and rhetorical, as in the earlier prophets.

There is a sense, in which, between song and poetic statement, or prose poetry, the whole Bible is itself a grand poem. Its figurative language, its simplicity, yet boldness of thought together with its high moral tone and constant religious reference emphasize this unique truth.

The Poetical Books are five : Job, Psalms, Proverbs, Ecclesiastes and Song of Solomon. Their great feature is wisdom of the many kinds. They represent the essence of the wisdom of the Old Testament. This includes both religion and the philosophy of practical life, as well as the then revealed theology of the times.

The *last* group is called the Prophetical Books. These are sixteen in number, the

Lamentations of Jeremiah being usually considered as an appendix to his predictions.

They are commonly divided into two groups: 1. The Major Prophets, Isaiah, Jeremiah, Ezekiel, Daniel. 2. The Minor Prophets, Hosea, Joel, Amos, Obadiah, Jonah, Micah, Nahum, Habakkuk, Zephaniah, Haggai, Zechariah, Malachi. They are called Major and Minor, or Greater and Lesser, not from personal consideration, but in reference to the extent of their writings respectively. They are not arranged in chronological order.

To get a clear view of the prophetic books, it is important to understand the words *prophet* and *prophecy*. Commonly these words are restricted to the prediction of future events, not discernable by mere human sagacity. Their use in scripture, however, is not so limited. A *Prophet* is one who speaks as God's messenger, inspired and commissioned to communicate His will to man. Thus, Abraham is called a prophet (Gen. XX. 7, where the word first occurs), and so is Aaron (Exod. VII, 1) although neither Abraham nor Aaron are known specially as predictors of future events. Daniel proved himself to be a prophet by telling Nebuchadnezzar what his dream had been, as much as by interpreting it; and the woman of Samaria

First. the Law Books or the Pentateuch are Genesis, Exodus, Leviticus, Numbers and Deuteronomy. These were once all one book and are still called "Moses" as we say "Shakespeare." Sometimes they are called "The Law" or "The Law of Moses." The great feature is law though there is some very important history.

The word "Pentateuch" means in Greek "The Five Volumes" or the "Fivefold Work" from "Penta," five, and "Teuchos," a roll or volume. This name was given by the seventy Greek scholars who gave to the world the Septuagint version, a Greek translation from the Hebrew.

The *second* group is known as "The Historical Books." They treat mainly of history. They are twelve in number, Joshua, Judges, Ruth, First and Second Samuel, First and Second Kings, First and Second Chronicles, Ezra, Nehemiah and Esther. It will assist in learning these to make three groups of them, remembering that those in the second group are to be doubled, and that the first and last groups end with a female name. There are several devices for learning the names of the books of the Bible.

The *third* group consists of the Poetical Books. These books are written in poetical form, not rhyme of sound as in poetry, but rhyme of meaning.

The true characteristic of Hebrew poetry is what has been called *parallelism*, which consists in such an arrangement of the words composing the sentence or verse, that when complete, it resolves itself into two or more symmetrical measures, generally of nearly equal length, between which there is a certain relation of resemblance, correspondence, or contrast, as to thought, or language, or both. Bible scholars recognize three special fundamental forms of parallelism, which exist, often separately, and sometimes in combination.

The first form is the *antithetic*, when two parallel members are contrasted in meaning, a form peculiarly adapted to didactic poetry, specially found in the Book of Proverbs.

“The memory of the just is blessed;

But the name of the wicked shall rot.”

(Prov. 10 : 7.)

Each clause consists of three words. One pair of words correspond in meaning, as here, *Memory* and *Name*: while the others are in contrast, *Just* and *Wicked*; is *Blessed* and *Shall Rot*. Sometimes clauses are to be supplied mutually from each other. (Prov. 10 : 1.)

The second form is *synonymous*, where the same general thought is repeated in two or more clauses. (Ps. 2 : 4. 5 : 12. Job. 3 : 3. Isai. 1 : 10.) **Compound synonymous couplet**

scribed by Him. Hence the prophets are called "Seers" and their communications often called visions, or things seen. It is not necessary to believe that even the prophets themselves always understood the full meaning of their predictions, (II Peter 1 : 20). "Knowing this first that no prophecy of the scripture cometh of private interpretation," that is, is not necessarily a prognostication made by a man knowing what he means when he utters it,— "for prophecy was never sent after the will of man; but men had utterance from God, being moved by the Holy Spirit." Still, whether the prophets understood their own predictions or not we must not doubt that their messages were from God directly to the people. The Jewish prophets flourished, beginning with the reign of Jeroboam II of Israel, from Jonah to Malachi—during a period of about 400 years.

They are sometimes designated as the *oral* and the *writing* prophets. The first term would refer to prophets like Elijah and Elisha who did not commit their teachings to writing.

The prophets were divided between Israel and Judah—Israel seeming to have the larger number, though only three—Hosea, Jonah, and Amos are represented in the canon; and Amos was a prophet of Judah, though he

prophesied to Israel. All the others were prophets of Judah, though directing their discourses to both peoples.

SPECIFIC GROUPS.

(1) *Before the Captivity.* Jonah, Amos, Hosea, Isaiah, Micah, Nahum and Zephaniah.

(2) *During the Captivity:* Jeremiah, Habakkuk, Obadiah, Ezekiel and Daniel.

(3) *After the Restoration:* Joel, Haggai, Zechariah and Malachi.

NOTE.

1. These prophets declare that God is holy, merciful to Israel and demands righteousness in His people, Isa. 6: 3; 55: 6, 7; Micah 7: 18-20.

2. That He is certain to punish national sins, particularly oppression, idolatry and licentiousness, Isa. 1:1-20; 10: 5-27; Hosea 4; Malachai 3: 1-15

3. That righteousness and peace will finally be established throughout the world Isa. 32: 15-18; 35; 52: 9, 10.

4. Note that by the *influence* of the prophets Israel was saved for God. Hosea 12; 13; Exod. 13: 3. This resulted because the true God was revealed and honored, truth and purity exalted and "righteousness and

very properly called Christ a prophet, because He "told her all things that ever she did." It is thus apparent that the prophets were more than foretellers of things future. Their revelations embraced the past and the present, as well as the future; and they comprehended those general moral principles which are of universal application throughout all time.

The prediction of future events, however, is unquestionably one of the most impressive and important functions of the prophetic office. Such predictions afford, especially in their progressive fulfillment, one of the most convincing proofs of the Divine authority of the men who uttered them. They would naturally be treated by mankind with more deference than any other inspired messages. A prophecy, God's message, was of the nature of a miracle, and it would be so regarded by those to whom it was addressed. Prophets were confined to no tribe, to no locality and to no calling. The order was not restricted to the male sex alone; Miriam, Deborah and Huldah were shining names in this goodly fellowship. The authority of the prophet was not derived from any ecclesiastical or other human source. No man's hands were laid upon them in ordination. They were Jehovah's Ambassadors; from Him they

received their messages; by Him they were inspired; and to Him alone they held themselves responsible.

The prophetic order had its foundation laid in Samuel. It flourished during the Monarchy, continued during the Captivity, and remained a power till the work of Restoration was complete.

The prophetic order included a large body. In Israel, Jehovah's prophets could be counted by the fifty, (1 Kings XVIII: 4), and the Kings, by the four hundred. Most of these last, if not all, were false prophets, dependents of the crown—organs of the administration, mere pretenders of the prophetic gift, who frequently received well merited and severe condemnation at the hands of such holy men of God as Jeremiah and Ezekiel, (Jer, XXIII, 13-40; XXXVIII; Ezek. XIII). These Divine communications were made to the prophets, sometimes in dreams, and in visions of the nights. Sometimes God employed the ministry of angels, and again He spoke in an audible voice occasionally appearing in human form. Ordinarily it would appear that He revealed His truth to the prophet by producing that supernatural state of mind whereby things remote in time and place or symbolical representations of these things became present living realities and were so de-

ferred to by both favorable and hostile writers, during a period of nearly eighteen hundred years. References to the New Testament and quotations from it are to be found in writings that go back as far as the second century of the Christian era. There are only a few classical writers that exceed the New Testament writers—such as the poems of Homer, 850 B. C., about the time of Elisha, and Hesiod 735, B. C., about the time of Isaiah. The earliest profane history that is known to us, is that of the Greek historian, Herodotus, 425, B. C.

The *Old Testament* was evidently very ancient when the New Testament was written. Its earliest books were compiled 1500 years B. C., and its latest portions about 400 years B. C.—the whole being composed during a period of 1100 years. Genesis and Job were written 1000 years earlier than Herodotus.

THE GENUINENESS OF THE BIBLE.

A book is said to be *genuine*, if we have it as it was written by the person whose name it bears, or to whom it is ascribed. It is said to be *corrupt* if it varies from the text, and *forged* or spurious if not the production of its professed author.

If we had a manuscript of each book of the Bible in the author's handwriting, and if the

fact of it being such could be proved, the genuineness of that book would be beyond question; and every copy that agreed with the original manuscripts would be genuine likewise. But we have no such manuscripts; and we are left, therefore, in order to convince ourselves of the genuineness of the books as we at present possess them, to such proof as we can find in the books themselves, and in the circumstances attending their preservation and transmission. The proof must then be found in the *internal evidence* suggested by an examination of the books themselves or in *external evidence*, the same as historical testimony.

The New Testament.

1. Beginning with the present day we can trace the Bible back step by step to the time of Christ and beyond. No one can doubt that the New Testament, as we now possess it, is the same that existed, and was recognized by the church when it was first printed. The art of printing brought to literature the advantages of fixing the dates of books, and by multiplying copies and editions, of securing the text from corruption. We are thus brought by a single step to the beginning of the sixteenth century. There are extant printed copies of the New Testament, in Greek, dated A. D., 1516, edited by Erasmus.

sincerity regarded as fundamental elements of true life.'"

5. Note Christ as the prophesied Savior. Born of a Virgin, Isa. 7 : 14; Matt. 1 : 23. Born in Bethlehem, Micah 5 : 2; Matt. 2 : 1. The forerunner of Christ, Isa. 40 : 3; Matt. 3 : 1-3.

His death, Zech. 14: 4-6; Isa. 53 : 12; Matt. 26 : 50.

His Resurrection, Ps. 16 : 10; Isa. 26 : 19 ; Luke 24 : 6, 31.

Christ's work for the human race, Isa. 53.

Compare the fulfillment of prophecy in the New Testament, Isa. 53 : 1 with John 12 : 38 and Rom. 10 : 16; Isa. 53 : 3 with Heb. 4 : 15 and John 1 : 11, &c.

The Prophetical Books should be read in connection with the Historical Books which contain the history of the times in which the writers respectively lived and prophesied. They will mutually interpret and illustrate each other. In fact, the one cannot be understood at all without reference to the other.

Convenient groups of the New Testament.

The Books of the New Testament fall into three main divisions: The Historical, the Doctrinal or Epistolary, and the Prophetical. The four Gospels and the Acts of the Apostles constitute the Historical portion ; the twenty one Epistles form the Doctrinal por-

tion, while the Apocalypse is the one Prophetical Book. These divisions are relative rather than absolute, since there are prophetical and doctrinal passages in the historical books and historical and prophetical passages in the Epistles. The divisions describe with sufficient accuracy the general character of each group.

IMPORTANT QUESTIONS

To the thoughtful and intelligent student becoming acquainted with the Bible for the first time, various inquiries respecting it and its pretensions could not fail to occur to him. Questions as to its antiquity, its genuineness, its authenticity and credibility, its authority, its inspiration, its design and how it came to its present form seem reasonable. The Bible student wishes to know also about the canon of the Holy Scriptures, about the apocryphal books, the land of the Bible, and its influence and circulation.

THE ANTIQUITY OF THE BIBLE.

This may be discovered from its very surface. Its language, its allusions, its character throughout, all indicate its remote origin. This is called *internal evidence*.

But the *historical* proof of its antiquity is very complete. The *New Testament* is re-

later than 450 A. D. Over two thousand are in existence.

Remarks and illustrations, and explanations of words and phrases written between the lines or on the margin by the owner of a manuscript, were sometimes combined with the original text by a copyist.

(3) The above manuscripts are in the Greek. The Hebrew manuscripts of the Old Testament do not date back of the 10th Century, A. D. Though not old, they are of great authority, as the Jewish Scribes copied their scriptures with most reverent care.

The important point to be noted is, the remarkable extent to which Divine providence has preserved for us the kind of evidence which these manuscripts supply.

The number and age of the manuscripts of the Bible have special bearing. In the case of Greek and Roman classics twenty, or even ten manuscripts are deemed amply sufficient to form an approximately accurate text. No one doubts the genuineness of the writings of Herodotus, and yet not more than fifteen manuscripts of Herodotus are known to critics; and by these the most ancient belongs to the tenth century of our era, fourteen centuries after the original composition. A Virgil in the Vatican claims an antiquity as far back as the fourth century or between four or five

centuries after the appearance of the original; but for the most part the manuscripts of the classics belong to periods between the tenth and fifteenth centuries, many centuries therefore after their writers were in their graves.

For recent editions of the New Testament, not fewer than six hundred manuscripts have been compared, and they go back as far as the fourth century

The succession of manuscripts of the Hebrew Scriptures is even more wonderful than that of the Christian writings. The number of manuscripts of the Old Testament extant, and which extend backwards from the fourteenth to the fourth century is something marvelous. Dr. Kennicott collated 630 of these manuscripts for his edition of the Hebrew Bible. Dr. Rossi collated 734 more.

3. After manuscripts, *quotations and versions* may be considered. These both make up for any defects or imperfections of manuscripts, and also strengthen the evidence already given for the genuineness of the New Testament.

Quotations from the New Testament and references to it in the writings of the Church Fathers and the early heretics and opponents of Christianity are copious—going back as early as the first century. Among the prominent Fathers may be mentioned: Clement, a

There are also some copies in Greek and Latin, dated A. D., 1514. These all, in the main agree with each other and with modern editions.

2. Before the invention of printing, we are dependent on manuscripts.

(1) A manuscript is a copy of the Scriptures in the original tongue, written by hand on paper made from vellum (skins of young calves) or parchment (skin of sheep or goats) or from a reed called papyrus. This was done at great expense and trouble. Some think the Apostles used the cheaper material, the papyrus (II John 12). If so, its brittle character will account for the loss of all these writings. The three oldest manuscripts are especially fine, being written on "the skins of antelopes, and their leaves are so large that a single animal would furnish but two."

While the original manuscripts are all lost we have many carefully made copies.

(2) The manuscripts are classified according to *form* and *size* of the letters. Of these there are in the Greek two forms.

A. UNCIAL. These are the oldest, and are written in large capital letters with scarcely any spacing or punctuation. (GOD SOLOVEDTHEWORLD.)

The date of these is from 300—450, A. D. About one hundred are extant but most are

incomplete. The three most complete and most precious are the following uncials:

(a) The *Sinaitic* manuscript, possibly the oldest, was discovered by Dr. Tischendorf, a German scholar, in the Convent of St. Catherine at the foot of Mt. Sinai in 1859. It belongs, in all probability, to the fourth century, and is now in possession of the Greek Church in St. Petersburg. It contains the New Testament complete and the greater part of the Old Testament.

(b) The *Vatican*, so called because it is preserved in the library of the Vatican at Rome, is in the possession of the Romish Church, and so jealously guarded has it been by the Papal authorities that only in recent years have students been permitted to study and copy it. It contains the New Testament complete to Heb. 9: 14, and all the Old Testament except Gen. 1-46 and Ps. 105-137.

(c) The *Alexandrian* was discovered in the old Alexandrian Library in Egypt and presented to the British Museum in 1628. Ten leaves of the Old Testament are wanting. The New Testament is complete excepting four chapters of Matthew, two of John and nine of II Corinthians. As the centuries advance, the manuscripts rapidly multiply, of course the earliest are the most valuable.

B. CURSIVE. These are written in the small running hand like our writing and date

Bishop of Rome, A.D. 95; Ignatius, Bishop of Antioch, A.D. 115; Polycarp, Bishop of Smyrna, A.D. 155; Justin Martyr, Apologist, A.D. 155; Irenaeus, A.D. 180. The authors named above are only a few of those belonging to the early age of the Church, to whom reference might be made. In not less than 180 ecclesiastical writers, whose works are still extant, are to be found quotations from the New Testament. These quotations from the New Testament are so numerous in the writings before the seventh century, that it is said, the whole text might, if it were lost, be reproduced.

Versions: A version is a translation from the original into another tongue. The Bible has been translated into over four hundred languages and dialects.

There are, coordinate with and overlapping the period of special quotations, a number of versions. Among them are the Coptic and Thebaic (Egyptian) Versions, belonging to the third or beginning of the fourth century. There are also the ancient Syriac, belonging to the second century, and the Old Latin Version, also of the second century. This latter formed the basis of the Vulgate, a revision and translation by Jerome in the fourth century.

(The quotations and versions above mentioned are found to agree, in the main with the text as it is received now.)

Thus we have back to the second century a series of historical or external evidence that is all but complete.

4. Before the second century, we have to depend on the probabilities in the case and on the internal evidence.

a. It is *not probable* that writings which were accepted without question, both by friend and foe, in the second century, should have been corrupted during the few years that had elapsed since their production in the first century, without detection and exposure.

b. As to the *style* of the New Testament writings it is about what should be expected from the character of the professed writers. The language is Greek and such Greek as only the Jews could have written and such as they could have written only in the first century. This, of course, is the testimony of scholars.

Genuineness of the Old Testament.

We have considered the evidence in favor of the New Testament *First*, because our belief in the genuineness of the Old Testament Scriptures is founded very much upon the recognition of them, and the reference to them, in the New. The New Testament contains more than two hundred quotations from the Old Testament.

That the Old Testament is substantially the same now as it was in our Lord's time, the proof seems decisive.

a. By printing, by manuscripts, and quotations we at once go back to the New Testament period.

b. Josephus, the Jewish historian at the same time as the New Testament writers, gives particularly the number and the names of the sacred Hebrew books; and his list corresponds with ours.

c. The author of the apocryphal book, Ecclesiasticus lived about B. C. 180. He makes in this book repeated reference to the Old Testament history. His grandson who lived perhaps fifty years later made reference, in one of the prologues prefixed by him to Ecclesiasticus, to the well-known division—"the Law, the Prophets, and the rest of the Books."

d. Then back beyond this we are taken by the Septuagint, a Greek translation, probably completed B. C. 285. This translation has been generally received by both Jews and Christians, and was in common use both in the Jewish Synagogue and by the early Christian Church.

We thus have evidence of the genuineness of the Old Testament as far back as the third century before Christ.

Beyond that point we are dependent upon the books themselves. Since the books were written at distinctly separate periods, frequent reference to, and quotations from each other are manifest. Ezra (B. C. 470) refers to Jeremiah (B. C. 608) Jeremiah refers to Micah (B. C. 756). Ezra, David, Joshua, refer to the writings of Moses. How diligent the Jews were in the preservation of their sacred books, has been often noticed. Every word, every letter, was sacred. Copyists preserved them with the utmost reverence, counting every letter of every book. No word or letter, not even a *yod* was allowed to be written from memory. Besides, the copying of these records was regarded as a sacred engagement. The copyist was required, before beginning his work, to bathe his whole body in water. He was required to array himself in full Jewish costume. He was not permitted to write the name of God with a pen which had been used before; and, should a king address him while writing that name, he must take no notice of him. Painful and superstitious as most of these regulations were, they must have been of immense value in securing accuracy in the text. The scribe must have felt an almost awful responsibility in transcribing words that had such solemn sanction. It may be safely said, that the amount of evidence for the gen-

giveness of the Old Testament writings is almost infinitely greater than that in favor of any ancient secular book.

Variations in the Text.

While it is true that the text of the Bible, as we at present possess it, corresponds with the original *in the main*, still slight variations must be admitted. How far these variations affect the argument in favor of the genuineness of the books can not be ignored, and yet in the absence of special providence, which can hardly be claimed except in matters of momentous issues, *some* variations in the manuscripts are inevitable. The copies which we possess must have been taken from other copies again and again—in some instances, scores or even hundreds of times—before they reached us in their present form. Sometimes the writer of a particular manuscript wrote from a manuscript before him; sometimes, perhaps, from dictation. In one case the eye would at times inevitably deceive the writer; in the other, the ear.

It should be noted that in the 7959 verses of the New Testament there are not more than ten or twelve "various readings" of very great importance. Of the *Old* Testament, a careful examiner has noted 1314 "various readings" of value; but of these, 566 are adopted in the English Version; 147 affect the mean-

ing but cannot be regarded as important; generally they correct a date or complete the sense.

It should also be stated that the insertion or omission of passages concerning which, solely on critical grounds, reasonable doubts must be entertained, cannot affect, in the slightest degree, the great truths of the Bible.

THE AUTHENTICITY OF THE BIBLE.

Thus far we have indicated the evidence in favor of the *genuineness* only of the Bible; we come now to consider its *authenticity* which refers to matters of fact. A book is authentic when it is a record of facts, as opposed to what is false or fictitious. A book may be *genuine* and not *authentic*, or it may be *authentic* and not *genuine*.

The New Testament.

The evidence, already given, seems clearly convincing that the Scriptures of the New Testament, as we now have them, belong to the *first* century of the Christian era.

The *four Gospels*, Matthew, Mark, Luke and John are unquestionably the productions of the persons whose names they bear. They were acknowledged as such in the very earliest ages. The authorship of the Gospel narra-

tives was never impugned, even through all the controversies which followed the early promulgation of Christianity.

Assuming the authorship of the books, as claimed, it is not difficult to show that the professed writers had special opportunity to know the truth of what they relate.

The apostles Matthew and John were the constant attendants of our Lord throughout the whole course of His ministry; they were therefore eye-witnesses of the facts, or ear-witnesses of the words, which they relate or record. Mark and Luke were not apostles but they were contemporaries of and associates with the apostles and lived in intimate friendship with them.

Luke is supposed by many to have been one of the seventy disciples who were ordained by our Lord to preach His Gospel.—Luke 10:1. If so, his personal knowledge of Christ must have been almost equal to that of the apostles themselves. He was for many years the constant companion of Paul and most probably wrote his gospel with Paul's knowledge and approval. Mark attended Peter during much of his ministry, and wrote his account of our Lord's life under Peter's immediate direction. The book known as the Acts of the Apostles was avowedly written by the same author as that of the Gospel

ascribed to Luke.—Luke 1: 1-4 and Acts. 1: 1-4.

Such, then, being the writers of these five books, we see that they were men who had the most accurate knowledge concerning the things which they relate. Hence they could not themselves have been deceived. Nor had they any inducement to deceive others. Their writings indicate integrity, simplicity, candor. Not even their greatest enemies ever attempted to cast a slur on the purity of their lives. By false statements they had nothing to gain; by holding to the truth they lost much of what men hold dear.

The argument, as far as it applies to the authenticity of the other books of the New Testament, may be conveniently reserved for a subsequent treatment.

The Old Testament.

Our belief in the authenticity of the Old Testament depends very much on the authority of the New. Its authenticity was both assumed and reasoned from, by our Lord, and it was recognized and made the basis of argument and appeal by the apostles afterwards. Then the very existence of the Jewish religion can be accounted for only on the assumption that the facts of Jewish history are essentially true.

THE AUTHORITY OF THE BIBLE.

The question of the *authority* of the Bible is one of the most important that can arise in discussing the Holy Scriptures. It is fitting to ask: What is the *authority* of the Bible? Is it Divine? Does the Bible claim of itself Divine authority? Is that claim, if made, capable of being substantiated?

The New Testament.

The Divine authority of the New Testament rests on the Divine authority of the Lord Jesus Christ. If He were an imposter, the record of His life and teachings is an imposition also. If He was, and is, what we believe Him to have been and to be, the book from which we learn all we know of Him has, at once, the stamp of his authority.

This is enforced in the fact that every book of the New Testament represents or assumes the mission of Christ to have been Divine. He was a "teacher come from God, the true light." Then this claim to Divine authority is made most distinctly by our Lord Himself. It was chiefly in confirmation of this claim that He did His many marvelous works. His prophecies, His power and wisdom, and the force of His character in life, in death and in the resurrection all attest His Divine authority.

But, if our Lord was Divine, the authority of His apostles was Divine also. They were appointed by Him to carry on His work. The apostles afterwards proved their commission by the miracles which they wrought, "in the name and by the power" of their Master; and also by the impartation to others of the spiritual gifts that they had themselves received from Him.

The Divinity of Christ and the Divine authority of His apostles, carry us a long way in the argument. What our Lord taught was undoubtedly true, and what the apostles reported that He taught was truly reported not only from personal recollection but from the promised "bringing to their remembrance" the things which He had said. Of the *eight* writers of the New Testament, *five*, namely, Matthew, John, Peter, James and Jude, were among the number of apostles appointed by our Lord during His lifetime; and to them, therefore, the above argument applies.

The remaining New Testament writers are Mark, Luke and Paul. The Gospels of Mark and Luke, though not written by apostles, were written, as already stated, by contemporaries and companions of apostles. Mark was a convert and companion of Peter.³ The Gospel of Mark was commonly received, in primitive times, as having been dictated, or

at least sanctioned and approved by Peter. Luke's Gospel, and also his book of the Acts, were universally received as sanctioned by Paul.

Paul did not become a convert to Christianity until several years after the Lord's resurrection and ascension. We do not know that he ever saw the Saviour "in the flesh." But, according to his own testimony, and that of the Acts of the Apostles, the Lord revealed Himself to him. He was declared to be "a chosen vessel" unto the Lord, "to bear His name before the Gentiles and Kings and the children of Israel." Afterwards he was welcomed by apostles to the apostolic office, for which he claimed apostolic authority, vindicating his claim by the exercise of miraculous powers and the impartation of spiritual gifts. Paul speaks therefore in Christ's name; and his teaching, equally with that of the other apostles, is Divinely authorized. The character and results of Paul's teaching also add weight to the claim of Divine authority.

The Divine Authority of the Old Testament.

The Divine authority of the Old Testament rests, for us primarily on the declarations of our Lord and of those whom he inspired.

But if the Old Testament Scriptures are genuine and authentic, they are also supported by miracle and sustained by the exercise of the gift of prophecy. Moses conversed with Jehovah "face to face". Joshua, Elijah, Samuel and David spoke and acted, avowedly under Divine authorization. Isaiah, Jeremiah and the other prophets were enabled continually to declare, "thus saith the Lord," so that the Old Testament and the New rest on similar evidence for Divine authorization.

THE INSPIRATION OF THE BIBLE.

The Bible is no ordinary human composition but is supernatural in origin and Divine in authorship,—in other words it is inspired of God, as Paul says—God-breathed. There are two agents which unite in its production—the Divine and the human. "Holy men of old spoke"—that is the human; "as they were moved by the Holy Spirit"—there is the Divine. (2 Pet. 1:21.)

As to the extent and varied views of inspiration it is well to study some special treatise on the subject. If the *fact* be assured we may be content to wait for the *theory*. The mode or modes of the Spirit's operations may be safely left for future consideration.

The three grand operations of the Holy Spirit in the composition and saving power of the Scriptures are Revelation, Inspiration

and Spiritual Illumination. *Revelation* properly signifies the supernatural communication to the inspired penman of the essential truths of religion, which were beyond the reach of human discovery; *Inspiration* signifies that Divine influence which rendered the sacred writers infallible in communicating truth, whether previously known or not—whether supernaturally revealed, or whether it be scientific, historical, or other secular truth within the limits of their own knowledge; while it is the peculiar province of *spiritual illumination* to enable the believer to discern the beauty and excellency of Divine things when revealed.

The specific function of inspired men was solely to utter by tongue or pen, without error or defect, whatever the Holy Spirit moved them to utter—nothing more, nothing less, and nothing other. In doing this *one thing* they were infallible, and in nothing outside thereof.

All inspired men were not subjects of all three of the operations of the Holy Spirit. A few men, as Moses, Isaiah, Paul and John were granted the three endowments in their fullness—abundant revelations, inspiration, and spiritual illumination; others as Mark and Luke, inspiration and spiritual discernment, but no revelations; to all believers in **their measure** is given the grace of **Spiritual**

illumination; while a few wicked men, as Balaam and Caiaphas, and "King Saul, who was also among the prophets," were inspired but wanting in both the other gifts of the Holy Spirit. All revelation is inspired, but all inspired matter is not revelation. Revelation is but a *frequent*, while inspiration is the *constant*, phenomenon presented in the written word. There is also a wide distinction to be made between matter inspired by the Holy Spirit and the historical recitals committed to writing by the sacred penmen under His guidance. The Divine Author is no more responsible for the "malignant insinuations of the three bigots in Job," or the profanity of Peter, or the lies of Abraham, or the crimes of David, or the sayings of Satan, than the historian is for the words and deeds of the actors in the drama he is bound faithfully to report. It is not implied that Pilate was a saint because his name is written in the Bible.

The special proofs which seem to establish the fact of inspiration are as follows :

- (1) The claims of the book itself ;
- (2) the character of its contents ;
- (3) the confidence of believers that it is from God ;
- (4) its distinctness from all other books ;
- (5) the inexhaustibleness of its interest ;
- (6) the permanence of its value ;
- (7) its moral and spiritual unity ;
- (8) its scientific incorrectness, or its

use of the language of common life to describe physical phenomena; (9) Its influence on character and conduct; and (10) the uniform testimony of the church in all ages.

THE DESIGN OF THE BIBLE.

The Bible was doubtless designed to give us correct information concerning our relation to God as His creatures; and to instruct us respecting the things that we should know in order to "glorify Him on earth, and enjoy Him forever." It is not intended to teach us *everything* that we might desire to know, even with respect to our spiritual life and our eternal destiny. "Secret things belong to God." Still less is it intended to teach us science, or philosophy, history or geography except so far as they, or any of these, are subservient to its one purpose and aim.

The great design of the Bible, is to exhibit God "*in Christ, reconciling the world unto Himself.*" The Old Testament, rightly understood, is an account of the preparation of the world for the advent of Christ; the *New Testament* is an account of that advent, and a statement and prophecy of its results.

Some of the Most Important Versions.

a. *The Septuagint.* This is the translation of the *Old Testament* into Greek in the third century B. C. Tradition says that it was

made in Alexandria, Egypt, by seventy-two men. It is probable that at first only the Pentateuch was translated, the other books gradually thereafter, but the translation is believed to have been completed by the second century, B. C.

This was the Bible in common use at the time of Christ and His disciples, and contains the Apocrypha.

b. The Vulgate. This is the translation of the entire Bible into Latin by Jerome, a very learned man, at the close of the fourth century, A. D. This version was partly by direct translation from the original and partly by revision of older Latin versions. It gradually came into general use and hence was known as the *Vulgate* or *common* version. In the course of time a number of passages were changed back from Jerome's phraseology into that of the older Latin versions. In this modified form the Vulgate was adopted by the Council of Trent (1545—63) as the authorized version of the Roman Catholic Church.

English Translations.

(1) Portions of the Scripture were translated into English as early as the eighth and ninth centuries by such men as the venerable Bede and King Alfred.

(2) The first translation of the entire Bible into any form of modern English was made by John Wyclif from the Vulgate only, toward the close of the fourteenth century—the New Testament, 1380, and the Old Testament, 1382, before the invention of printing, and consequently was only in manuscript form. It exerted great influence on the national life, and helped to influence the formation of the modern English language. Before Wyclif's translation, copies of the Bible were mostly in Latin, an unknown tongue to all but the learned, and the cost of one was as much as a laboring man's price of work for 15 years, and equal to \$1400 of our money.

(3) Tyndale's translation was the first from the original Hebrew and Greek directly into English. Other English translations had been made from the Vulgate or older Latin versions. William Tyndale was a scholar of simple, heroic life and was possessed of a singularly rich Christian experience. After ten years of toil and extreme hardship he translated the Pentateuch, the historical books and a part of the Prophets. He published the *first printed* New Testament in English, in 1525, and portions of the Old Testament later. His translations were of great value because made from the Greek and Hebrew manuscripts. For his zeal, he was burned at the stake, October 6, 1536.

(4) The century following Tyndale was notable for its many translations. Among these are :

a. Coverdale's Bible, the first English version of the whole Bible, published in 1535 and dedicated to Henry VIII. It was "translated out of Douche and Latin, with the help of five sundry translators," evidently largely following Tyndale's version.

Prior to the time of printing, the Bible was chained in the churches and to the shelves and reading desks of the Libraries of Europe, and in the possession of such wealthy persons as were able, and desired to purchase written copies.

b. The Great Bible (Matthew's 1539) so called from the size of the pages, was the first translation authorized by the King.

c. The Genevan Bible, 1560. This translation was made in Geneva, Switzerland, by scholars exiled from England. It was by far the most scholarly and printed in the best form of any of these early translations.

d. The Bishop's Bible, 1568, was so called because eight Bishops had part in the translation.

e. The Douay Bible, an English translation from the Latin Vulgate, was made about the beginning of the seventeenth century, the Old Testament at Douay, in France, and the New

Testament at Rheims, in the same country.

This is the version sanctioned and used by the Papal church.

(5) The Authorized Version was made by order of King James I and completed in 1611. It was begun by fifty-four learned men appointed by the King. Seven of these in four years, from illness and other causes, had to give up the work and it was completed by the forty-seven remaining. The work covered seven years. Competent authorities have pronounced it "the best of any translation in the world," being, on the whole, a faithful and accurate reflex of the original text and the mind of the Spirit.

(6) The Revised Version was begun in June, 1870, by a joint conference of eminent Biblical scholars of England and the United States and completed May 5, 1885. The New Testament was completed and published in 1880, and the Old Testament in 1885, extending over a period of fifteen years.

Very important facts concerning this version :

a. The three old uncial manuscripts were used in this version only.

b. This was the first version to use the writings of the Fathers.

c. All the known cursive manuscripts, about two thousand, were consulted.

d. It was the product of the linguistic scholarship of the world.

It was made necessary by:

a. A discovery of a large amount of hitherto unknown material. These revisers had access to ancient manuscripts and versions unknown to any other revisers.

b. The rise of the science of textual criticism by which the value and place of old manuscripts can be estimated.

c. The fact that the delicate meaning of the original is brought out by a better scholarship.

d. The change in the English language, whereby since the Authorized Version was published new meanings have been given to over two hundred words. 1 Cor. 13 and 1 Thess. 4: 15.

(7) The American Standard Revision is the last and by some considered the best of all the translations. It appeared in 1901 and is the work of the American revisers.

(8) The Twentieth Century New Testament is written in the language of to-day and is a valuable aid to Bible study.

The Canon of Holy Scriptures.

The word canon originally meant only a *carpenter's rule* or a straight rod, used as a standard of measurement, but when applied to the Bible it indicates those books which

have stood the tests made by the early church to determine their authenticity and inspiration; those that have been authoritatively catalogued as constituting the Sacred Scriptures and have been so received. Thus the book becomes a positive and authoritative element in determining our standards of doctrine.

The Old Testament Canon.

The Old Testament—the sacred writings of the Jews—found in the time of our Lord, was in two collections. (1) The *Palestinian*, so called, written in the Hebrew language, and (2) The *Alexandrian*, called the Septuagint, or the LXX, written in Greek, which was the common speech of the Jews who were of the dispersion, scattered abroad among the nations. Because there were many Jews everywhere who knew much of Greek but little or nothing of Hebrew, the translation of the Hebrew Scriptures into Greek became a necessity.

At the time of our Lord the *Hebrew tongue* was a dead language. It may have been the language of the Temple, as Latin is now the language of the Roman Catholic Mass, and used by scholars only, but the common people did not understand it, nor was it spoken

familiarly in Palestine. The native tongue of Palestine in our Lord's day was the Aramaic, a language similar to the Hebrew, sometimes called the later Hebrew and having some such relation to it as the English has to the German tongue. When "the Hebrew tongue" is mentioned in the New Testament it is the Aramaic that is meant, and not the ancient Hebrew. The Greek, on the other hand, was the living language and common speech of the time, and was spoken everywhere.

The Alexandrian canon differed from the Palestinian not only in being written in Greek, but also in containing the books commonly called the Apocrypha—non-canonical Jewish histories—and, as a translation from the Hebrew, the version was rather free than literal, frequently missing the sense of the original. These Greek Scriptures were, however, generally received by both Jews and Christians; they were in common use both in the Synagogues and in the early Christian churches; and from them our Lord and His Apostles made most of the quotations which appear in the New Testament.

The Palestinian collection, or Hebrew Canon was substantially, if not exactly the same as that of our Old Testament, though the books were arranged in very different order. Indeed

they were regarded as three distinct groups of writings rather than as one book, and the three groups, the Law, the Prophets and the Writings—appear to have been regarded by the Jews as of different degrees of sacredness and authority, the *Law first, Prophets second and Writings third.*

The *Old Testament Canon* in its present shape was formed gradually during a long period, beginning with Ezra in the fifth century before Christ, who collected and edited the Law, followed by Nehemiah, who collected the Books of the Prophets; while the Writings, the third group, was not finally settled and the Canon closed till the Synod of Jamina, about 90 A. D.

While the New Testament distinctly refers to most of the Old Testament books there are six whose names the New Testament never quotes: Proverbs, Ecclesiastes, Canticles, Esther, Ezra and Nehemiah; while to Proverbs, Judges, Chronicles, and Ezekiel it only makes reference.

The Jewish historian, Josephus, and Philo, also an eminent authority, bear testimony to the fact that these Books which make up our English Old Testament constituted, with the six already mentioned, the Palestinian or Hebrew Canon; but more weighty than all is the

endorsement of Jesus and His Apostles—that is, the New Testament accredits the Old.

The Alexandrian or Greek version seemed equally endorsed, as it was most used and quoted by the New Testament authorities.

The New Testament Canon.

The Bible of the early Christians was the Old Testament Scriptures. Upon these they relied wholly for religious instruction, and had no thought of any other sacred Scripture.

The Books which compose the New Testament were written during the second half of the first century of the Christian era, either by the Apostles of our Lord or other persons acting under their superintendence and direction. The non-apostolic writings received apostolic endorsement and became, therefore as authoritative as if written by the apostles themselves.

At first these apostolic writings were read for suggestion and instruction only. There was no thought of ranking them in authority and sacredness with the Books of the Old Testament. It was not long, however, until they began to quote the Gospels and Epistles the same as the Old Testament Books and

thus arose the need for collecting the apostolic literature for use in the churches.

The collection for the New Testament Canon was commenced about one hundred years after the Books were written, in the second half of the second century. Lists of Books regarded as canonical were made successively in the first two centuries by Irenaeus, Clement of Alexandria and Tertullian; by Origen in the third century; and by Eusebius "the Father of Church History," Cyril of Jerusalem, and Athanasius, in the fourth century. At the close of the fourth century, by the decrees of two contemporary councils, both held in North Africa—The councils of Hippo (393) and of Carthage (397), the canon as we now have it was finally settled, after the thorough scrutiny of the writings for not less than three hundred years.

Eusebius divided the Christian books into three classes (1) *Homologumena*, the authentic and undisputed. These were *twenty*—the four Gospels, the Acts, the thirteen Pauline Epistles, 1st Peter and 1st John; (2) *Antilegomena*, those called in question. The *seven* of this class were Hebrews, James, 2d Peter, 2d and 3d John, Jude and Revelation. These, however, were all received into the canon at the close of the fourth century. The Old Testament canon of the Protestants is identical

with that of the Jews, and their New Testament canon is identical with that of the Roman Catholics.

THE APOCRYPHA.

The Apocrypha are certain writings connected with both Testaments for which a place in the canon of Holy Scripture is claimed, but without good reason.

The Apocryphal books of the New Testament are much more numerous than those of the Old Testament and yet not one of them is anywhere regarded as belonging to the canon. In every language, throughout the world and by every Church the New Testament is universally recognized as composed of the same twenty-seven books, neither more nor less.

The Old Testament Apocrypha consisting of fourteen writings or books of Jewish origin and of great antiquity, written in Hellenistic Greek and found in the Septuagint or Greek version, were never regarded by the Jews as a part of their Sacred canon, nor were they ever quoted by our Lord or His apostles. The *internal* evidence, is against the inspiration of these books—some of the writers claim Divine authority and some of them virtually disown it. They contain statements that are

at variance with history and are self contradictory. They are opposed to the doctrines and precepts of Scripture. For historical purposes, and for "instruction of manners," the books are of value; but they are without authority, and so form no part of the rule of faith.

THE TEXT OF THE BIBLE.

The text of the Holy Scripture consists of the original words of the various writings which compose the Bible, in exactly the same form and shape in which they were penned, without note or comment. There is a difference between *the text* and a *text* of Holy Scripture—The one is the Sacred writings as they came from the hands of their authors; while the other is such as may be *found* in any particular copy or edition of the same.

A text is spoken of as *pure* when it exactly corresponds with the original manuscript, and *corrupt* when it varies from the original.

There is not, however, a single original autograph copy of the Bible books anywhere to be found. The original Old Testament manuscripts possibly perished in the destruction of Solomon's Temple by Nebuchadnezzar; while the manuscripts of the New Testament may have perished with the brittle

papyrus upon which they were written; or they may have been destroyed through the persecutions of the infant Church. It is doubtless a blessing that these precious documents have been lost. They would have become objects of worship and teachers of superstition, rather than of faith.

BIBLICAL CRITICISM.

Biblical criticism is divided into two departments—(1) That which relates to the text itself, called Textual or Lower Criticism, and (2) that which relates to the literary forms and contents of the Bible, called the Higher Criticism. Toward either form of criticism the Christian Church should be both tolerant and generous. Earnest men desire to know the truth, the whole truth and nothing but the truth concerning the Bible. No criticism can destroy truth. *More* Bible is the infallible cure for scepticism *about* the Bible.

BIBLE CHRONOLOGY.

Chronology is the science of computing and adjusting the epochs and periods of time. These epochs are computed by fixing the date of any given event and measuring the distance between it and some other occurrence in history. Bible chronology has always been a

subject of earnest study. So far as the Old Testament is concerned there are immense difficulties that prevent definite knowledge. From the days of Solomon, perhaps even from the exodus, we are comparatively safe; but in the long period which preceds the exodus—reckoned according to the shortest computation, at more than 2500 years, we must be content with mere approximate dates. The early Old Testament chronology is dependent chiefly on genealogies. The uncertainty and incompleteness of these accentuate the difficulty. Some learned men tell us that man may have lived on the earth for ten, fifteen or even twenty thousand years before Christ.

Chronological Data.

It is well to get clearly in mind a few leading events of Old Testament history, together with definite dates as a help to one's study.

We have what is called a *longer* and a *shorter* system of chronology. The following table will give the principal dates as they are fixed by the leading modern chronologies.

In the English version of the Old Testament Archbishop Ussher's dates have been adopted.

CHRONOLOGICAL TABLE.

	Short System			Long System	
	Ussher B. C.	Petavious B. C.	Clinton B. C.	Hales B. C.	Jackson B. C.
<i>The Creation</i>	4004	3983	4138	5411	5426
<i>The Deluge</i>	2327	2327	2482	3155	3170
<i>Call of Abraham</i>	1921	1961	2055	2078	2023
<i>The Exodus</i>	1491	1531	1625	1648	1593
<i>Foundation of the Temple</i> .	1012	1012	1013	1027	1014
<i>Destruction of the Temple</i>	583	589	587	586	586

BIBLE LANDS.

The lands of the Bible are in the Eastern Hemisphere, the country of the Orient. They are mainly in Asia, which is divided into Asia Proper and Asia Minor. The Bible countries which Asia Proper includes are Armenia, Media, Persia, Assyria, Chaldea, Mesopotamia, Syria and Arabia. In the modern atlas these countries are all embraced in Turkey in Asia, Persia and Arabia. Asia Minor extends westward from the Euphrates towards Europe and lies between the Mediterranean and the Black Seas. It is a large peninsula, including the provinces of Pontus, Cappadocia and Cilicia; Pisidia, Pamphylia and Galatia; Bethynia, Mysia, Lydia and Lysia. The countries in Asia Proper are those which pertain to Old Testament history; while those embraced in Asia Minor, together with Syria are related to New Testament story. In the extreme northeastern part of Africa are Bible lands—Egypt, Libya, and Cyrene a little to the westward, with Ethiopia to the South. In Europe are portions associated with Christian history—Italy, Greece, Macedonia (Thrace), Illyricum and the islands in the Mediterranean Sea and its arms—the Adriatic and Aegean Seas.

Much effort has been made to locate the Garden of Eden but the exact spot has never

been identified, and doubtless never will be. The place most commonly agreed upon, however, is at the confluence of the Tigris and Euphrates.

PALESTINE.

1. **Its Location** is in the Southwest of Asia, and embraces the area between the Mediterranean Sea and the Arabian Desert, and extends from Dan to Beersheba. Promised to Abraham and to his seed. Gen. 12 : 1-7; 13 : 14-17; 15 : 18.

2. **Its Size** is 150 miles long and averages about 65 miles in width. The area is about 12,000 square miles, about the size and shape of Vermont. The portion west of the Jordan contains about 6,040 square miles and is somewhat larger than Connecticut.

3. **The Land** in the north is mountainous, the elevation rising to a height of 8,000 feet above the sea level. In the South the hills slope to the level of the plains. The central portion is mountainous. The principal mountains are Hermon, Lebanon, Carmel, Gerazim, Ebal, Zion, Olivet and Nebo. The land has three marked physical features : the Jordan Valley depressed below the sea level, the hill country of central Palestine and the fertile lowlands on the Mediterranean.

4. **Palestine** at the time of the allotment to the twelve tribes may be seen by referring to a map. Num. 26: 55-56; 33: 54; 34: 13; Joshua 14-19; also the political divisions under Judah and Israel, 1 Kings 11: 29-36; 12: 16-21.

5. **Palestine** in the time of Christ had four political divisions, namely, Judea, Samaria, Galilee and Perea.

6. **The Various Names** are: (1) *Canaan* (Gen. 11: 31), so called because the descendants of Canaan occupied the land (Gen. 10: 6, 15-20). That portion of the territory west of the Jordan was called by the ancient Hebrews *Canaan* to distinguish it from the land of *Gilead* on the East side of the river. (2) The land of *Israel* (1 Sam. 13-19; 1 Chron. 22: 2 Matt 2: 20). The entire country was known by this name after the conquest, but was given to the northern realm after the division of the kingdom. (3) *Palestine* (Ex. 15: 14; Joel 3: 4). This name, by which it is now universally known, was generally applied soon after the opening of the Christian era. (4) The *Holy* land (Zech. 2: 12) was a name that came into general use in the middle ages.

7. **The Waters** are: (1) The *Mediterranean Sea*, which lies between Europe and Africa, forms the western boundary of Palestine

and has a length of 2,000 miles. (2) *The Sea of Galilee* is called Chinnereth or Chinneroth, Gennesaret and Tiberias. It is pear-shaped, somewhat broader at the upper part, and is nearly 13 miles long. It is surrounded by hills, those on the east side rising 2,000 feet. The surface of the water is 682 feet lower than the Mediterranean. The water is clear and sweet and abounds in fish. At the time of Christ there were nine cities and many villages on its shores; now Tiberias and Magdala are the only ones. (3) *The Dead Sea*, called Salt Sea and Sea of the Plain, is an elongated oval shape, broken by a peninsula projecting from the eastern shore. It is about forty-seven miles long, nearly nine miles at its widest part and is 610 feet lower than the Sea of Galilee and 1,292 feet lower than the Mediterranean. No other sheet of water is known to occupy so deep a hollow. The water is four or five times saltier than that of the Ocean. (4) *The River Jordan* has various sources in the Lebanon range, and in reaching the Sea of Galilee it falls 1,682 feet. From this point to the Dead Sea into which it empties, it falls 610 feet. Its current is therefore very rapid. In going a direct line of sixty miles, the river covers 200 miles.

8. *The Principal Cities:* (1) Jerusalem, the capital of Palestine, is eighteen miles

from the Dead Sea, and thirty-two miles east of the Mediterranean. It is 3,600 feet above the Jordan. (2) Bethlehem, the birth place of Jesus, is a small town five miles south of Jerusalem. (3) Nazareth is a town in the south of Galilee, where Jesus lived. (4) Bethany, the home of Lazarus, of Mary and of Martha, and the place also of Christ's ascension, was on Mount Olives, about two miles from Jerusalem. (5) Jericho, a city of unusual historical interest, is thirteen miles northeast of Jerusalem. It is 1,000 feet below the Mediterranean and tropical in climate. (6) Capernaum, the center of Christ's work in Galilee is on the Sea of Galilee. It was the residence of Andrew, Peter, James, John and probably of Matthew.

GENERAL OUTLINE

Bible Divisions.

1. *The Simplest Division* of the Bible is into the Old and New Testament.

2. *Convenient Groups* of the Old Testament may be designated as *Law, History, Poetry* and *Prophecy*, and of the New Testament, as *History, Doctrine* (the Epistles) and *Prophecy*. (The books of each group have been previously indicated.)

3. *Division of books*. The Bible is a library of sixty-six books, thirty-nine of which are

in the Old Testament, and twenty-seven in the New.

4. *Division by Chapters and Verses.* The present divisions of the Scripture into chapters and verses are not of Divine origin, nor are they of great antiquity. (1) Chapters. It is said that Hugo a Roman Catholic Cardinal in 1250 A. D., made the division into chapters of both the Old and New Testament to aid him in making a concordance to the Vulgate Bible. Some think that Archbishop Langton made this division. (2) Verses. Very early before the chapter divisions, the books of the Bible were divided into sections to help in the reading. The divisions by verses were made by Jewish scholars in the ninth century, A. D., for the Old Testament, and by Robert Stephens for the New in 1551, A. D.

The chapter and verse divisions are important for purposes and reference and critical study and yet as a rule these divisions rather obscure, if not destroy the sense. There are 929 chapters in the Old Testament and 260 in the New; total 1,189. There are 23,214 verses in the Old Testament and 7,959 in the New; total 31,173. The Old Testament contains 592,493 *words* and the New Testament 181,253; total 773,746. The Old Testament has 2,728,100 letters and the New Testament 388,380; total, 3,566,480.

BOOK OUTLINES.

The following brief outlines are intended to give a comprehensive view of each book with the simplest possible divisions. The thought is to so emphasize the few main points of a book that they may be easily remembered and utilized for further study. The Bible itself is to be used in connection with these outlines.

The Law Books.

Genesis, a book of beginnings, may be separated into two parts—I. The Original History of the World or of mankind. It gives the origin of the World, of man, of sin, of redemption, of the family and of civilization. Ch. 1-11. II. The early History of the Patriarchs or fathers of the Jewish race. From the call of Abraham to the death of Joseph Ch. 12-50. The period of time covered by the Book of Genesis is recorded as 2,300 years.

The purpose of the book is to reveal the unity of God, the unity of the human family and to show how God began to give a Divine Religion to mankind.

Exodus, a book of Redemption, has three main divisions. I. Preparation for the deliverance and departure of the Israelites, Ch. 1-12:30. II. Their Journeyings from Egypt to Sinai, Ch. 12:31-19:2. III. The happenings at Sinai—Law, Theocracy and Tabernacle, Ch. 19:3-40. The book com-

prises a period from the death of Joseph to the erection of the Tabernacle, about 145 years. Some make it 315 or even 360 years. The laws revealed are *moral, ceremonial* and *civil*. The book illustrates the attributes of God, the character of man and the great work of man's redemption.

Leviticus, a book of laws, contains the form of approach to the Holy God by a sinful yet chosen people. There are three principal sections. I. Fundamental laws of Sacrifice, Purification and Atonement, Ch. 1-16. II. The Law of Holiness, Ch. 17-26. III. Regulations concerning Vows and Tithes. Ch. 18-27. The history of this book is comprised within one month, the thirteenth month after the Exodus. It is a continuation of Exodus which closes with the completion of the Tabernacle. Its special interest centers in the fact that the sacrifices and oblations referred to point to the atonement to be made centuries afterward by the Savior. The Epistle to the Hebrews is an inspired commentary upon the book of Leviticus.

Numbers, a book of wanderings, is a brief record of what the nation did from the second year after leaving Egypt up to its arrival at the borders of Canan in the fortieth year of the journeying—time about thirty-eight years. In Leviticus the lessons are given; in Numbers, we

see the nation at school getting the lessons in warfare and hardship that made them courageous and self-reliant. The book may be divided into three sections: I. The Preparation made to enter the Promised Land. Ch. 1-10: 10. II. The March from Sinai to Moab Ch. 10: 11-20, 11: 1-47. III. The Victory. Ch. 22-36. The two numberings are important as showing the results of sin. Even the oppression of Egypt had not stopped their extraordinary increase but sin had done so here. Ch. 2: 32 and 26:51.

Deuteronomy, a book of repetition, contains the record of three addresses which Moses delivered to the people on the plains of Moab at the close of the Desert wanderings. It tells also of the appointment of his successor, of his song and blessing and an account of his death.

The *necessity for the book* seemed to have arisen from the fact that a new generation had grown up which had not heard the original promulgation of the Law at Sinai; that a new country with the most seductive kind of idolatrous worship was before the nation and that the people who had led a nomadic life would now be settled in cities and villages and be tillers of the land, and therefore must be shown the need of conforming their lives and conduct in these new relations to God's laws.

The three divisions are: I. Remembrance of God's care, the *first* address, &c., Ch. 1-4. II. Exposition of the law, the *second* address, Ch. 5-26. III. Renewal of the Covenant, the *third* address and conclusion, Ch. 27-34.

The book is not a full compendium of the Law; important sections are omitted and suitable additions are made. The book of Genesis constitutes a fitting introduction to the Pentateuch while that of Deuteronomy brings it to a sublime close. The five books taken together, embrace a period of 2,553 years in the history of the world, or down to the year B. C. 1451. The Pentateuch is supposed to have been written by Moses.

The Historical Books.

The twelve Historical Books in the Old Testament contain the history of Israel from the first occupation of the Promised Land to the return from captivity.

Joshua, a book of conquest, is the first of the historical books of the Old Testament, and so called because it is a record of the affairs of the Israelites under the leadership of Joshua, the successor of Moses. It comprises the history of twenty-five or thirty years, from the death of Moses to the death of Joshua, and it is a most necessary and valuable continuation of the national records of Israel. Joshua is supposed to have writ-

ten the book. The book of Joshua is usually divided into three parts. I. The Conquest of Canaan, by the Israelites; Ch. 1-12. II. Assignment of the Land; Ch. 13-22. III. Joshua's Farewell Address and Account of His Death; Ch. 23-24. Joshua was born a slave in the brickfields of Egypt. He was a trusted and courageous counsellor and leader during the wilderness wanderings. He was appointed by Moses as his successor when about eighty years of age. It is an interesting Bible study to follow him across the Jordan and note the incidents in his three great campaigns, *Central*, *Southern* and *Northern*.

Judges, a book of deliverances, is so named on account of its recording the history of fourteen supreme rulers, deliverers of the people, called judges. These judges were persons whom God at different times raised up from the several tribes, and endowed with extraordinary courage, wisdom, or piety, qualifying them to be deliverers and governors of the people. They are not to be confounded with the ordinary judges under the Theocracy, appointed by Moses as Municipal helpers rather than great deliverers and leaders. The list of the judges stands thus: 1, Othniel, 2, Ehud; 3, Shamgar; 4, 5, Deborah and Barak; 6, Gideon, 7, Abimelech; 8, Tola; 9, Jair; 10, Jephthah; 11, Ibzan; 12, Elon;

13, Abdon; 14, Samson. Six of the judges are spoken of at length, while the account of the rest is brief. Eli and Samuel are also classed among the judges. The book is a series of historical pictures revealing the condition of the country, the people and the times. It tells of the nation's conflicts with itself and its Canaanitish neighbors when there was no kingdom in the land. Since the departure from Egypt the Israelites had been under the leadership of two remarkable men—Moses and Joshua. Now these leaders are dead, the tribes are scattered and they have no king, no common master; hence the need of raising up these deliverers—judges. The divisions of the book are: I. The condition of Israel after the death of Joshua until they began to turn aside from serving the Lord. Ch. 1-3:4. II. Israel's oppression and deliverance. Ch. 3: 5-16. III. An appendix narrating two events: the idolatry of the Danites and the extermination of the tribe of Benjamin. Ch. 17-21. The *authorship* of the Book of Judges is very uncertain, though it has been generally ascribed to Samuel. The period comprised in the book has been estimated from 300 to 400 years, from the death of Joshua to the death of Samson.

Ruth is properly a continuation of Judges, and was so classed in the Old Testament

until about the middle of the fifth century after Christ. It is very important because it gives the lineage of David through the whole period of the judges, and, by the adoption of Ruth, a heathen proselyte, into the Jewish Church and into the line of the Saviour's ancestry, there seems to be the intimation of the future ingathering of the Gentiles into the church of the coming Founder and King.

Like the Book of Judges, it also treats of the life of Israel from the death of Joshua to the rule of Eli. The book may be divided into three sections: I. An account of Naomi's departure, her life away and return to the land of Israel. Ch. 1. II. The interview of Boaz with Ruth, and their marriage. Ch. 2-4:12. III. The birth of Obed, the son of Boaz and Ruth, from whom David sprang. Ch. 4: 13-22.

THE THREE DOUBLES

The Samuels, Kings, Chronicles.

In the three double books of Samuel, Kings and Chronicles is found the record of the rise, glory and fall, of the Israelitish monarchy. The *great event* in the books of Samuel is the establishment of a monarchy.

The Two Books of Samuel, books of the kingdom, constituted originally a single book, but for convenience was divided by the

Greek translators so as to close the first book with the death of Saul and begin the second with the accession of David. The books were probably written by Samuel, Nathan and Gad. The divisions are: I. The Administration of Samuel. Ch. I Samuel, 1-12. II. The Administration of Saul. Ch. I Samuel, 13-31. III. The Administration of David. Ch. II. Samuel, 1-24. The first book of Samuel comprises a period of about 100 years; the second, from 40 to 50 years. The books of Samuel are important as illustrating the Psalms.

The Two Books of Kings, representing Kings, give us the history of the death of David, the reign of Solomon, the divided kingdom, and the captivity. The truth of this history stands to day beyond question. The contact with Assyria, Egypt and Babylon, is confirmed by the cuneiform and other inscriptions. The divisions are: I. The Reign of Solomon. Ch. I Kings 1-11. II. The Divided Kingdom. Ch. I Kings 12. II. Kings 1-18. III. The Kingdom of Judah. Ch. II. Kings 19-25.

The Two Books of Chronicles—The History of Judah,—were originally one volume, as they are now in the Hebrew Canon, and ought to be so in ours. Beginning with Genesis, the books, up to this time, have fitted one into the other, recording a continuous his-

tory, but now the connection is broken; the author, possibly Ezra, goes back to Adam, and with connected narrative parallels that of all the previous books of Scripture from Genesis to second Kings, a period of nearly 3,500 years. There are a number of marked contrasts between these and the preceding books that call for notice. The tribes, or a remnant of them, had returned from captivity; and in order that the land might be properly allotted and the Temple service rightly maintained, "there must be legal proof of hereditary descent." *These tables* furnished this proof. *The narrative follows the line of Judah*, Israel not being mentioned except where obliged to do so. The line of the Messiah is through David. These books are made the beginning of an ecclesiastical history which extends through the books of Ezra and Nehemiah. There are important facts in the earlier books not in the Chronicles, and facts in the Chronicles not found in the earlier books. The additions may have been derived partly from documents not now in existence, and partly, perhaps, from tradition. Divisions: I. Introductory, I Chronicles, 1: 1-10. II. Reign of David, I Chronicles, Ch. 11-29. III. History of Solomon, II Chronicles, Ch. 1-9. IV. The Kingdom of Judah II Chronicles, Ch. 10-36.

Ezra and Nehemiah, books of return and rebuilding, give "a graphic account of the state of Jerusalem and the returned captives; the condition of the Persian Government and its remote provinces." The last three verses of Chronicles and the first three of Ezra are identical. From this fact and the similarity of diction and style it is believed that the two books were originally one. The *Book of Ezra* is an important continuation of the Jewish history after the return of the people from their seventy years' captivity in Babylon. It embraces a period of about eighty years; from the decree of Cyrus, B. C. 536, to the reformation by Ezra, B. C. 456. Divisions: I. The Return of the Jews to Judea and the Rebuilding of the Temple at Jerusalem. Ch. 1-6. II. Ezra's Arrival at Jerusalem, and the Reformation Effected. Ch. 7-10. The *Book of Nehemiah* refers to a period several years later than that of Ezra. Nehemiah came to Jerusalem about thirteen years after Ezra, and when he had governed Judea about twelve years he returned to Artaxerxes, who granted him a new commission, with which he went to Jerusalem again. He ruled among the Jews altogether about thirty-four years. Nehemiah was regarded as the author of the book, though the latter part of it is probably of later origin. Divisions: I. The Commis-

sion and Journey of Nehemiah to Jerusalem. Ch. 1-2:11. II. The Rebuilding of the Walls of the City, notwithstanding the opposition, Ch. 2:12-7:4. III. The first Reformation Accomplished by Nehemiah, and the Sealing of the Covenant to Serve the Lord. Ch. 7:5-12:47. IV. The Second Reformation, on Nehemiah's Second Residence; Ch. 13. The Book of Nehemiah closes the Old Testament history in the year of the world 3584, and 420 B. C. Malachi, the last of the prophets, was a contemporary of Nehemiah.

Esther, a book illustrating Providence, takes its name from the Jewish maiden who became the queen of a Persian king, Ahasuerus, who had been sometimes identified with Artaxerxes Longimanus, but who is now identified more usually, and more probably with Xerxes, the invader of Greece. The supposition that the narrative is derived from the Persian will account for the omission of the name of God in the book; it accounts, also, for Esther being designated by the title of queen, for Mordecai being spoken of as "the Jew," and likewise for the use of the Persian word *Purim*. Divisions: I. The Elevation of Esther to be Queen in the place of Vashti, Ch. 1-2. II. The Advancement of Haman and his Plot for the Destruction of

the Jews, Ch. 3. III. The Consequent Distress, the Defeat of Haman's Plot, the Triumph of the Jews over their Enemies, and the institution of the Feast of Purim, Ch. 4-10. The authenticity of this book has always been acknowledged by the Jews, and regarded by them as next in importance to the Pentateuch. The book seems to have been written to explain the origin of the feast of Purim.

Job, a book of suffering and trust, stands by itself and makes no allusion to Mosaic Law and Israelitish history. It is one of the so-called Wisdom Books of the Bible; the other two are Proverbs and Ecclesiastes. This book derives its name from the person whose history it records. The authorship of the book has been variously attributed to Job, himself, to Elihu, to Moses, and some unknown writer. The object of the book seems to be "to justify the ways of God to man." Its divisions are: I. An Account of Job's Circumstances and Trials, Ch. 1-2. II. The several controversies, three in number, between Job and his three friends, Ch. 3-31. III. The summing up of the argument by Elihu (a younger friend of Job) who censures all the disputants, Ch. 32-37. IV. The awfully sublime address of the Lord to Job, delivered out of a whirlwind, Ch. 38-41. V.

The restoration of Job's health, friends, property, and his sacrifice and intercession on behalf of his censorious friend, Ch. 42.

Psalms, a book of experience, is "a marvelous record of human hearts pouring themselves out from age to age in communion with God." This record *is not one book, but five distinct collections of sacred poetry*, and they contain the work of a number of authors. They were written during a period of about one thousand years; if the 90th Psalm was written by Moses this time will be greatly extended. There are altogether 150 Psalms; 100 bear the names of persons, 16 have headings without names, and 34 have no headings. To David are ascribed 73, to Asaph, 12; to sons of Kora, 12; to Heman, 1; to Ethan, 1; to Moses 1, and to Solomon 2.

The subjects are so many and varied that it is hardly possible to classify them. They touch upon every human experience and every hope of man. *The leading themes* are Creation, the King, Jerusalem, the Law, the Messiah, The Future, God's Love, Mercy, Justice and Goodness. *The prevailing tone* is praise. While some are very joyful others are sad and plaintive, and still others philosophical. The divisions into five parts or books are of great antiquity, and have been compared to the five books of the Penta-

teuch. The end of each division is marked by a doxology. I. First Division, 1-41. II. Second Division, 42-72. III. Third Division, 73-89. IV. Fourth Division, 90-106. Fifth Division, 107-150.

Proverbs, a wisdom book, is a part of the wisdom literature of the Hebrews. It is not simply a collection of witty and wise sayings, but there is in it a distinct philosophy of life. There are two great problems considered, the moral government of the world and the duty of man in such a world. They cover the whole range of Divine arts, ethics, politics, economics,—that is, the government of behavior, commonwealth and family. Not only is the last chapter “a looking glass for ladies,” but the whole book is a mirror for both sexes and for all classes. *The book is composed* of various collections of proverbs. Ewald assigns the earliest to the beginning of the eighth century, B.C. The names of the most prominent authors and collectors are Solomon, Hezekiah, Argur and King Lemuel. The whole of the book of *Proverbs*—excepting the last two chapters—was either written by Solomon or adopted by him. He is said (I Kings, 4:32) to have written “three thousand proverbs” from which most of these are doubtless a selection. The wise men were a distinct class, apart from priests

and prophets. They were famous in the East. There are *two voices* and *two ways* put in contrast; 1. Words and ways of wisdom, understanding, knowledge, prudence, subtlety, instruction and discretion. 2. The voice utters words of folly, simplicity, brutishness, stupidity, ignorance and villainy. *Wisdom*, personified "utters her voice," and *Folly* also gives her invitations. Divisions: I. The Praise of Wisdom, Ch. 1-9. II. The Proverbs of Solomon, Ch. 10-22:16. III. The Sayings of the Wise, Ch. 22: 17-24. IV. A second collection of Solomon's Proverbs, Ch. 25-29. V. The Words of Agur, Ch. 30. VI. The Words of King Lemuel, Ch. 31: 1-9. VII. An Acrostic Poem, Ch. 31: 10-31. These proverbs, like all proverbs, need to be interpreted as generally rather than universally true.

Ecclesiastes, signifying *preacher*, "consists of meditations upon human life and society placed in the mouth of the wise king." *At first* the author seems to be a pessimist; an evil man turned moralist, of a sour and bitter spirit. But a closer study of the book shows that the author has a wise purpose in mind. The design of the book has been well described as "The quest or search for the chief good." The uniform belief of the ancient Church was that Solomon wrote this

book in his old age, when he was brought to repentance for the idolatrous practice into which his heathen wives had seduced him. Divisions: I. The problem to be solved, stated, Ch. 1:1-11. II. Depicts the endeavor to solve it through wisdom and pleasure, Ch. 1:12-2:-26. III. The quest pursued in traffic and political life, Ch. 3:1-5:20, IV. The quest is carried into wealth and into the golden mean, Ch. 6:1-7:15. V. The quest is achieved and the chief good is found to consist in a tranquil and cheerful enjoyment of the present life, combined with a cordial faith in God and in the life to come. Ch. 8:16-12. The conclusion of the twelfth chapter is a beautiful exhortation to "Remember the Creator in youth." The book was never received by the Jews as one of the poetical books. Most of it is written in prose.

The Song of Solomon, *Union*, sometimes called Canticles, is a dramatic love song, consisting of a dialogue between the lover and the loved one. It is the story of a beautiful peasant girl, a native of the northern village, Shunem, who was carried away by Solomon's officers and confined in his harem at Jerusalem. In the midst of all the splendor with which she is then surrounded, her heart is still true to the peasant lover whom she has left behind. Her honor re-

mains unstained, and she is finally carried back home, heart-whole and happy by the swain who came to Jerusalem for her rescue. Divisions: I. The King's first attempt to win the love of the Shulamite. Ch. 1-2:7. II. The King's second attempt to induce the maiden to love him. Ch. 2:8-5:8. III. Third attempt of the King to win the maiden. Ch. 5:9-6:8:4. IV. Triumph of the Shulamite. Ch. 8: 5-14.

Isaiah (Messiah), the greatest of all the prophets of the Old Testament, sometimes called "The Evangelical Prophet," was a prince amid a generation of princes, and has been always regarded as the royal prophet of Israel. Though Isaiah was a prophet of Judah, his vision is not restricted to his particular kingdom or to his own nation and own times, but he regards all nations and all times. He foretells the glory of the Messiah; he gives the outline of God's purpose towards Judah and the world, and indicates the final restoration of the Church. Isaiah lived to be *100 years* old, and it is said was barbarously murdered, being sawn asunder by that man of blood, Manasseh. Divisions: There are two main divisions. I. The prophecies about Judah and Israel and foreign nations. The great enemy is Assyria. Ch. 1-39. (Same number of Old Testament books). II.

“The Books of Consolations;” the restoration of Israel; the Messianic King; the great enemy is Babylon. Ch. 40-66, (27, same number as New Testament books).

Jeremiah, a book of warnings, is a combination of history, biography, and prophecy. It marks the utter destruction of a holy city and sanctuary, and closes the period of the monarchy. It treats of the death agony of a nation, and that nation the chosen people of God. Judah was taken into captivity by Babylon because of sin. Jeremiah's mission was a sad one, that of a would-be reformer endeavoring to stem the tide of growing evil. He was compelled to rebuke wrong and to pronounce the judgments of God against the wrong-doers. As a consequence, the patriotic prophet was met with such a perfect storm of reproaches, insults, threats and suffering, as might have appalled the stoutest heart. His public life was a prolonged martyrdom. Divisions: I. The prophet's utterances against Judah, with items of his own personal history. Ch. 1-44. II. His predictions concerning the foreign or gentile nations, especially Babylon. Ch. 46-51. Ch. 45 is an independent fragment, and 52 is an appendix taken largely from II. Kings 25.

Lamentations, book of tears, consists of five independent poems, all dealing with the

calamities that befell the people of Judah and Jerusalem in consequence of the siege and capture of Jerusalem by the Chaldeans. Each chapter of this book is a separate poem. In the first Lament, Zion appears a weeping widow in the habiliments of Woe; in the three following, the holy city in ruins; while in the fifth the people chant mournfully, confess their sin, bewail their woe and appeal to the pity of God. Poetical in form, as well as in fact, these Lamentations of Jeremiah would seem to properly belong in the poetical division of the Old Testament books.

Ezekiel, book of visions, may be divided into three groups of prophecies: I. Predictions of the downfall of Judah and Jerusalem. Ch. 1-24. II. Predictions concerning foreign nations. Ch. 25-32. III. The restoration of Israel. Ch. 33-49. Ezekiel prophesied by Chebar in Babylon, between the captivities of Jehoiachin and Zedekiah, the last two kings of Judah. He reanimated the people and prepared them for the restoration.

Daniel, a book of victory, discloses the philosophy of history, both sacred and profane. It predicts the course of four great world empires and the rise and triumph of the kingdom of God. The Book of Daniel consists of twelve chapters; six relating to his

history and six to his dreams and visions. Daniel was a noble youth taken into custody by King Nebuchadnezzar. He was received into the palace and educated by order of the King. He first came into notice through his interpretation of the dream (Ch. 21) of King Nebuchadnezzar. He held the highest government posts under the Chaldean, Median, and Persian dynasties. He lived through the whole period of the captivity, and saw the return under King Cyrus. As a man he was very devout; as a statesman and prophet, few if any equal him.

Hosea and Amos set forth the judgments impending over Israel because of sin and the captivity by Assyria. They show that the hope of Israel is in the coming of the Messiah. *Hosea* was a prophet of Israel, and but little is known of him except what he tells us. The two parts of his book are: I. Unfaithful Israel. Ch. 1-3. II. Sin, punishment, repentance, restoration. Ch. 4-14. *Amos*, third in the list of minor prophets, is second in point of time, and should be so considered. There are three divisions: I. Condemnation of heathen nations. Ch. 1-2. II. Arraignment and doom of Israel. Ch. 3-6. III. Five visions and history. Ch. 7-9.

Joel predicted judgments to come upon Judah on account of her evil ways; he also

prophesied restoration upon penitence, and the outpouring of God's Spirit upon His people. Divisions: I. A call to repentance. Ch. 1-2:17. II. A promise of blessing. Ch. 2:18-3.

Obadiah furnished the shortest book in the Old Testament, and briefest of all the prophecies; he predicted the downfall of Edom, and the glory of Jehovah's kingdom. He is one of the prophets to the Gentiles exclusively. Divisions: I. The judgment announced. Ch. 1: 1-9. II. Its justification. Ch. 1: 10-16. III. Salvation promised. Ch. 1: 17-16.

The Book of Jonah is a narrative, and "the history of a prophecy," rather than a prophecy itself. In both contents and form it is like the narratives of Elijah and Elisha. The idea of the author was to teach exclusively, great moral and spiritual lessons, although the story is full of the miraculous element. The *crux* of all the critics, orthodox and heterodox, is the story of Jonah and the whale—the fish story of the Bible. Divisions: I. The call of Jonah. Ch. 1-2. II. The preaching of Jonah. Ch. 3. III. Jonah's anger and God's mercy. Ch. 4.

Micah predicted the captivity of Israel by Assyria, and Judah by Babylon; the restor-

ation of Judah, the birthplace of Christ, His Divine nature, and the universality of His kingdom. One of the most remarkable messianic prophecies occurs in this book. It was this prophecy which enabled the Jewish doctors to answer the question of Herod, "Where Christ should be born." Divisions: I. Judgment for national sins. Ch. 1-2. II. Judgment for social sins. Ch. 3-5. III. Judgment for covenant breaking. Ch. 6-7.

Nahum prophesied with reference to a single theme, the destruction of Nineveh, the capital of Assyria. The Assyrian Empire stood in the eyes of the Jews as the most brutal type of heathen abominations. The monuments have confirmed their opinion. To rightly understand Nahum we must compare his prophecy with that of Jonah. The two prophecies are connected parts of the same history; the remission of God's judgments being illustrated in Jonah, the execution of them in Nahum. Divisions: I. The doom of Nineveh pronounced. Ch. 1. II. The assault upon Nineveh. Ch. 2. III. The utter ruin of Nineveh. Ch. 3.*

Habakkuk predicted judgments to come upon the holy city from the Chaldeans; then

* NOTE.—This prophecy was fulfilled in 607 B. C., and there has been no new Assyrian Empire since that time. The Chaldean Empire is the next world power, with Babylon as its capital.

the overthrow in turn of the Chaldeans, themselves. To answer the question why wickedness seems to triumph, and to vindicate God's righteousness, the prophecy is thrown into the form of a dramatic dialogue between Habakkuk and Jehovah. Divisions: I. The problem of the seeming triumph of wrong. Ch. 1. II. God's second answer. Ch. 2. III. God's third answer. Ch. 3.

Zephaniah was peculiarly a preacher of righteousness, and denounced the evils of his age in unsparing terms. Through this preaching a great reformation followed. Divisions: I. The judgment for sin announced. Ch. 1. II. Repentance urged. Ch. 2-3:7. III. Promise of blessing to the faithful remnant. Ch. 3: 8-20.

Haggai and Zechariah were, in all probability, among the exiles who returned with Zerubbabel from Babylon. They were prophets of the restoration, and encouraged the rebuilding of the temple and the re-establishment of this religious center for awakening the expectation of the coming of Christ, throughout the world. Divisions: Haggai, I. An Appeal to Rebuild the Temple, Ch. 1. II. The more glorious *New* Temple, Ch. 2:9. III. A Blessing, with the New Temple, Ch. 2: 10-19. IV. A special Promise to Prince

Zerubbabel, Ch. 2 : 20-23. *Zechariah*. I. The Rebuilding of the Temple, Ch. 1-8. II. The Messianic King and Kingdom, Ch. 9-14.

Malachi, after the restoration and rebuilding of the temple and Jerusalem, encouraged the people to a more steadfast faith in God and a certain expectation of the coming of Christ. Divisions: I. God's Love for His People, Ch. 1 : 2-5. II. Israel's Lack of Love for God, Ch. 1 : 6-2 : 1-16. III. God's Moral Government of the World, Ch. 2 : 17-3 : 1-6. IV. Results of Israel's Sin, Ch. 3 : 7-12. V. Results of Serving God, Ch. 3 : 13 4 : 1-6.

NEW TESTAMENT BOOKS.*

The following brief outlines are intended to give a clear, related view of the New Testament Books and their writers. It is hoped that the main facts here given will be easily learned, and so stimulate the student that with new interest and a more intelligent appreciation, the Scriptures may be searched and better understood. The books of the New Testament are *The Four Gospels*, *The Acts*, *The Epistles*, and *Revelation*.

1. The word *gospel* means "glad tidings," "good news." Primarily it describes the message (Mark 1: 1), but since the second century the name has attached itself to the books as well. The four gospels are independent narratives in the life of Christ; each has matter that the other has not.

2. The *Synoptic* gospels (seeing together), the first three, while differing in many respects, cover the same ground, and for this reason are commonly called the synoptic gospels.

3. The *Writers'* names are not mentioned in the gospels. For these we are dependent

* For a more detailed study of the New Testament, reference is made to my "Supplemental New Testament Studies."

upon tradition and upon certain internal evidences. (Luke 1: 1-4 and Acts 1: 1). The purpose of the four authors was to bring to the attention of men the main facts in the life of Jesus and to proclaim salvation for all in His Name. Each writer had a special message to deliver.

Matthew's Gospel is the oldest, and was written probably between 38 and 42 A. D., within a few years of the Crucifixion. Some scholars place it about 60 A. D., which is possibly correct if the Greek version is meant. The ancient tradition of the Church that Matthew wrote first in Hebrew or Aramaic, is now generally believed. The book is characterized by the large space devoted to the *teachings* of Jesus (Ch. 5-7); to the methodical arrangement, not chronologically but in the order of thought. The parables, discourses, and miracles are grouped to show a completed whole. Emphasis is placed upon the descent of Jesus from the house of David and the fulfillment of Old Testament prophecy (1: 1-17), making clear the purpose of the book, viz., to present Jesus as the King of the Jews—the long expected Messiah.

Matthew was one of the apostles, the son of Alphæus, and a tax gatherer (Matt. 9: 9; 10: 3). As he had another name (Mark 2: 14), *Matthew* may have been adopted as

his new Christian name. He was a Hebrew and citizen of Capernaum in Galilee.

Mark was written about 65 A. D., in Rome by *John* Mark, the son of one of the New Testament Marys (Acts 12 : 12-27). He was a cousin of Barnabas (Col. 41 : 10), and was associated with Paul in his ministry.

The style of the book is very graphic, and there is a wealth of information as to persons, places, customs and terms. He uses the present tense. The word "straightway" occurs forty-one times. He wrote for the Gentiles or Romans. No genealogy is given, as none was needed in writing to the Romans. They could not appreciate a Jewish Messiah. The watchword is "Power." The dominant idea is the wonder-working life of Jesus, in an incessant, sympathetic activity.

Luke was written about 63 A. D., in Rome by Luke, a physician, a companion and friend of Paul. He wrote the Acts, also, later. Acts : 1-2 and Luke 1 : 1-4. The preface of this gospel fully describes its purpose. The message is to Jew and Gentile. The genealogy of Christ is traced to Adam, the progenitor of the whole race, to connect Him with the human race and not merely with the Israelitish nation. Jesus is set forth as the Saviour of Jew and Gentile, the friend of the

outcast. The world-wide character of Christianity is clearly indicated.

John's Gospel was written long after the others, from 80 A. D. to 96 A. D. It was probably written near the close of the Apostle's life, and the larger opinion favors 96 A. D. The message of the book is to *Christians*. John, the "beloved," writes as an eye-witness, and seeks to induce faith in Christ, and to reveal the spiritual Christ. The word "believe" appears 101 times; the key-note of its purpose is "The Word was with God, and the Word was God." It is the divinity of Jesus, God-man, that is specially pressed. It supplements the other gospels and settles all doubt as to the divinity and deity of Jesus.

The Acts is a missionary record of the early Church, and shows the conflicts and conquests of Christianity from the ascension of our Lord to the first imprisonment of Paul in the city of Rome. It gives an account of the organization of the primitive Church, and shows how the gospel spread from Jerusalem to imperial Rome. *Luke*, the author, was a Gentile *convert*, the only Gentile writer of the Bible. He was born at Antioch in Syria, 300 miles northeast of Jerusalem, and was probably converted under Paul's preaching. He

wrote the Acts about 65 or 66 A. D., for it ends with Paul a prisoner at Rome.

The **Epistles** are twenty-one letters written to particular churches or individuals, or to Christians generally, for the purpose of explaining and setting forth the doctrines and duties of the Christian religion, and to correct abuses which arose from contact with surrounding heathen. According to the custom of the time they open with the name or title of the writer and that of the person or church addressed, followed by words of greeting. Hebrews and I John are exceptions. There were five writers, and six, if Paul did not write Hebrews. They were Paul, Peter, John, James, Jude, all eminently fitted to perform the task of presenting the truths of the gospel. Paul's theme is Faith, James,' Works; Peter's, Hope; John's, Love; Jude's, Warning.

Revelation, written by John, the Apostle, during his exile on the Isle of Patmos, possibly about 68 A. D., is a book of *Wonders*, of *Seals* and *Revealed Truth*.

(No. 1.) ORIGINAL HISTORY OF THE RACE.

PRINCIPAL PERSONS	PRINCIPAL EVENTS	PRINCIPAL PLACES.	SCRIPTURE.
Adam, Eve. Cain, Abel. Seth. Enoch.	Creation. Fall. Murder of Abel. Translation of Enoch.	Eden.	Gen. 1-5.
Noah.	The Flood.	Mt. Ararat.	Gen. 6-9.
Shem. Ham. Japheth.	The Covenant. The Dispersion.	Mt. Ararat.	Gen. 9-11.

CHOSEN FAMILY.

(No. 2.) PRINCIPAL PERSONS.	AGE.	PRINCIPAL EVENTS.	PRINCIPAL PLACES.	SCRIPTURES.
Abraham, Sarah, Lot, Ishmael.	75 yrs. 100 yrs, 175	Call. Settlement in Canaan, Separation from Lot, Covenant. Destruction of Sodom. Birth of Isaac. Sacrifice of Isaac. Death.	Ur. Hebron.	Gen. 12: 25.
Isaac. Rebecca.	40 60 180	Marriage. Birth of Esau and Jacob. Deceived by Jacob. Death	Hebron.	Gen. 24: 35.
Jacob. Rachel. Leah. Laban. Esau.	77 97 130 147	Obtains Blessing. Vision of Ladder. Marriage. In Laban's Service. Wrestles with the Angel. In Egypt. Death.	Bethel. Haran. Peniel. Egypt.	Gen. 25: 50.
Joseph.	17 30 110	Slave and Prisoner. Ruler in Egypt. Death.	Egypt.	Gen. 35: 50.
		Increase. Bondage.	Egypt.	Ex. 1.

PART II.

BIBLE HISTORY.

THE BIBLE is essentially a historical book, and must be studied as such in order to acquire a thorough knowledge of the Scriptures. This phase of Bible study is not only beneficial but specially delightful. It is from this view point that we can note the lines of religious development in the life of the race. The Bible unfolds to us a *succession of ages or periods of dispensation* in the history of man with changing conditions and divine actings towards him. It shows that God has been actively at work for mankind in the past, and that he is still engaged on the same plan enlarged. It is interesting to see the *extending sphere of grace*. At first God's work is with the individuals, then later with families, afterwards with a nation, and now with a world-wide body, the Church; and still later, not only the whole world but other worlds come within the sphere of grace.

It clarifies our vision to study the various divine covenants given to man, beginning with the first to Adam, followed with a second to Noah, a third to Abraham, a fourth to

Israel, a fifth to David, a sixth to us in Christ, and a seventh to the world in the New Earth. All these are but displays of the everlasting covenant given Christ in the eternal ages.

We shall also discover in this study a *development of truth*. Enoch learns more than Adam, and Noah more than he; and so Abraham, Moses and others down to Christ and His Apostles receive even greater revelations, and at last John, the greatest of all. The Godly characters of the successive persons who are presented in the Bible are greater, spiritually, than those who were before them.

The great theme of the Bible is the revelation of Christ. He is seen first with the Father in the eternal past, then in creation, afterwards with the Old Testament Church, later in earthly life, now in his present state and the coming of the Lord, and at last in the eternal future. This eternal view of Christ is the view of the Bible. It is to reveal God, for Christ is the revelation of God.

The general knowledge of the Bible intended to be gained by these outlines will be greatly facilitated by fixing firmly in mind the well-defined periods with the events which bound them, the prominent men of each period and the principal events of these men's lives. This, in a special sense, applies to the study of the Old Testament.

The Bible may be divided into seven periods :

(1) Period of the Human Race. This begins with the creation and ends with the Call of Abraham. The history of mankind in general, is herein given.

(2) Period of the Chosen Family. This period begins with the Call of Abraham and closes with the Call of Moses. Jewish history begins with the Call of Abraham, and this period deals with the immediate family of this founder of his race. It is the record as one family, chosen for a special work.

(3) Period of the Israelitish People. This period is bounded by the Call of Moses and the Coronation of Saul. The Chosen family have become a mighty people. Their king is God who rules direct through chosen leaders.

(4) Period of Israelitish Kingdom. The Coronation of Saul marks the beginning of this period and the Captivity its close. The People of Israel are now organized into a kingdom.

(5) Period of the Jewish Province. This period begins with the Captivity and closes with the Destruction of Jerusalem, A. D. 70. From the time of the Captivity, the Jewish people are a subject people, having independence only for a short time under the Maccabees. Their land is a province of some

world empire, and so the period is given the name of Jewish Province.

(6) The Life of Christ. This embraces a period of 33 years, from B. C. 4 to A. D. 28.

(7) The Apostolic Church. Pentecost was the birthday of this Church. The work begun by Christ was to be continued by His organized disciples. The Acts of the Apostles and the Epistles present this history.

Historical Study of the Old Testament.

We come now to take up the first great division of the Bible, the Old Testament, and shall endeavor to obtain a prospective view of it. It occupies three-fourths of the whole Bible. It is all one great story, mainly about the people of Israel. It tells of their rise and progress, their fall, and predicts their future. Along with this we learn from this great sermon in story God's lessons to the race. The whole history of Israel in the Old Testament might be described as The Rise and Fall of Israel, reaching the highest point in the time of David and Solomon, and the lowest at the time of the Captivity; or this history of Israel might be roughly outlined as a period of two thousand years from Abraham to Christ. This period might be divided into four parts represented by four words: (1) *Camp*, their history as described in the Pen-

tateuch; (2) *Common Wealth*, presented in Joshua, Judges, Ruth; (3) *Crown*, I, II Sam., I, II Kings, I, II Chronicles, and (4) *Captivity*, Ezra, Neb. and Esther. But to get a clear view of Old Testament history, we can hardly do better than to follow the general divisions of periods as above indicated.

Period I.—The Human Race.

The Bible is the source of the earliest history of *the human race*. The first eleven chapters of Genesis give the *original history of mankind*. Here is told the origin of matter, of the world, of life, of man, marriage and home, of grace, of sin in the world, of redemption and of civilization.

This period begins with the creation B. C. 4004, according to the common chronology, and ends with the call of Abraham, B. C. 1921, covering in round numbers 2,000 years. During this long period of more than half of the entire time of the Bible no one tribe or nation or family is selected; but it would appear that God dealt with each person *directly* without mediation or organized institutions. We read of neither priest nor ruler, but we find God speaking individually with men. (Gen. 3 : 9 ; 4 : 6 ; 5 : 22 ; 6 : 13.) This period may therefore be termed one of *Direct Administration*. All of the history of this period may be connected with four events: *The*

Creation, The Fall, The Deluge and The Dispersion.

I. *The Creation* involves two topics: (1) The creation of the world and its physical and animal contents. (2) The creation of man.

The opening sentence of Genesis is one of the most weighty in the Bible. "In the beginning God created the heaven and the earth." This sentence denies atheism, for it assumes the being of God. It denies polytheism, for it confesses the one eternal creator. It denies materialism, for it asserts the creation of matter. It denies pantheism, for it assumes the existence of God before all things and apart from them. It denies rationalism, for it involves the freedom of the Eternal Being." (Dr. Murphy.)

The Godhead in creation is a clear teaching of the Scriptures. "In the beginning God created the heaven and the earth," might be translated "In the beginning the Godhead created" &c. The word in the original is plural. God the Father, God the Son, God the Holy Spirit had special spheres in creation. Note the following: "There is one God, the Father, of whom are all things, and we through Him." (I Cor. 8: 6). "By whom also He made the worlds." (Heb. 1:2). In Him were all things created, in the heav-

ens and upon the earth, things visible and invisible, whether thrones or dominions or principalities or powers; all things have been created through Him, and unto Him; and He is before all things and in Him all things consist. (Col. 1:16-17) also (Gen. 1:2 and Job. 26:13; 33:4)

Thus the teaching of Scripture as to creation is that God the Father is the ultimate source of all; Christ was the active agent in the creation of formation of all and the Holy Spirit the source of life of all. This agrees with the three great unities in nature, a unity of substance, a unity of form and a unity of life—here the Bible and science agree.

The extent of the Six Days' Creation should have some consideration as a basis for understanding the first chapter of Genesis. The verse "In the beginning God created the heaven and the earth" is generally interpreted of the entire universe. It may be applied to that but it is hardly so used here. The "heaven" here mentioned is so defined in the eighth verse, "the firmament," that is our earth's heaven or immediate surroundings and probably not the universe of fixed stars. The following is a statement of a scholar: "The expression, 'the heavens and the earth,' was among the Hebrews the common designation for the world for which the Old Testament has

no single expression. It always means the terrestrial globe and its aerial firmament." The stars in the fourth day's work in connection with the sun and moon are the planets only. We need not then look further in this chapter than the solar system of which our earth is part and with which it is so closely connected. The boundless universe of fixed stars is mentioned in other parts of scripture, but not here.

Undoubtedly, the earth and the entire solar system, being parts of the universe, were created, so far as their original form and subsequent formation, at the same time as the universe, for all are one in substance and general form and in the energies that animate them. We must notice that no time is mentioned when the earth was created or the length of time for the process, all that is said on these points is that it was "in the beginning."

What Was the State of the Earth before the six days creation? The revised translation which is the true one, reads: "The earth was waste and void, and darkness was upon the face of the waters." Here is described not chaos or the primeval state of an unformed earth, but a state of desolation. . The same word is used in Jer. 4:23, when the prophet

sees in vision the earth after the desolations of the last day.

Again the Bible teaches that the earth was covered with water just before the six days' work began. It must, therefore, have been in a comparatively finished state, with more of a desolate than chaotic condition. All that intervenes between the original creation of the earth and its state as here described is passed over in silence. There is, therefore, between the first and second verses an interval in which lies all that geology tells us of. It is during this interval, as it seems, that the history of the formation and after progress of the earth were made up to the beginning of the six days' creation. Here is where the fossil creatures lived and died. All this is passed over in silence by the Bible account. The Bible takes up the story after the desolations which geology tells was the end of that time. The world as stated was then left "waste and void." It is, therefore, not necessary to read into this chapter in question the account of the long ages in which were formed the earth's crust and its countless races of fossil creatures, though many do so. Science and the Bible agree that our present order of nature is a late and comparatively recent one as compared to the geologic ages. Geology tells us that there was such a time

or age or series of ages of comparative desolation just before our present races of animals and plants, and especially just before man came. We are told that there was a great ice age, 1,000 feet thick in southern Ohio, 10,000 feet thick over New England and 12,000 feet thick in South America. The darkness was intense and the whole lasted 200,000 years. Without sunlight and with such a climate the earth was well described as "waste and void." Whether or not this was the age to which the Bible account refers we cannot say, but it certainly bears a striking correspondence in many respects."

The Six Days Creation then seems to be one of a series of creations, or formations in which the earth is especially well prepared for the use of man. Man, the great object of the divine mind was provided for through long past ages by filling the cellars of the earth with the wealth of coal and oil and gas and metals and rocks and other necessities for human comfort and well being. Eternity alone will be able to unfold the unmeasured favors of Divine forethought for man. We have here in these special provisions an illustration of God's prevenient grace.

The Six Days' Creation may be best indicated by grouping in such a way that the

opposite days correspond to each other as they do in the following arrangement :

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|---------------------------|-------------------------------|
| 1. Light. | 4. The Sun, Moon and Planets. |
| 2. Waters and Atmosphere. | 5. Water and Air Animals. |
| 3. Land and Vegetation. | 6. Land Animals and Man. |

We should note that the creative days are given in scientific order. First the elements, light and air; then vegetation, after that the lowest forms of living creatures, and succeeding them the higher orders and man last of all. Science tells us that the earth was in darkness and largely covered with water. Vegetation preceded animal life and the lowest orders came first and man was the last that appeared.

In the Method of Creation we find the idea of a succession of creative changes. Whether the old species were used in the creation of the new species we are not told. The expressions, "Let the earth bring forth" * * "Let the waters bring forth," may include such a process. God could have created new species by extraordinary births of new from old ones. Some propose this theory as a solution of the difficulty of evolution. This would agree with the way the fossil creatures came and went. They seemed to have come sud-

denly in small numbers, to have grown to great proportions and passed out as suddenly as they came. But regardless of the theory, the Bible story is that of a creation and not of a long and infinitesimal series of changes proposed by the unproven theory of evolution. The study of the succeeding days is very interesting.

1. The First Day gave light. Not in the sense that this was the first appearance of light in the universe or even in the earth. The account does not say that. It simply speaks of light on the earth. The sun, whose relations to the earth are fixed on the Fourth Day, must then have been shining, but excluded from the earth by the dense vapors so evidently present at the time. The First Day's work then was simply the admission of some light through these vapors. Light must necessarily precede the life of vegetation and animals.

2. The Second Day gives the formation of the present atmosphere. The lifting of the vapors and cleansing of them from the deadly gases, formed "the waters which are above the earth," viz: the rain clouds separated from the water beneath.

3. The Third Day's work was the elevation of some of the earth's surface above the ocean's surface and the sprouting forth of

vegetable life. The plants are named in botanical order; "grass, herb and tree." They come properly before animals as a necessary supply, in some way, of their wants.

4. The Fourth Day's work is the adjustment of the sun, moon and plants in their relationship to earth. The sun had long been in use but upon this fourth day the position or orbit of the earth underwent changes in relation to the heavenly bodies in order that there might be not only a greater degree of light than formerly, but also to produce the rotation of seasons and the calculation of years, and days and other periods.

5. The Fifth Day's work was the production of the lowest orders of animal life. The nature of each class is not distinctly indicated, but the classes are named in scientific order.

(1) "Let the waters bring forth the moving creature that hath life," literally let the waters swarm with swarmers. The lowest orders of water animals are here meant and not the fish; they come later.

(2). "Let fowl fly above the earth." This sentence does not refer to the birds, for they are mentioned later as "winged fowl." The insects that properly come after the lowest water animals are embraced here.

(3). "Great sea monsters," meaning the reptile orders, are named next.

(4). "Living creatures that moveth, the waters brought forth abundantly," refers to the fertility and increase of the fish orders.

(5). Birds are meant in the "winged fowl." These come last and are highest in the egg producing class.

6. The Sixth Day's work gives the mammals, the highest order of animals, ending with man. They are called "living creatures," "cattle," "creeping things," "beasts of the earth"—nearest man.

The Creation of Man was a special act of the Godhead. It was preceded by a special consultation: "Let us make man in our image, after our likeness." All that is said of this creation expressly forbids the idea that man had any connection with the brutes whatever might have been his origin.

The creation of woman came last of all. The origin of sex is one of the mysteries of science, as much so as the Bible account. Matthew Henry says: "Woman was made of a rib out of the side of Adam, not out of his head to top him, not out of his feet to be trampled on by him, but out of his side to be equal with him, under his arm to be protected, and near his heart to be loved."

A New Creation is prophesied of in the Scripture—a creation that shall be better than the former one. Isai 65 : 17 ; 66 : 22 ; II Pet. 3 : 13 ; Rev. 21 : 1.

The Fall. The account of man's origin, state and fall lies at the basis of any general mastery of the teachings of the Bible. Our first parents are said to have been made in the image of God and placed in a beautiful garden spot, called Eden. Adam is described as perfect but not perfected. He was of capable mind, but not of experienced nature. He was submitted to probation, but this did not necessarily involve temptation. God does not tempt man (Jas. 1 : 12-15), but He does submit him to trial and to proving (Deut. 8 : 2, 3). The necessity for the presence of evil and temptation is not easily explained. The origin of evil is the unsolved problem of this life. Adam's life in the garden was under the most favorable conditions. There could hardly have been less suggestion of temptation than was presented there. Out of a garden full of trees only one was prohibited, and then the Tree of Life was ever present to give full protection against sin. Their primitive state must also have been free from incitement to evil. It is hardly reasonable to suppose that the tempter had then such power as since. The Tree of Knowledge stood for sin

and the turning *from it* stood for repentance. The Tree of Life represented Salvation through Sacrament—through Christ. It was Adam's power of choice between right and wrong that made him worthy of God's purposes. It is the right use of this choice that makes a saint, and a wrong use, a devil. If Adam had kept himself from sin he would doubtless have been lifted out of the state of probation, into a higher, translated state like that of Enoch.

But Adam's Probation, though under most favorable conditions, proved his weakness. *The Tempter*, who was Satan, exhibited remarkable shrewdness in his method of approach and statements. He does not reveal himself directly, but uses a beast of the field, that is a wild animal as distinguished from a domesticated animal. It could hardly have been the ordinary serpent, for it was "more subtle than any beast of the field," and the serpent is not especially subtle. It must have been some creature superior to any animal now existing. Its form was not that of a serpent, but more probably that of a human or semi-human form. It was in all probability a beautiful creature. It is significant that the same word for serpent used by Moses in the wilderness means "seraph," burning or shining, from which we get seraphim. This may refer to the original form of the serpent. The

serpent form was that given as the penalty, and hence it could hardly have been the original form. It was through this creature as an agent that Satan made his approach to Adam. The Scriptures clearly teach that Satan is the animating spirit that began his evil work in the garden and has continued it so ruinously down through the ages. He, having fallen himself from his created state, and led by jealousy towards the new being, and by hope of conquest, purposed to use him for his own advancement and power.

The Temptation was threefold. (1) It was spiritual "Hath God said ye shall not eat of any tree in the garden?" This suggested a doubt of God's goodness. It is here that nearly all unbelief begins. Few disbelieve in God's existence, but many seem to doubt his goodness and kindness. Satan prefers one to doubt God's goodness rather than his existence. The latter produces indifference, while the former creates hatred such as Satan himself has. (2) His second form of temptation is an insinuation of God's justice. "Ye shall not surely die." We have here the basis of present day false religion as seen in the line of liberalism or in the doubt of penalty for sin, or for any particular danger in the next world. (3) "After distrust in God's mercy and disbelief in the warnings as to sin, come the physical

aspects of the temptation. The first two forms may be regarded as subjective which produce a state of heart that makes the latter possible. The last form is objective as illustrated in the following: "And when she saw, she took and did eat." Threefold temptation: Lust of the flesh, lust of the eye and pride of life. (I John 2-16).

The Sin consisted of positive disobedience. The reference to their shame may also point to the sin of sensuality. The punishment was a *judgement* pronounced first upon the serpent-animal used as the tempter. It was remanded to a degraded state without power or means of further temptation. There was to be enmity henceforth between Satan and the woman and his seed and hers. This antagonism begins with Cain and Abel, then between the race of Cain and that of Seth, between Isaac and Ishmael, Jacob and Esau, Israel and the surrounding nations, and between the righteous and ungodly of all time. The *Expulsion* of Adam and Eve meant that Eden was closed to them forever. They went forth in disgrace, in sorrow and in sin to make their way without Eden's protection and blessings, and worse still without Jehovah's presence and fellowship.

The Consequences of The Fall are far reaching. To this event the Bible traces all the forms of sin and misery known to mankind.

Spiritual contamination, the ills of sorrow, sickness and death are the results of the Fall. Through one man sin entered into the world—and death through sin—and so death passed unto all men for that all sinned. (Rom 5:12). Death, before the Fall, had sway only over the animals, but since then it was extended to man also. Medical men tell us that death is not a necessity if our organs and faculties were kept in a perfect state. Man's separation from God is attested by his efforts to find Him by means of idols, and by seeking to know Him through false worship. Man is still falling. Savage nations have been decaying nations until lifted by Christianity or its precursor, the religion of Israel.

All the great nations of antiquity have fallen, the Egyptian, Assyrian, Grecian and Roman. The present unchristian people are still falling, as the Chinese and Hindus. The hope of "dying nations" as well as "dying men" is in the Tree of Life only.

Redemption through God's grace was early provided. Grace was on the ground before sin. God, Elohim, the godhead, appears in the creation chapter, but God, Jehovah, is used in the account where man is spoken of, or in other words Jehovah is the Old Testament name for Christ (John 12:41 and Isa. 6:1).

It was Christ, then, who called the guilty couple and adjudicated their sin. The threatened penalty was: "In the day thou eatest thereof thou shalt surely die." This death meant spiritual death *then* and physical death afterwards. Here came in the saving work of Christ. He stretched over that guilty couple His redemption, and brought to them the means of restored spiritual life. The coats of skin taken as a covering indicate the very elements of sacrifice, one giving his life for another to cover that one's shame and sin. In this initiation of sacrifice Christ is pointed to as the world's Saviour for that early time as well as that period subsequent to the Sacrifice of Calvary.

The Deluge has its background in the story of Adam's family. Shortly after the expulsion from Eden, "Adam," we are told "knew his wife; and she conceived and bare Cain." (Gen. 4: 1). This birth is supposed to have occurred in the first year after the apostasy; and the birth of Abel perhaps in the following year. The brothers grew up together; but their occupations were different. "Abel was a keeper of sheep; but Cain was a tiller of the ground." The infidel theory that human beings were at first savage is contradicted in the fact that savages are not farmers or shepherds. They live from the chase and

from the spontaneous products of the earth. The earliest form of living must have been simple but not necessarily savage. The people were naked save as clothed with skins of animals. They had to seek shelter and food as best they could. They possibly lived first in caves and depended on clubs, on stone instruments, on the chase, or wild fruits. They were just about what the remains of prehistoric man show. The advance, however, seems to have been rapid.

The Bible tells of the beginnings of the use of metals, musical instruments, and domestic cattle. Cain also goes off and builds a "city." This of course was a crude erection. It could hardly have been more than a settlement of tents or rude huts where families were joined together by ties of blood, or for agricultural or pastoral pursuits were attracted to a favorable locality for mutual assistance and defence against neighboring clans. Such an habitation was usually inclosed by a ditch and stone hedge or wall and so became a "fenced city." (Deut. 2 : 23).

Cain and Abel both had a knowledge of the true God and were his professed worshipers. God had revealed himself to them and had evidently instructed them as to the manner of his worship. At stated seasons they brought their offerings unto the Lord. We are told

that "Cain brought the fruit of the ground; but Abel the firstlings of his flock." In other words Abel brought a bloody sacrifice which typified the blood of the cross. Two reasons may be assigned why God did not accept the offering of Cain: (I) It was not presented in faith. (Heb. 11 :4); (II) It was not presented in the *appointed way*. God had instituted the *bloody sacrifice*; but Cain either from pride, self-will, or some other cause, refused to offer such a sacrifice. Perhaps he had no lamb of his own and did not like to procure one of his brother Abel. He could not see why an offering from the field would not do as well. Cain was a rationalist in religion, while Abel moved by faith. Abel was murdered probably in the 130th year of the world. This is inferred from the fact that Seth, who was given Abel's place probably soon after his death, was born when Adam was 130 years old. The Bible presents us the history of two races of antedeluvians. The line of Seth is the godly one. Enoch and Noah are in that line. The line of Cain is the ungodly race. The Cainites first lived much by themselves for a long time, but finally intermingled with the other descendants of Adam and so became the means of corrupting them. "When the sons of God saw the daughters of men that they were fair, they took them wives of all

that they chose." (Gen. 6:2) These daughters of men are supposed to have been Cainites. At any rate they were as wicked and vile as they were beautiful. The "sons of God" were Sethites. The results of the union were giants in stature and giants in positive evil. It was their wickedness that brought on the flood. The question is sometimes asked: "If Cain and Abel were married, whom did they marry?" We have no statement that Abel was married, though he lived long enough to have a numerous posterity, and the probability is that he was both married and had many descendants. We know that Cain was married and had children. His wife must have been a sister, a niece or a near relative. Adam and Eve doubtless had sons and daughters besides those mentioned in the Bible, and in all probability quite a number. They were created not infants, but in the maturity of their powers, and became parents, it is thought, within a year of their creation. Abel was born, perhaps, the next year. We hear nothing more of their children for the next hundred years, only that they begat sons and daughters. They may have had fifty children older than Seth, and so by the time of Abel's murder there must have been several generations. Some have supposed the number to have been not less than a hundred

thousand souls when Cain went to the land of Nod.

The apostasy of the old world became such in time that wealth, physical strength, the cultivation of the arts and military achievements were substituted for godliness. The arts, or at least some of them, were carried at that period to a very high degree of perfection; else such a structure as the ark could never have been built. Nor did a knowledge of the arts perish in the flood. It survived and showed itself in the family of Noah. Hence we find men, soon after the flood, engaged in cultivating the earth, in building towers and cities, in practicing the arts both of war and peace just as their pride and ingenuity prompted. It was high handed, well directed wickedness that led to the reign of violence, and God in His sovereign wisdom brought the whole age to a close in the deluge. God's message to Noah to build the ark was a call of mercy to that world as well as a favor to himself. It meant much to enter upon the great endeavor against ridicule, expostulation, censure and persecution. But faith gave him courage and final victory. He was occupied in building the ark and preaching righteousness over one hundred years.

The Evidence and Extent of the Deluge.
There is no fact of ancient history better es-

tablished than the deluge. Besides the Bible there are said to be at least sixteen ancient accounts of it. There are many and similar records or traditions to be found among the Chaldeans, the Hindus, the Chinese, the Romans, Greeks, Scandinavians, the Indians and Mexicans of America. They all have the story. An excellent account of the Chaldeans was just recently discovered. It agrees with the Bible account in twenty-five particulars.

The *universality* of the deluge, as far as man is concerned, is verified by its universal traditions. It may, or may not have included the entire earth. The *direct causes* of the deluge are not known. There are several possible and reasonable causes. The atmosphere containing so much more moisture than now would by precipitation be the opening of the windows of the heaven referred to. This, with the discharge of the volumes of water from the surrounding seas, would answer the scripture statements and produce the deluge described. If it accompanied some great volcanic upheaval, such as has often come to earth, as geology and history alike testify, there would be not only a flood covering that region, but extending to all parts of the earth. The earth has had many deluges and its surface has been over and over

covered with water; the presence of sea shells on the highest mountains attest that deluges have been among the common experiences of our globe.

The *dates* of the deluge reduced to our time are as follows: Noah entered the ark November 1st. The deluge began November 8th. It rained 40 days, that is to December 16th. The waters prevailed all winter and began to recede in May. The dove was sent out in July. The earth dried during July and August. Noah left the ark November 1st, a year from the time he entered.

The Origin of the nations as such began with the new age, after the flood. Noah was heir to the whole earth, and with him God began the race again. All are descended from him as all are from Adam. So the history of the race begins again here. This is practically the beginning of all history and ethnology; for while much may be learned of man before the flood, it will be little at best. The ninth, tenth and eleventh chapters of Genesis are the original sources of man's early history. In the tenth chapter we find what is called "The Table of the Nations," including seventy nations, more or less, and to this all must go for a beginning.

The First Settlement. The ark rested somewhere on the high parts of Armenia, called

Mount Ararat; and in the same general vicinity on the fertile plains between the Tigris and the Euphrates was the first settlement of mankind after the flood. Just how long Noah and his sons dwelt near the place where they left the ark is not known. It could not have been less than twenty years, for there the good man planted a vineyard and drank too freely of the wine thereof and exposed himself to the derision of a son and grandson. Canaan, a son of Ham, born after the flood, was now old enough to be joined with his father in the curse, as, in all probability he had been in the transgression.

We hear nothing of Noah after this, except that he lived 350 years, almost to the time of Abraham. It is thought by some that he did not migrate with his sons to the land of Shinar, but remained in the East, had another family, and that China, and perhaps some other eastern countries, were settled directly by him. This would account for the utter silence of Scripture respecting the last 300 years of Noah's life. It would also account for the early settlement of some oriental countries. China seems to have been settled as early as Egypt; and yet we have no account of its having been so early reached by any of the descendants of Shem, Ham or Japheth. When it is said that the "whole earth was

overspread" by the three sons of Noah the passage may refer only to the *historical earth*, those portions with which Moses was acquainted.

The Tower of Babel. About 200 years after the flood when the posterity of Shem, Ham and Japheth had increased to thousands, and perhaps millions, and when they had long since been settled in the land of Shinar the people in order that they might get to themselves a name, and prevent the possibility of their being scattered, or destroyed by another flood, resolved to build a city, and a tower whose top should reach even unto heaven. (Gen. 11: 4). So they set themselves, with all their might, to build what was afterwards called the Tower of Babel. There is no fact better verified than this tower. It was used as a place of worship to the 3rd century, A. D. An ancient manuscript has been found giving a description of it. (Expository Times, August 1900). It was composed of six stones; a temple on the top formed the seventh. It was ascended by 365 steps, sixty of these of gold, the rest silver. It had been abandoned in its early history, and finished by subsequent rulers. Its location is supposed to have been on the spot around which was afterwards built the great city of Babylon.

The Dispersion seems to have been in the days of Peleg, the fourth from Shem (10: 22) while the Tower was in the course of erection. God was displeased with the undertaking and took measures to frustrate it. Instead of dwelling together and rallying round a great central city and tower, God designed that the human family should be separated—scattered abroad over the face of the earth; and in order to accomplish his purpose, and defeat their own, he took the wisest measure possible and “confounded their language.” The fact of the unity of human language seems well established. Language was man’s faculty from the first; not a thing of human invention, but the gift of God. He adapted the human organs to the use of language, so that even from the first Adam and Eve, undoubtedly, conversed together, conversed with God and taught their children to talk, as we do ours. We do not know what the original tongue was. It was in all probability Hebrew.

When the language of the Babel builders had been confounded, so that they could not have intercourse one with another they began to disperse and to be scattered abroad. In the confounding of tongues, it is likely that the members of each large family or tribe had a tongue by themselves. They could under-

stand one another but could not understand those of another tribe. This would separate the different families or tribes, while it kept the members of each particular tribe together. The principal nations are as follows :

Japheth, the eldest, had seven sons : Gomer is represented by the Germanic races ; Magog, Tubal, and Meshech, by the Russian races ; Madai, by the Medes ; Javan by the Greeks and Italians ; Togarmah, by the Armenians ; Tarshis, by the Western European nations.

Ham, the youngest of the three, had four sons : Cush, Mizraim, Phut, and Canaan. Cush first lived east of the Euphrates, near its mouth, and his country was watered by the ancient Gihon. He afterwards migrated into Southern Arabia, and then over the Red Sea into Africa. Cush had six sons, viz : Seba, Havilah, Sobta, Raamah, Sabtecha, and Nimrod. The first five of them settled with their father in Arabia and Africa, and are called in our Bibles, Ethiopians. They Spread themselves over the greater part of Africa. Nimrod seems not to have left the land of Shinar. He was a hunter, a warrior and a leader in the mad project of building the tower. He seems to have continued its erection after the dispersion. Babel is called the beginning of his kingdom.⁶⁵ Egypt was

early settled by Mizraim and his seven sons, perhaps also by his father, Ham. Egypt is called "the land of Ham." (Ps. 105: 23.)

The children of Ham seem to have been most powerful at first. Nimrod ruled for a time Chaldea or the land of Shinar; also in Arabia, Egypt, Ethiopia, and Canaan; the sons of Ham had powerful kingdoms.

Shem, the second, had five sons: Elam, Asher, Arphaxad, Lud, and Aram. Elam was the father of the Ancient Persians; Ashur settled Assyria, and from him the country received its name. Arphaxad seems to have remained with his father in the land of Shinar. He was the ancestor of Abraham. Arphaxad begat Salah and Salah begat Eber from whom the Hebrews took their name. Eber had two sons, Peleg and Joktan. In the time of Peleg the language of men was confounded. Though the Hamites were at first most powerful, at length the Shemites began to distinguish themselves and to prevail. Persia, Assyria, Syria, Armenia and portions of India were settled by the sons of Shem. At length they drove out the posterity of Ham from Arabia and Canaan and possessed those countries. From this period the Hamites have been confined chiefly to Africa.

In later times the children of Japheth have surpassed all others in power. Greece,

Rome, Germany, France, Spain, England—nearly all of Europe, Northern Asia, and a large part of India and America have been peopled by them. The dispersion shows the Japhetic race in Europe, the Shemitic in Asia and the Hamitic in Africa.

The Second Historical Period is that of the Chosen Family. This period begins with the call of Abram B. C. 1921, and closes with the call of Moses, B. C. 1491. Its record extends from Genesis 12 to Exodus 2.

The first eleven chapters of Genesis, covering a period of at least 2,300 years, is a narrative that converges toward the one point now reached, the coming of the progenitor of the chosen people. The remaining thirty-nine chapters of Genesis are occupied with a narrative covering a period of about 300 years. This shows the relation of the events and that all up to this is introductory. Jewish history begins here. During this period the family of Abraham is the only subject of the history; and from its form of government we call it the Period of *Patriarchal Administration*.

Abraham. 1. *Genealogy* is important in Bible history. Before the flood lives were prolonged almost to a thousand years, but afterwards there was a rapid decline. While Noah lived 950 years, Abraham died at 175.

Noah lived to see nine generations. He lived to within a year of Abraham's birth. Shem lived until after the birth of Isaac. Eber, from whom the whole race took the name of Hebrew, lived until after the birth of Jacob, the father of the twelve tribes. Abraham could have conferred with Shem and learned all the facts of the flood from him. Shem could have conferred with several contemporaries of Adam. So that Abraham was only distant by two generations from Adam, though he himself was in the tenth generation from Noah. What Adam told Methuselah he, in turn, could have communicated to Shem, and he again to Abraham. We can thus see how the narratives of the Bible may have been easily transmitted, first orally and then committed to writing. Abraham was selected from the line of Shem, the godly; and Shem from Noah, the one righteous man; and he from the line of Seth, in which comes Enoch. The same process continues in his descendants. Isaac is taken as against Ishmael; and Jacob, instead of Esau. God's call came to Abraham in Ur of the Chaldee. Here he was born, and with his father Terah and family followed a pastoral life. The death of his brother Haran, who was the father of Lot, may have helped to loosen the ties that bound them to Ur. They must

have lived in an encampment similar to that of an Arabian tribe of today. Abraham's life is fully given in the following chapters: Ch. 11, Abraham's genealogy. Ch. 12, Call, Haran, Shechem, Bethel and Egypt, *Age 75*, Ch. 13, Lot, Promise. Ch. 14, Battle, Melchizedek. Ch. 15, Covenant. Ch. 16, Hagar, Ishmael, *Age 86*. Ch. 17, Circumcision, Promise, *Age 99*. Ch. 18, Angels, Sodom. Ch. 19, Lot and Sodom. Ch. 20, Abimelech and Sarah. Ch. 21, Isaac, Hagar, The Wells, *Age 100*. Ch. 22, Isaac offered. Ch. 23, Sarah's death. Ch. 24, Rebecca, *Age 140*. Ch. 25, Keturah, Abraham's death, *Age 175*.

2. *Abraham's Covenant*. It is the covenant which God made with Abraham that specially distinguished him. It was given in seven sections or communications and should be carefully studied.

(1) In Ur (Acts 7:1-4) he is given a command with the promise only of a land that God would show him. This separation involved giving up home and friends and taking the pilgrim life. His obedience here prepared him for the greater provisions of the covenant.

(2) At Haran (Ch. 12:1-3) Terah dies and is laid at rest. God now promised a land, a blessing, a great name, to be a blessing,

others to be blessed or cursed for his sake, and all the families of the earth to be blessed in him. Leaving Haran was another step of separation from his brothers and his family, and from the land of his nativity.

(3) Shechem (Ch. 12 :7) was in the land pointed out, "unto thy seed will I give this land." Here he builds an altar and the altar accompanies him from this on.

(4) At Bethel (Ch. 13) another tie is broken. Lot separates from Abraham and chooses Sodom, showing his unfitness to share in the covenant. Here God tells Abraham that "his seed is to be as the dust of the earth."

(5) At Hebron (Ch. 15) the covenant is formally made and ratified. Abraham's seed are now promised to be as the stars for multitude. It is this promise which Abraham believed, and his faith in it which was counted to him for righteousness.

(6) At Hebron (Ch. 17-18) the name Abram is changed to Abraham, "great father of a multitude." It was to be an "everlasting covenant" and Canaan to be an "everlasting possession." Circumcision is given as a seal of the covenant. - Ishmael, whom Abraham thought might be the source of the coming nation, is set aside, and Isaac promised.

(7) At Mt. Moriah (Ch. 22) Isaac is called for as a sacrifice and is offered. Then the wealth of the covenant is given Abraham. God adds his oath, "by myself I have sworn." Abraham's seed are to be as the stars of heaven and as the sands of the sea. They are to overcome their enemies and be a blessing to the nations of the world.

3. *Abraham* was great in being made the depository of the covenant, the faith of the church, and by the attestation of his faith by a life of obedience. Abraham had not only a general idea of God and His power and goodness, but he apprehended the gospel. He gave Isaac to be offered believing that God would raise him from the dead, from which in a figure he was raised. (Heb. 11:19). Isaac is a type of Christ in his submission. (John 8:56).

Isaac has but small space in the Scripture narrative. He has only one chapter exclusively devoted to him. (Gen. 26:1-32). He has but a single event mentioned in the New Testament, his blessing his sons. (Heb. 11:20). He is the submissive and passive character of the Bible. He is mocked by Ishmael when a child, is offered unresistingly as a sacrifice, his wife is chosen for him; he gives up the wells one after another without contending, and settles only when let alone.

He is deceived by his son. He is a type of Christ in his humiliation and in his sacrifice. He had less capacity or enterprise than either Abraham or Jacob, but was distinguished for piety and the virtues of domestic and social life. Though he undertook no startling event, his name will ever remain as an honored one. He died at the age of 180.

Scripture references to events in his life: Promised, Ch. 17 :21; Birth, Ch. 21 :2; Offered, Ch. 22; Marriage, Ch. 24; Heirship, Ch. 25 :6-11; Sons's Birth, Ch. 25 :21-26; The Wells, Ch. 26 :1-32; Deceived by Jacob, Blesses Sons, Ch. 27.

Jacob occupies a large place in Scripture. His name as Israel occurs more often than any other save that of God. It is by this name that the chosen people are called. Seven great revelations are given him. At leaving home (Ch. 28 :10-20). Leaving Laban (Ch. 31 :3). Two before meeting Esau (Ch. 32 :3, 24-32). At Shechem (35:1). Bethel (35:9). On going to Egypt (46:2).

The main points of interest are his obtaining of the birthright and blessing; his prayer at Bethel; his prayer at Peniel; his return to Bethel; his dying blessing. The latter is referred to in the New Testament as alone worthy of mention (Heb. 11 :21). The chapters are from 25-49. Jacob's twelve sons are

Leah's sons, Reuben, Simeon, Levi, Judah, Issachar, Zebulun; the sons of Bilhah, Rachel's maid, Dan, Naphtali; sons of Zilpah, Leah's maid, Gad, Asher; Rachel's sons, Joseph and Benjamin.

Jacob, after living 17 years in Egypt, died at the age of 147, and was by Joseph carried to Canaan for burial (Gen. 49 :33).

Joseph, the eleventh son of Jacob, fills an important place and is the center of thought in one of the most dramatic stories in all the Scriptures. This story is true to the Eastern life and conditions. The coat of many colors was often used for favored children and is so used to some extent to this day. The pit into which he was cast was a dry cistern, such as are abundant in that country. Arabian caravans pass through that same land today and would even now buy such a slave. In the Egyptian part of the narrative there are over two hundred points of correspondence with Egyptian conditions. The personal story may be best learned by the Chapters 30 to 50. The discoveries of archæology in Egypt have given light upon his life in that land of intense interest. Joseph's life was that of an Egyptian prince. It can scarcely be too highly colored. Egypt was far in advance in civilization. Joseph lived in a palace adorned with paintings, surrounded with

a paradise of palms and tropical plants. There were couches trimmed with ebony, ivory and gilding; vases of gold, bronze, ivory and crystal; perfumes from alabaster cups, soft carpets and costly furs. He had many attendants and luxuries at his command. He was simply loaded with the glitter and glory of royalty. With all there are certain noticeable facts as to his character. He possessed goodness in youth at home, fidelity in places of trust (39:6), resistance in temptation (39:8), wisdom in administering affairs (41:48), love for his cruel brethren (45). His godly character was the source of his strength (Acts 7:9). He died at the age of 110.

When Joseph, and afterwards his brethren went into Egypt, it was ruled by a friendly dynasty, the Hyksos, or Shepherd Kings as they were reproachfully called. These Hyksos Kings had previously conquered the old line kings of Egypt and being of the same race as Israel they were naturally well disposed towards Joseph and his brethren. The oppression of Israel was caused by the expulsion of this friendly dynasty and the return to power of the old line kings. A king came to the throne who knew not Joseph, and had no sympathy with his people; and as they were rapidly increasing in number, and the land likely to be filled with them, the new

king thought by oppression he could keep them down. He first compelled them to forsake their flocks, and to build treasure cities for himself. He set over them hard task-masters, to afflict them with burdens. But the more they were afflicted the more they multiplied.

After the death of Joseph there was a long period of silence. Israel's sojourn in Egypt, even under great oppression, was not entirely a disadvantage. They learned much of Egypt's civilization, the effects of which they showed in after life. At leaving, they must have been far from the rustic people they were at coming. It would have been impossible for them to be in daily contact with all the learning and advancement of Egypt without lasting benefits in the arts of civilization. God prepared the people for leaving Egypt by the hardships of oppression. He also provided a leader in saving the child Moses from death and in the remarkable training which providence made possible to him at the court of Pharaoh.

The Third Historical Period, known as that of *The Israelitish People*, opens with the call of Moses, B. C. 1491, and closes with the coronation of Saul, B. C. 1095. *The life* of Moses is divided into three parts of equal length, in Egypt forty years, in Midian forty

years, in the wilderness forty years. The first two were necessary to prepare him for his divinely given work in the last third of his life.

His call to deliver Israel came to him while attending to his flock near Horeb (Ex. 2:23 to 4:17). He was then 80 years of age (Acts 7:30; Ex. 7:7). Moses shrank from the hazardous service and made what seemed to be plausible excuses. God encouraged him by giving assurance of His continual presence and help. Moses in company with his brother Aaron went first to the Elders of Egypt and then into the presence of Pharaoh with their message. Pharaoh is an official title like Emperor. The Pharaoh who ruled when Moses appeared was one of the successors of Rameses II, perhaps Menephtah I. The fact of finding or not finding his mummy has little bearing on the matter. He may or may not have been drowned in the Red Sea. If drowned, the body could still have been recovered and embalmed, for we are told that many bodies were left on the shore. Pharaoh refused to let Israel go and so ten plagues were sent (Ex. 7-11). They were: 1. Nile turned into blood. 2. Frogs. 3. Lice. 4. Flies. 5. Murrain on cattle. 6. Boils on man. 7. Hail and fire. 8. Locusts. 9. Darkness. 10. Death of first-born.

The Passover, a solemn festival, first observed on the night of the departure from Egypt, was ever afterwards kept for seven days annually, beginning on the 14th day of the first month (answering to a part of our March and April).

The Exodus of Israel is briefly told. They were prepared. The strange occurrences of the recent past had terrified them and encouraged their hearts. They were to ask (not "borrow" as in Authorized Version) from the Egyptians jewels and money. These were their hard earned wages unjustly kept from them. The gifts were lavishly bestowed. They marched out in order, "by their armies," tribes, families and houses. It was not a confused mass of flying fugitives but something of an orderly caravan. There were 600,000 fighting men. This would mean, perhaps, 2,000,000 in all. In haste, yet with order, they marched out, joined at places by the converging companies from various parts awaiting the movement. They marched in order, probably in great divisions meeting at Rameses or Pithom on the edge of the Wildernes. They crossed near the northern extremity of the western arm of the Red Sea probably a few miles south of Suez. Here the sea is narrow, not more than two or three miles over, and could easily have been crossed in a single night. The

pride and unbelief of Pharaoh hardened his heart to the last point, and he with his Egyptian host pursued the Israelites into the sea and were drowned. After crossing the Red Sea, Moses and his people began the forty years journey which forms the subject of the books of the Pentateuch after Genesis. The relations of each book to the journey should be noted. Genesis takes them to Egypt; Exodus, from Egypt to Mt. Sinai; Leviticus was all given at Mt. Sinai; Numbers takes them from Mt. Sinai to Canaan; Deuteronomy was all given at the edge of Canaan. The journey from Egypt to Canaan divides itself into five stages.

1. *From Egypt to Mt. Sinai.* (Exodus 12 to 18). It was a round about way to Canaan but was evidently chosen for good reasons. It hid the nation from the Egyptian and other enemies. The experience of the bitter waters at Marah, the Pillar of Cloud, the giving of manna and quails, the contest with Amalek, and the visit and advice of Jethro were all lessons of faith in Jehovah. The time was about three months.

2. *At Mt. Sinai* (Ex. 19 to end; Lev. and Num. 1 to 10.) This was in the general locality where Moses spent the forty years, when banished from Egypt. It was also called Mt. Horeb. Here God called him out of the burn-

ing bush (Ex. 3). Here the law was given, the Tabernacle erected, a Theocratic form of government established, Aaron consecrated to the priesthood, Nadab and Abihu put to death for offering strange fire before the Lord (Lev. 8-10). The second Passover was here observed and here the first numbering of the people (Num. 2:26) occurred.

3. *From Sinai to Canaan* (Num. 1 to 19). The numbering of the people and the ordering of the camp was at Sinai just before they left for the journey. The arrangement of the camp was in four divisions, one on each side of the Tabernacle, which was therefore in the center of the camp. Each of the four divisions was lead by one of the four strong tribes. The Pillar of Cloud was spread over the camp like a canopy, a central stem resting on the Tabernacle. It shielded them from the burning sun by day and illuminated the camp at night. The march to Canaan is characterized by sin and rebellion and chastisement. Moses becomes so wearied that he is given the seventy elders to aid him. Miriam and Aaron rebel against Moses. At Kadish the whole nation show their unbelief in the good report of the spies and turn against Moses. God shuts them out of Canaan and turns them back into the Wilderness to wander the rest of forty years. Korah, Dathan and Abiram

rebel and are destroyed. The blossoming of Aaron's rod stops the murmuring. Some laws are given as the need required.

For Thirty-eight Years after their meeting at Kadesh Barnea but little is recorded of them. Only the stages of the journey are given (Num. 3). They are under the judgement of God. It is a time of apostasy. They worship heathen gods (Amos 5 : 25, 26 ; Acts 7 : 42 43). Pestilences and other calamities visit them (Num. 10 : 30, 33 ; 32 : 13 ; Ps. 87 : 33). It was probably during this time that Moses wrote Psalm 90, and possibly also Psalm 91. With the expulsion of the Hyksos Kings, Pharaoh extended his empire east as far as the Euphrates, but after the destruction at the Red Sea the power of Egypt relaxed and there was invasion from the east and there were wars. In the Wilderness the Israelites were safe from foreign foes.

The Fortieth Year (Num. 20 to end and Deuteronomy) is one of many events. There is still sin and rebellion but also much of blessing. Miriam and Aaran both die ; the fiery serpents are sent among the people ; Balaam prophesies in vain against the nation, but they fall into sin with Moab and many are destroyed. The second numbering now takes place, showing that all over twenty have fallen as foretold. Joshua is chosen

and consecrated. Moses had conducted an all powerful war with the Midianites and with Og and Sihon, and their land is given to Reuben, Manasseh and Gad. It is interesting to study this brief warfare under Moses. The allotment of the land and the cities of refuge are provided for. Moses writes the law, gives his farewell discourses in Deuteronomy, gives his song, blesses the tribes and dies on Pisgah. The nation is encamped in the plains of Moab by Jordan near Jericho. This closes the story of Israel in the Wilderness, but before entering Canaan let us note a few facts in review. Abraham was promised that he was to be a blessing to all the families of the earth. The plagues of Egypt and Israel's deliverance made Jehovah's name known to all the earth (Ex. 9:16). While the whole world was more and more falling into Apostasy the Israelites had been in a measure purged from the contamination of Egypt and were comparatively a pure race. From the single progenitor they have increased to a nation of millions. Their vicissitudes have been strange and many, but God has never forsaken them. They now stand at the door of Canaan. Moses is dead and Joshua is to be the new leader.

The Law, that body of legislation contained in the Pentateuch, may here be con-

sidered with profit before we leave Moses, There are hundreds of commands but these form one body of law. These were given as needed. It was not all given or arranged as we have it now. The most necessary were given first. The decalogue with other necessary laws were given as soon as Sinai was reached. After the erection of the Tabernacle the laws of Leviticus were given, these forming the *ceremonial law* which could not have been observed previous to this time. Before starting on the march from Sinai the law of the camp and march was given (Num. 1-9). On the way much of the rest of Numbers was given, and just before the death of Moses, all of Deuteronomy.

The germ and center of the whole law was the decalogue, the ten commandments on the two tables of stone. These were called the Testamony, and these gave the name to the ark which contained them. It was the ark of the Testamony. For the same reason it was the "Tabernacle of Testamony." It was over these tables of stone that the cherubim hovered in reverence, and above them rested the brightness which doubtless filled the Holy of Holies. It was on the mercy seat covering the law that the blood of expiation was sprinkled, the demands of this law making such atonement necessary. The

pillar of cloud rested on the Tabernacle as a place of divine approval. The Ten Commandments then represent the center of all that complicated system. To understand these and the relation of all other laws to them is to obtain the key to all.

The Form of the Decalogue is interesting. The usual arrangement of the Ten Commandments is to place them into two groups, four in the first and six in the second; but there are good reasons for putting three in the first and seven in the second. It makes a more equal division of the matter and places the fourth commandment among those regarding human duties. Christ teaches that the Sabbath was made for man. The arrangement in groups of three for the Divine side of the law and seven for the human side makes manifest the numbers of perfection, respectively of deity and humanity. Three, the well known number of the Trinity, is also adapted to the manifestations in the first three commandments: The Father is the subject of the First Commandment; Christ is involved in the Second, since He is the only image of God we are permitted to see or know; while the Third Commandment looks to the profaning of the Holy Spirit, for which there is no forgiveness.

The Ten Commandments were not the origin of law. The disobedience in the garden violated every commandment: The First by acknowledging another God; the Second by another way of approach to God than that ordered; the Third by profaning the name of God upon them as well as by their use of His name in the temptation; the Fourth Commandment had been violated by breaking the Sabbath of rest which God had entered upon and in which they lived; the Fifth by dishonoring their Heavenly Father; the Sixth by bringing death upon themselves and others; the Seventh by involving sexual sin; the Eighth by taking what was not theirs; the Ninth by bearing false witness against God; the Tenth by coveting. In the skins with which the first pair were clothed we see the germs of ceremonial law, for that covering meant the very essence of sacrifice, benefit by the death of another. The law of clean animals, of the Sabbath, of marriage and against murder must have been known before the flood. The curse of Ham shows the duty of parental honor. The sanctity of property would come with its possession, so that the germs of all the laws of the Decalogue seemed to have been in the world before the time of Moses. It is evident that right was always right and wrong always wrong.

The Scope of the law embraces *the spiritual, the ethical, the ceremonial and the civil.* These systems all center in the Ten Commandments. Every law found in the Pentateuch is an extension of one of these commandments. Duties to God are included in the first three commandments and duties to man in the last seven.

The Conquest of Canaan and possession of the promised land constituted a long cherished hope of the people. After forty years of wandering and schooling in the desert they are ready to settle down in permanent homes. Before this could be made possible it was necessary to cross the Jordan and subdue the enemy. Moses is now dead and the people must go forward under a new leader.

Joshua, the successor of Moses, though but little spoken of in the Bible, is nevertheless an important character. He was the son of Nun, of the tribe of Ephraim. He was born in Egypt, a child of the Bondage, about B. C. 1536. He shared in the hurried triumphs of the Exodus, was chosen captain at Rephidim (Ex. 17:9), was with Moses in the mount (Ex. 24:13; 32:11, 17), was one of the two spies who brought back a favorable report—Caleb being the other (Num. 14:6-9) and just before the death of Moses was chosen by God

Himself to be the leader for the people. (Num. 27 : 15-23).

Joshua on assuming leadership made immediate preparation for the conquest of Canaan. The people were led to the eastern bank of the Jordan from whence he sent two spies to Jericho. These spies accomplished their errand but would have been captured except for the protection given by Rahab, the harlot, who hid them in her house and at night let them down from her window by a rope, for her house was upon the town wall. In return for this favor the spies promised that if she would hang a scarlet line from her window she should be saved when they took the city. (Josh. 2.)

The Crossing of Jordan came soon after the return of the spies. Joshua and all the Israelites approached the Jordan in perfect order. The ark was borne by the priests 2000 cubits (1216 yards) in advance. When the feet of these priests, the ark bearers, touched the water the Jordan rose up on a heap so that the Israelites passed over on dry ground. The priests remained with the ark in the center of the river until all had passed over ; then twelve men, one from every tribe, took each a stone from the place where the priests stood, the priests then passed over and the waters immediately flowed on as before.

Encampment at Gilgal. Here the twelve stones taken from the Jordan were placed as a memorial of the miracle. Here Joshua was ordered to circumcise all the Israelites. This rite had been neglected during the whole forty years wandering. The passover, first instituted on the eve of leaving Egypt and once afterwards observed at Sinai is now after about forty years, again kept. It was here also that the manna ceased to fall. It was about this time that an angel appeared to Joshua and announced himself as the captain of the host of the Lord, using the same words as were formerly heard by Moses. (Josh 5).

Joshua's campaigns may be termed *Central*, *Southern* and *Northern*. The plan for entering the very heart of Palestine and capturing the stronghold and so cutting in to the enemy at the center was a strategic move.

The Central. First, Jericho was taken and destroyed by strictly obeying God's commands. Rahab and her household were saved and the curse on the city's rebuilder is pronounced. *Ai*, on account of Achan's sin, was not at first taken, but a second attempt was successful and the city was destroyed. The *first altar* was set up by Joshua in Mount Ebal. Sacrifices were offered thereon and the law read to all.

The Southern Campaign brings Joshua in alliance with the Gibeonites who deceived him as to their country and secured by false statements his pledge to "let them live" without asking counsel "at the mouth of the Lord." *The battle with the five kings* came about from their making war upon Gibeon, whose people appealed for help from Joshua. The allies of the kings were utterly defeated and the five kings were slain by order of Joshua. It was in this battle that the miracle of sun and moon was in evidence.

The Northern Kings were now aroused at the success of these invaders and Jabin, King of Hazor organized a powerful league among the surrounding princes and assembled an immense host by the waters of Merom. But Joshua, by rapid marches, fell upon the combined forces by surprise and routed them with great slaughter, and burned their chariots and hamstrung their horses.

Thus Israel became the predominant power in all Palestine. For seven years Joshua was engaged in subduing thirty-one kings belonging to seven nations. (Josh 12:9-24). A desultory war had still to be carried on, but the country was soon divided and each tribe was left to expel its own enemies. *Shiloh: Ecclesiastical Capital.* About this time the Tabernacle was removed from Gilgal

to Shiloh where it remained 350 years, till taken by the Philistines in the time of Eli. (I Sam. 4:10, 11.)

The Eastern Altar. The people who went up from year to year, to attend the feast of the Passover, Pentecost and Tabernacles became suspicious of what seemed to be a possible rival altar for worship as discovered in the erection of a great altar on the Eastern bank of the Jordan. An embassy was sent to get the facts. The suspicion was not well founded and harmony was restored.

The divisions of the land were: On the *East of Jordan*, (1) *Manasseh*, (half tribe) on the North, (2) *Gad*, South of Manasseh, (3) *Reuben*, South of Gad. On the *West of Jordan* were: (1) *Judah*, West of the Dead Sea, (2) *Simeon*, Southwest of Judah, (3) *Dan*, North of Simeon, (4) *Benjamin*, North of Judah, (5) *Ephraim*, North of Benjamin, (6) *Manasseh*, (half) North of Ephraim, (7) *Issachar*, North of Manasseh, (8) *Zebulum*, North of Issachar, (9) *Naphtali* North of Zebulum, (10) *Asher*, North of Zebulum.

Joshua's parting words recall God's blessings, exhort Israel to cleave unto God, and warn against transgression. He died at the age of 110 years.

Israel constituted a *Federative Republic* from the death of Joshua to the coronation of Saul

(1426-1095 B. C.). - During a period of about twenty-five years previous to the Judges, the separate tribes sought to conquer their enemies, the Canaanites, with but partial success. The special points to be noted during that time are the introduction of idolatry, the idolatry of Micah, the war with Benjamin and the obtaining of wives by force on the part of the Benjaminites.

The Judges are not to be confounded with those appointed by Moses in the Wilderness, who still resided among the people, and brought the administration of justice to every man's door. The Judges now to be considered were the successors, not of these legal justices, but rather of Moses and Joshua. They were the heroes in the dark hours of their country's history to deliver their people from their enemies and to restore them to the service of Jehovah. These Judges differed from the magistrates in being great warriors and religious reformers, and from Moses and Joshua in being emergency, rather than national leaders. Under them there was no national, visible head, no central government, but a loose confederation. On the divine side the government was a pure theocracy while on the manward side it was a pure democracy; that is it was a *Theocratic Democracy*.

The lack of central authority on the character of the people was both good and bad—mostly bad. The evil effects showed themselves in two ways: (1) Tribal Jealousy (Judges 8: 1-3; 12: 1-6). (2) Neglect of the Law of Moses (Judg. 3: 4). The good effect of democracy was that it developed character and individuality as free institutions always do. It was an age of heroes and yet a period of national apostasy and moral degeneracy. Idolatry and conformity to the age wrought ruin. Faith and faithfulness gave way to unbelief and fickleness. The Tabernacle was hid in darkness and there is but little mention of the High Priest (Judg. 2: 1-13; 20: 28) though the Tabernacle service must have been kept up with some measure. It was the dark age of Hebrew history when the nation was scourged for various sins and idol worship. Jehovah, however, was true to his promise and never forsook them. He raised up at needful times emergency men to deliver and help them. These deliverers were called judges. There were fifteen judges. (See list on page). The seven *oppressions* specially mentioned are: the Mesopotamian (Ch. 3: 7-11); the Moabite (Ch. 3: 12-20); the Canaanite (Ch. 4); the Midianite (Ch. 6: 1-6); the Ammonite (Ch. 10: 7-9); the Philistine, earlier and later (Ch. 3: 31; 13); and

the corresponding deliverances under Othniel, Shamgar, Ehud, Deborah, Gideon, Jephthæ, Samson and Samuel.

The Book of Ruth "gives a charming domestic incident in the midst of the dark ages of the Judges." The prominent men of the period are:

Moses, the founder of the nation (Deut. 34: 10-12).

Joshua, the conqueror of Canaan (Josh. 11: 20).

Gideon, the greatest of the judges (Judg. 8: 28).

Samuel, the last of the judges (I Sam. 12: 1-2).

The period covered by Joshua and the Judges is characterized as the Iron Age of Israel even as that of David and Solomon is called its Golden Age.

The Fourth Historical Period, known as The Israelite Kingdom opens with the reign of Saul, the first king and closes with the captivity of Zedekiah, the last king of Judah—time about 500 years. The kingdom was divided after the reign of three kings, but even after the division it was regarded as one kingdom, though in two parts. We find constant allusions to Israel as a people of twelve tribes, even as late as the New Testament period (Jas. 1: 1), These tribes were all

united under one monarch during the reigns of Saul, David and Solomon, each of whom reigned forty years, in all 120 years.

The Demand for a King arose from the fact that the Israelites became tired of the government of the judges, and wished to be like the other nations about them, and to have a king of their own. Egypt, Assyria and other centers of royalty, even less distinguished, excited their emulation. They may also have thought that the increasing tribal jealousies would be healed by having a king. The demand was a sore trial to Samuel, as it seemed to involve both ingratitude to himself, and also disrespect to, and want of confidence in their heavenly King. By God's direction, however, the request was not refused. The people were told that the new arrangement would mean many sacrifices and hardships. Saul, the son of Kish, a Benjaminite was discovered by lot to be the man on whose head God wished the crown to be placed. Samuel, by Divine direction, had already at Ramah privately designated him for the office.

The Forms of Administration had been :

(1) Direct when God dealt with each person without mediation or organized institutions; when He spoke through neither priest nor ruler but directly to the individual. (Gen. 3 : 9 ; 4 : 6 ; 5 : 22 ; 6 : 13).

(2) The second form was Patriarchal when each family or clan through its head was recognized. (Gen. 17 : 7 ; 18 : 19 ; 35 : 2).

(3) The third form was Theocratic, or a government directly by God. The Lord was their only king (Judges 8 : 23), but there was a priestly order for religious service (Exod. 28 : 1), and from time to time men were raised up by a divine appointment to rule who were called judges (Judg. 2 : 16).

(4) The fourth form of administration—the one now to be considered was *Regal* in the sense that the people were ruled by kings. The King of Israel however was not a despot, for his power was limited, and he was regarded as the executive of a theocratic government. (I Sam. 10 : 25).

Saul, the first king of the united kingdom, was a young man of kingly figure and appearance. He was brave, energetic, and at first modest and rightly impressible. But failing to be guided by the exalted principles enunciated by Samuel he soon found himself swayed by his own wishes and passions rather than from the desire to improve his kingdom. He had the name of king but was in reality little more than a military chieftain. He was fortunate in being of the small tribe of Benjamin. The two large tribes of Judah and Ephraim were beginning to be rivals and

a king chosen at the time from either of these would have incited bitter opposition. Saul selected as his capital and residence the town of Gibeah in Benjamin. It was situated on a high, isolated hill about six miles north of Jerusalem. It commanded an extensive view in all directions, especially eastward.

Samuel seems to have continued to exercise at Ramah the functions as judge after Saul became king. (I Sam. 7 : 15). He was however chiefly occupied in settling quarrels, promoting Godliness and training the young, chiefly Levites, in his "schools of the prophets." These institutions were established in different places as Ramah, Bethel and Gilgal. They had someone set over them to be their teacher and leader. Here young men studied the law of Moses, and learned to expound it. Here was taught also sacred psalmody and music. Here it was by some peculiar devotional exercise that the spirit of prophecy was imparted whenever it pleased God to grant it. Perhaps to no individual, after Moses and Joshua, were the Israelites so much indebted as they were to Samuel. He was a prophet in Israel eighty years, and a judge about sixty years. He anointed as king both Saul and David. He directed the affairs of the people, instructed them in the ways of the Lord, and administered justice

with an even hand. He is supposed to have revised and edited the books of Moses and Joshua, and to have written Judges, Ruth and Samuel up to near the time of his death. He died at Ramah, at the age of 92 years.

Saul's Great Campaign consisted mainly of seven military achievements:

1. Against the Ammonites at Jabish-Gilead;
2. Against the Philistines at Michmash;
3. Various campaigns against Moab, Edom, Zobah, and other places;
4. Against the Amalekites;
5. Against the Philistines, under the championship of Goliath;
6. Against David;
7. The last campaign against the Philistines, when he fell on Mount Gilboa, near the plain of Esdraelon.

Saul's reign is believed to have lasted 40 years. His miserable death was but a sad commentary upon his life. The laws of God and the rights of man were entirely disregarded, in the excitement of his impulsive, self-will.

David, the second king, was in many respects the most remarkable of the great and good men of the Old Testament times. Like Abraham and Moses he marks a new era in the history of Israel, and his life record as given in the Scriptures is very full, singularly varied and intensely interesting.

His Tribe of Judah was the leading one of the twelve. It had remarkable traditions. (Gen. 44 : 18-34 ; Num. 13, 14 and Judges 1 : 12-13).

His Family held a place of special importance in his tribe (I Chron. 2 : 10), Jesse, David's father was grandson of Boaz and Ruth, and probably inherited their property, or part of it. His name is given us prophetically in Holy Writ—"There shall come forth a rod out of the stem of Jesse, and a branch shall grow out of his roots." He was evidently a good man and well advanced in years when his son became famous (I Sam. 17 : 12). He lived, however, for sometime afterwards (I Sam. 22 : 3).

His Birth-place was Bethlehem, situated six miles south of Jerusalem and about twelve north of Hebron. Surely the birth-place of both David and Jesus must be regarded as sacred.

His Training. David was born B. C. 1080, about 100 years later than the Trojan War, and but 40 years after the death of Sampson, one of the latest of the Jewish heroes. The memory of the stirring events of the times would still be fresh in the minds of the people and so, be before David. The profligacy of morals under Eli had been succeeded by the revival under Samuel whose headquarters were

at Ramah, only a few miles from Bethlehem, and whose holy character and teaching seemed to have influenced the whole neighborhood. From the first public notice of David he was influenced by the fear and the love of God. His quiet shepherd life helped him to foster the habit of meditation, and his absence from other companions led him to find companionship in his harp, on which he early became skilled. One of his earliest exploits was to slay a lion and bear that came upon his flock.

His Appearance was comely, with ruddy complexion and beautiful eyes (I Sam. 16: 12, Marg). Many things indicate that there was about him a simplicity and openness and warmth of nature that won all hearts (I Sam. 18: 1, 7, 20; II Sam. 19: 14).

His Character. In his more mature character he seemed to unite in himself the high qualities of nearly all who had gone before him. In him was discovered the heavenly conversation of Enoch, the triumphant faith of Abraham, the meditative thoughtfulness of Isaac, the wrestling boldness of Jacob, the patient endurance of Joseph, the lofty patriotism of Moses, the warlike skill and energy of Joshua, the daring courage of Gideon and the holy fervor of Samuel. He was a great king, a great warrior, a great poet, a great religious reformer and among the most emi-

ment of the Old Testament types of Christ. (Math. 15: 22; 20: 30).

His Life Activities may be divided into five parts, each representing a distinct epoch.

First Epoch—His Shepherd life. David's fidelity to duty as a shepherd was seen in the incident of the lion and the bear. It was soon after this and while he wore the shepherd's dress and possibly with the shepherd's staff in hand that he was anointed by Samuel as king. David as a good shepherd cared for his flock, and as a king, sought the good of his people (Psalm 78: 70-72)—He was three times anointed: first at Bethlehem privately (I Sam. 16: 1-14); then at Hebron over Judah (II Sam. 2: 4); and finally over all Israel (II Sam. 5: 1-5).

David as a harper became famous and was made minstrel, and then armour-bearer to King Saul. (I Sam. 16: 21, 23). The office of armour-bearer was honorary, involving only personal attendance on Saul when required.

David's conflict with Goliath was the first and most memorable of his fights. This occurred some time after he had returned home from serving as Saul's minstrel, and possibly when he had undergone a change of appearance—passing from a boy to a young man—so that Saul did not recognize him as his

former armour-bearer. With reference to the noted conflict in which David so easily out-matched the giant, eight definite facts may be noted: 1. His obedience to his father's wishes, though he was sent to the army merely to serve his elder brothers. 2. His self control and meekness. 3. His view of Goliath's offence against God in defying his army. 4. His courage and faith that made him willing to undertake what would seem to be a rash step to death. 5. His modest and simple faith as indicated in his offer. 6. The decision with which he put aside the untried and unsuitable armour of the king. 7. His majestic assertion before the Philistine of the claims and prerogatives of the God of Israel. 8. His perfect coolness and the absolute success of his method of attack. He was doubtless skilled in the use of the sling. As reward for David's achievement over Goliath he was entitled to be the king's son-in-law (I Sam. 17 : 25).

The trials through which God permitted him to pass were for him schools of discipline. As a shepherd he learned to give faithful service and to be devout in contemplation. His courtier life familiarized him with the routine of courts and the habits of royalty; and then his life in the desert in actual contact with the kind of material which he must

govern in the future gave him special fitness. Some think that the Twenty-third Psalm was written during the epoch of his shepherd life, but the reference to his enemies and to his death seem to point to a later time.

Second Epoch—His Courtier Life. David's encounter with Goliath, the songs of the daughters of Israel ascribing more honor to David than to Saul aroused Saul's jealousy and caused at least five attempts to kill David while connected with the court. 1. Saul spoke to Jonathan, his son, and to all his servants that they should kill David (I Sam. 19:1). 2. In his house he launched a javelin at his head (19:10). 3. He sent to David's house to have him brought up on his sick bed (19:15). 4. He sent messengers to Ramah for him, but when there they were filled with the Spirit (19:20). 5. He went to Ramah himself and for the time had a similar experience (19:23, 24). He also stormed against his son Jonathan for his attachment to David (20:33). *Jonathan's friendship* for David was not only of the warmest kind, but it was most disinterested and pure. He did all in his power to soften the jealousy of Saul, but it was unavailing.

Third Epoch—David's Outlaw Life may be noted in connection with ten places. (Read I Sam. 21-31). 1. At Nob, a city of

priests, between Gibeah and Jerusalem, and occupied by the high priest and the tabernacle after the destruction of Shiloh. 2. From Nob he fled to Gath, one of the cities of the Philistines and the old residence of Goliath. 3. Leaving Gath he returns to the tribe of Judah and takes refuge in the cave of Adullam, at Mizpah. 4. He is next found in the Wilderness of Judah. 5. Then in the Wilderness of Ziph he takes refuge. 6. At Maon he probably wrote the 54th Psalm. 7. At Engedi David spares Saul. 8. David's next trouble came at Carmel, in the south of Judah, where David and his men protected Nabal, a rich farmer, who showed insolence instead of gratitude. David's plan for visiting signal chastisement upon Nabal was arrested by a visit from Abigail, with an ample subsidy. Nabal died soon after this and David married Abigail. 9. At Hachilah Saul's life is spared a second time. 10. David becomes discouraged and goes back among the Philistines and feigns loyalty to the King. Ziklag, a border city, is assigned him and his troops. The Philistines having planned a new war, David was called to help the king. While away from home Ziklag had been plundered and burned and his wives taken away. The calamity brought David back to the spirit of trust and prayer. The 56th Psalm seems to

refer to this time, At the death of Saul and Jonathan the outlaw life of David came to an end. He showed his regard for Saul as the Lord's anointed, and for Jonathan, his friend.

Fourth Epoch—David's Royal Life as king of Judah is most interesting. At the age of thirty he was made King of Judah, and by divine direction Hebron was chosen as the seat of his government. He reigned there for seven years and a half. Hebron was well adapted to be the capital of the southern part of the kingdom. Its upland secured it from attack, and its holy associations with noble spirits would awaken lofty aspirations.

His first act on coming into power was to send a message of thanks to the men of Jabesh-gilead for having buried Saul and his sons after the fatal battle of Mount Gilboa. His attitude towards the house of his predecessor was generous—just the opposite to the usual policy of Eastern kings, who showed all possible disrespect.

The Civil War that followed was due to the fact that Saul's family did not give up the throne without a struggle. Ish-bosheth, a son of Saul, had been under Abner, captain of the host, proclaimed king and the Northern and Eastern tribes had accepted him as such. At the end of the civil war a deputation from the tribes whose jealousy had been

overcome, came to David at Hebron, and offered him, handsomely and heartily, the crown of the united kingdom.

David's Capture of Jerusalem was far from easy, but the advantages of its situation and also the intimation of God's will that it should be called by His name (II Chron. 6:6) determined David to secure it. He fortified the stronghold of Zion and prepared a place on that hill to which he soon brought up the ark from Kirgath-jearim, Then he proceeded to extend the town, and laid the foundation of what, for nearly three thousand years has been known as "the Holy City."

Fifth Epoch—His Royal Life at Jerusalem is embraced in this period. After capturing Jerusalem, David transferred to it the seat of Royalty—the future civil and ecclesiastical capital of the kingdom. After two successful encounters and several efforts the ark was brought from Kirjith-jearim and placed on Mount Zion.

David's desire to build a temple was first encouraged by the prophet Nathan, but afterwards, in God's name, he was dissuaded. As David was to be a man of war and his son a man of peace, this honor was passed on to Solomon.

David's Foreign Warfare was eminently successful, subduing the Philistines, the

Moabites, the Edomites, the Amalekites and the Syrians. Thus for the first time the Jewish territory filled up the whole outline originally traced in the promise to Abraham (Gen. 15:18). Mephibosheth, a lame son of Jonathan, was brought by David to Jerusalem and attached to his court, out of pure friendship for Jonathan.

David's Trespass with Bath-sheba stands out as one of the darkest crimes in the word of God. His wicked scheme to have Uriah slain in order to get his wife shows the terrible remnants of sin that may be in the hearts even of converted men. David was brought to a sense of his sin through the prophet Nathan by means of the parable of the ewe lamb. To this period of David's life are ascribed certain of the penitential psalms, such as the 51st, 130th, 32nd and 40th.

David's domestic troubles from this time on were many and grievous. The rebellion of Absalom seemed to have been the culmination of these. After the vast army of Absalom was defeated and he had spent time in mourning for his son, he became composed and sat in the gate, in no hurry to return to Jerusalem, or to take possession of the throne without an invitation from those who had driven him away. The tribes all finally

extended to him their cordial welcome and his restoration to his capital and throne was under far more agreeable conditions than he could have dreamed of when driven away.

Sheba the Son of Bichri a Benjaminite led an insurrection owing to the fact that he felt that the ten tribes had not been sufficiently regarded in bringing back the king. The ten tribes united in this revolt while Judah, the rebellious tribe, was now loyal.

A Famine was a new form of calamity given on account of faith being broken with the Gibeonites. We are instructed that "It is for Saul, and for his bloody house, because he slew the Gibeonites."

His last war seems to have been with the Philistines. The 18th psalm was composed as an appropriate conclusion to the history of his active life.

David's numbering of the people brought another great chastisement upon him. It is not very apparent wherein the sin lay, but in I Chronicles it is said that "Satan stood up against Israel, and provoked David to number Israel." The numbering was evidently done for a military purpose, to find out how many were fit to bear arms. It may have been done in the spirit of displaying military power, forgetting the real source of Israel's safety and glory "some trust in chariots and

some in horses; but we will remember the Lord our God." The numbering showed in Israel 800,000 and in Judah 500,000 valiant men ready to draw the bow. But when the numbering was over the king's heart smote him and he felt that he had committed a great sin. He had the choice of three chastisements—seven years of famine, three months of defeat before his enemies or three days pestilence. He chose to fall in the hand of the Lord rather than that of man. So the Lord sent a destructive pestilence, for which David felt himself to blame. The destroying angel on his approach to Jerusalem was met by David on Mount Moriah, where he offered a sacrifice and appeased the anger of God. This spot afterwards became the site of the temple.

Arrangements for Erecting a Temple were made by David and toward the close of his life he handed over to Solomon the immense stores which he had collected for that purpose, together with the pattern which had been given him by divine revelation.

David's Last Words are supposed to have been a prophecy of the coming Messiah: "He shall be as the light of the morning, when the sun riseth, even a morning without clouds; as the tender grass springing out of the earth by clear shining after rain." David

was now three score years and ten and was visibly approaching his end. Through Bathsheba and Nathan, David defeated his son Adonijah in his attempt to occupy the throne, and made his son Solomon king. He died after reigning about forty years and was buried on Mount Zion—the place to which he had been the means of imparting such extraordinary consecration.

His Devotional Writings though not the first, were undoubtedly the most distinguished of all Sacred songs of the Hebrews. He himself was the most distinguished writer of them all and it is for this reason that the whole collection has been named after him. Nearly half of the collection is ascribed to him in the superscriptions, but it is hardly probable that he was the author of quite so many. Classification of the Psalms has been attempted without entire satisfaction. They may be grouped according to their character, as follows:

1. Songs of Nature—8, 19, 29, 65.
2. Songs of Distress and Trust—3, 4, 6, 7, 12, 13, 14, 22, 25, 31, 35, 41, 52-61, 64, 69, 70, 76, 109, 123, 140-143.
3. Songs of Contrition—32, 38, 39, 51.
4. Songs of Trust, Thanksgiving, and Triumph—5, 9, 11, 16-18, 20-23, 27, 28, 33, 34,

36, 37, 40, 62, 63, 68, 101, 103, 109, 110, 138, 139, 144, 145.

5. Songs of the Sanctuary—15, 24, 26, 30, 122, 133.

Solomon, the third king, was personally famous for his wealth, wisdom and wantonness. His first youthful energies were employed in building the Temple which David designed. The magnificence of the Temple was very great and according to the most moderate computation, the value was not less than £120,000,000 sterling. He had widely extended his empire and made himself friendly with several other countries, some of them remote from Palestine. Egypt was one of these. Nearly 500 years had elapsed since the exodus, and during that long period there had been no intercourse between the two countries. He sustained also very interesting relations with the kingdom of Sheba, in southern Arabia, whose queen came all the way to Jerusalem to verify the wonderful reports of his wisdom.

Solomon was a great builder. Besides the Temple and his own palaces he had fortified cities and built noted aqueducts. Among the most celebrated of the cities was "Tadmora in the Wilderness," known in later times as Palmyra. Baalath, or Baalbec, was

another city of importance built or improved by Solomon.

His Character is something of a riddle. He seems to have started off with a tender heart and true reverence for God as is shown in his early prayer and the answer thereto, and his prayers at the dedication of the Temple were humble and fervent; but unfortunately Solomon became a grievous backslider as is seen in his foreign marriages and in his toleration of idolatry if not an actual participant in it. Everything connected with Solomon and his reign was on a grand scale—even his sins—entitling him to be called “Solomon the magnificent.” (I Kings 2:11).

The literary and scientific advancement of this period must have been great. The Psalms of David and the writings of Solomon possess extraordinary literary merit and the influence and example of two such literary kings must have been all powerful over their subjects and the world at large. What David did for music, Solomon did for natural history.

The Religious State of the times must have been noteworthy. Under Samuel a great revival of true religion had taken place and the schools of the prophets which he established seem to have been attended with remarkable blessing. The coming Messiah

was more clearly revealed and it was expressly announced to David that the Great Deliverer was to be a member of his family. David also as a type of Christ, conveyed a fuller and clearer idea of the person and character of Christ than any typical person that had gone before him. The Psalms of David must have served to have enriched the devotional feelings among Godly people. The distribution of the Levites and the remodeling of the Temple service must have secured much attention to the ordinary services of religion. The Psalms of David bore the marks of the camp, of the tumult of arms and of the busy bustle of life ; while the Song of Solomon with its images of peace and rest proclaimed that "the winter was past." While the mass of the people either worshiped idols or worshiped God in accordance with the will, example, or the command of their rulers there were persons, more or less numerous, of earnest piety, who worshiped God in spirit and in truth. In comparing the history of Solomon in compass with that of David, it is to be observed that the whole of Solomon's forty years is compressed into about nine average chapters in I Kings, while the whole of II Samuel and a large part of I Samuel are devoted to the exploits of David his father. Nearly the half of the

whole of Solomon's history is given up to the account of the building and dedicating the Temple (I Kings 5: 8). Only what makes directly for the glory of God finds an extended place in God's book. Solomon was a great king but David was Israel's greatest king and hero.

THE DIVIDED KINGDOM.

(I and II Kings, II Chronicles)

At the coronation of Rehoboam, Solomon's son and successor, the Ten Tribes revolted, and with Jeroboam, the son of Nebat, one of Solomon's officers, founded the Kingdom of Israel; while the Tribe of Judah alone, save a part of Benjamin and probably a few members of Dan, Simeon and other tribes—the Tribe of Levi not being reckoned, adhered to Rehoboam and the House of David.

I. The Kingdom of Israel or of The Ten Tribes covers a period of 254 years, from B. C. 975 to B. C. 721, and had nineteen kings. *Jeroboam*, the master-spirit in the revolution, had early shown singular administrative ability, insomuch that Solomon had appointed him a sort of viceroy or lieutenant "over all the charge of the house of Joseph" (I Kings 11:28). While on his way to this high office, Abijah, the prophet of Shiloh, met him and intimated that, on account of

Solomon's encouragement of idolatry, ten of the tribes were to be removed from the allegiance of his son, and committed to the charge of Jeroboam. Hearing of this announcement, Solomon tried to kill Jeroboam; but he escaped by fleeing to Egypt, where he was protected by King Shishak. On the death of Solomon, Jeroboam returned to his own country and headed the deputation to Rehoboam, and proposed the terms which Rehoboam refused. His character and reputation, and the message from the Lord through Abijah, secured for him the unanimous offer of the throne of the new kingdom.

Jeroboam's Mistakes were apparent from the first of his reign. 1. He exerted great energy in fortifying the towns, and so showed that he set no value on the favor of God, as the source of protection and blessing to his people. 2. His great offense which covered his name with lasting shame was his setting up two golden calves, one at Bethel and one at Dan—the northern and southern extremities of his kingdom. It was both clever and impious to the extreme. His object was to prevent the people from going up to Jerusalem to the religious festivals, fearing that they might withdraw their allegiance from him and transfer it to Judah. Instead of three times a year, he required the attendance

of the people but once. He reigned twenty-two years and acquired the unenviable reputation that he "made Israel to sin."

Nadab, the son of Jeroboam, succeeded his father as king and as evil doer. It was only two years after coming to the throne that he was murdered by Baasha, a man of Issachar. He did nothing of importance to signalize his reign.

Baasha, the murderer of Nadab, took possession of the kingdom, and for safety's sake destroyed all the house of Jeroboam. He fortified Ramah to prevent any communication with the Kingdom of Judah. Ramah, the place of Samuel's residence, was situated near one of the great passes that connect the southern with the middle portion of the country, so that it was well adapted, when fortified, for the end which he had in view. Like his predecessors, Baasha lived in a state of warfare with the sister kingdom. The *prophet Jehu* was sent to remonstrate with him relative to his wicked course.

Elah, like his father Baasha, followed in the footsteps of Jeroboam, and after a reign of two years was murdered by Zimri, one of his captains, as Nadab had been at the hands of Baasha. Elah and all his house perished in his palace, and with him the second royal dynasty of Israel came to an end.

Zimri can hardly be said to have formed a dynasty, for his reign lasted but a week. Being besieged by *Omri*, another claimant of the crown, and reduced to desperation, he set fire to the palace *Tirzah* and perished in the flames.

Omri, after four years contest with *Tibni*, came to the throne, and instead of rebuilding the ruined palace of *Tirzah*, he bought the neighboring hill of *Samaria*, and built the celebrated city of that name, which name was given to it in commemoration of *Shemer*, the former owner of the hill. The reign of *Omri* was one of some external prosperity. In the Assyrian inscriptions of the time this monarch has a special place and the one Israelitish name best known.

Ahab, son of *Omri*, was one of the most conspicuous names in the history. Under him the country received a terrible impulse towards idolatry, and consequently towards ruin. The special moving power in this direction, *Jezebel*, *Ahab's* wife, a daughter of the neighboring king of *Phoenicia*, and a fanatical promoter of the worship of *Baal*, the *Phoenician* god. An altar and temple to this idol were among the earliest structures of the new capital, *Samaria*. *Jezebel* was the "Bloody Mary" of her day and used every means against the worship of the true God.

Elijah, the prophet, suddenly emerges from the woodlands of Gilead and presents himself before King Ahab with an extraordinary message. It was that "there shall not be dew nor rain these years but according to my word." After he had delivered his message, the prophet disappeared. From this time on to the end of his life, Elijah the Tishbite was engaged in conflicts with regal power. Having sounded the defiant note to Ahab, it became necessary for him to find a secure hiding place. He first found seclusion at Cherith, near Jericho, where the ravens fed him, and afterwards about a hundred miles away at Zarephath, a town in Phoenicia, where he was sustained by the poor widow's oil and meal.

In the Contest on Mount Carmel, after a three years drought, the Lord vindicated his rightful claim as the true God by fire from heaven. The defeated prophets of Baal were then brought down the mountain to the bed of the Kishon, and put to death. From this slaughter the King returned to Carmel and joined the sacrificial feast. Elijah also went up, apparently on another peak, to pray. For seven times he sent his servant out to look over the Mediterranean for signs of rain. At last the welcome sight appeared and a message was sent to the King bidding him prepare his chariot and return to his palace,

lest the rain should swell the Kishon and prevent his passing over. The hand of the Lord was upon Elijah and he had a right to expect that the worship of the true God would now be restored in its purity over all the land. But the tidings of Elijah's victory only inflamed the jealous Jezebel, and he was compelled to flee southward for his life.

At last, worn and weary, he lay down under a "broom" or retem-tree to die. A miraculous supply of food and strength carried him on through the desert until he reached the lonely plains of Horeb, where, six hundred years before, Moses had caught sight of the burning bush and whence he had gone to deliver his people. The scenery was well fitted to revive the prophet's faith and courage. In addition to this, God made a special communication to him of an encouraging kind, and sent him to Damascus to anoint Hazael to be king of Syria; then he was to anoint Jehu to be king of Israel, and Elisha, of Abel-mehola (near Lake of Galilee) to be prophet in his stead.

His journey to Damascus was cheerfully undertaken, and his faith and courage wonderfully revived. Elisha, a man singularly like-minded, was his companion during the remainder of his pilgrimage. Ahab was slain in the battle which he waged against

Ben-hadad, king of Syria, but before his fatal expedition Ahab had committed a heinous crime in getting possession of Naboth's vineyard, for which Elijah had to announce God's judgment against him. The *curse* of Jericho (Josh. 6:26) was also literally verified in the reign of Ahab.

Ahaziah, the son of Ahab, reigned about two years. He was a man of less force of character, but of the same disposition as his father. His idolatrous and superstitious turn was seen in sending Baal-zebub, the god of Ebron to inquire whether he should recover from the effects of a fall. Elijah remonstrated against this insult to the God of Israel, whereupon the king attempted to seize Elijah, but twice in succession a fire from heaven consumed the company of fifty soldiers that were sent to arrest him. It appears that the Moabites were grievously oppressed by Omri and also by his son Ahab—in all about forty years. After this, probably in about the first year of Ahaziah, the Moabites rebelled and re-established themselves as masters of the whole territory. "*The Moabite Stone*," recently discovered, throws light upon the events of this time.

Jehoram, the brother of Ahaziah, succeeded to the throne and reigned twelve years.

The beginning of his reign was signalized by one of the grandest events in history. Elijah the prophet, whose work was now done, was translated to heaven without dying. For some time past he had resided with Elisha near Gilgal, superintending and stimulating the school of the prophets, now almost the only true fountain of piety in the land.

The two prophets are led by divine impulse from Gilgal, probably to some height in the neighborhood, thence to Bethel, thence to Jericho and to the Jordan. Here, at the touch of the prophet's mantle, the waters separate, and Elijah and Elisha pass over on dry land. The man of God invites his younger brother to make his parting request. As the firstborn of Elijah's spiritual family he asked for a double portion of his spirit, which is not denied him. Onward they go until they reach the mountains of Nebo—perhaps the very Pisgah from which Moses disappeared,—and so the prophet of Israel was borne away into the presence of the Master whom he had so faithfully served. Elijah's work was to oppose the mighty tide of corruption which had arisen through the fanatical schemes of Ahab and Jezebel. He was necessarily a man of stern and rigid mold and as such to be admired and honored, rather than loved. He repre-

sented the law in its stern severity rather than the gospel in its winning and tender love. After the memorable contest at Mount Carmel and especially after the death of Ahab, the open persecution of the Lord's servants ceased, and the holy work of the school of the prophets was carried on without molestation.

Elisha, after the removal of *Elijah*, was the prominent figure in the history of Israel. He was also of stern character and able to perform miracles. He healed the bitter waters of Jericho, miraculously supplied water in time of war, supplied oil for the poor woman's store, restored the *Shunammite's* son, preserved the sons of the prophets from the effect of poisonous herbs at *Gilgal*, and multiplied a present of bread and fruit that had been given him, so that it served a hundred men. He, while living at *Gilgal*, was the means of *Naaman's* restoration to health and conversion to God.

Jehu, a captain of *Jehoram's* reign, was anointed king by a son of the prophets, and commissioned to root out the wicked house of Ahab. Never did a man execute a bloody commission with more hearty zeal. The army having proclaimed him king, *Jehu* mounted his chariot, crossed the *Jordan* and galloped toward *Jezreel*. Both *Jehoram* and

Ahaziah rode out in chariots to meet him, but both being of the house of Ahab, Jehu's sword thirsted for their blood and he struck them down, mortally wounded. Jezebel was flung down from a window in Jezreel and was devoured by dogs, and seventy sons of Ahab and the brethren of Ahaziah were put to death in Samaria. The priests and worshipers of Baal were enticed into the temple at Samaria and were killed to a man. And thus the mighty house of Ahab was brought to desolation. Jehu, thereupon, ascended the throne and though zealous in executing judgment on the house of Ahab, he was, for the most part, regardless of the will of God. Although the worship of Baal was abolished, he encouraged the worship of calves at Bethel and Dan, as originated by Jeroboam. In consequence of this unfaithfulness, the kingdom of Israel in time fell into the hands of the Syrians.

The reigns of Jehu and those of Jehoahaz and Joash or Jehoash, his son and grandson, lasted in all about sixty years, but they were not signalized by any remarkable events. *Elisha*, who seems to have been living in retirement for some time, died at a very advanced age in the reign of Joash. He must have had a helpful influence over many individuals and in many places; but the nation

at large was too confirmed in idolatry to be easily reformed. Still idolatry seems to have been checked, so that the destruction of the kingdom was for a time arrested.

Jeroboam II succeeded his son, Joash, to the throne. Both he and his son had met with considerable success in battle with the Syrians. Indeed, under these two kings the kingdom of Israel recovered not a little of its former splendor. The reign of Jeroboam lasted forty-one years, and was chiefly memorable for the appearance of some of those prophets who have left permanent writings behind them. Jonah, Amos and Hosea belong to this period, and were connected chiefly with the Kingdom of Israel.

These prophets were not superior, either in gifts or in grace to those who had flourished before them, but they had a different function to perform. Idolatry had so fastened itself upon the people that nothing but a great catastrophe or overwhelming judgment would bring them back to the true worship of the true God. These prophets proclaimed new and sweeping judgments against the people who forsook God, but also gave promises of restoration.

Jonah, a native of Gath-hepher, in the tribe of Zebulun, appears first on the field in the reign of Joash (II Kings 14:25). He had

probably been a pupil of Elisha's, and had succeeded him as a prominent messenger of God in the Kingdom. His first prophecy was, that the dominions of Israel, then greatly diminished, should again be enlarged,—the result, doubtless, of forsaking idolatry. This prophecy was fulfilled in the reign of Jeroboam II, who recovered Hamath, Damascus, and other places that had been lost. But this lasted only a short time before idolatry again broke out anew. It was to rebuke this state of things that Jonah was commanded to undertake a remarkable mission to Nineveh. He was ordered to go and testify against that great heathen city and to threaten it with destruction on account of its wickedness. God's intention seems to have been "to provoke Israel to jealousy"—that is, to rebuke their apathy and to stir them to repentance, to show them the result of warning upon a heathen nation under a single effort by a single prophet. Such a sight as this would seem sufficient to rebuke a kingdom like Israel that had been favored with so many eminent prophets and had received such earnest warnings.

Nineveh was the capital of Assyria and had not at the time acquired all the splendor it achieved under its later kings, but was nevertheless a city of great magnitudes. Jonah

speaks of it as requiring a three days' journey to walk around it. Sir A. H. Layard, the celebrated excavator of its temples and palaces, says that the whole space containing ruins is sixty miles around. This vast space must have been half town and half country. Jonah first shrank from going to Nineveh with the commission given him. His book tells how he tried to flee from the face of the Lord and how his purpose was defeated. Jonah was sent on a very unusual mission and the whole circumstances of the case justified the extraordinary miracle.

The Effect of His Preachings was beyond his expectation. Nineveh repented and the Lord resolved to spare it. Jonah was distressed at the Lord's forbearance, as he thought the destruction of the great city of Nineveh would possibly have frightened his own people Israel to a state of repentance. His fault lay in his lack of concern for Nineveh. The lesson of the gourd was a fitting rebuke. The gourd is believed to have been a castor-oil plant, common near the Tigris, that grows up quickly and flourishes in the driest soil, even among stones and rubbish. A plant of this kind had served Jonah as a shield from the sun, and when it withered he missed it and was greatly distressed. So God taught him that Nineveh, though not

like Israel, a choice vine, but like this gourd, an outlandish plant, might be very useful in God's sight, and should be spared. One of the purposes for which God had spared Nineveh afterwards became apparent when the walls of that very city enclosed the captive countrymen of the ten tribes.

Amos was another of the prophets that flourished in the reign of Jeroboam II. He was first a herdsman of Tekoa, in the kingdom of Judah; but, when called to be a prophet, he appears to have taken up his residence at Bethel; and there, with great boldness and vehemence, he prophesied against Israel and other kingdoms (*Amos* 7:13). He rebuked the corruption of manners prevalent in Israel; charged the great men with partiality as judges and with violence towards the poor. He represented the successive punishments that would come to the people and foretold the captivity of the ten tribes.

Hosea, a third prophet at this time in the kingdom of the ten tribes, began to prophesy in the end of the reign of Jeroboam II, and continued to do so for six years, till the days of Hoshea, the last of the kings of Israel. He was to Israel what Jeremiah was to Judah, its weeping prophet. The extreme tenderness of some parts of his writings reminds us of the Saviour's weeping over Jerusalem.

His prophecies were addressed almost entirely to the ten tribes. They give a vivid but sad picture of the degeneracy of the kingdom.

The closing reigns of Israel all indicate how idolatry terminates in destruction. The history of the kings that followed Jeroboam II is only one of murderers and profligates. Zachariah, son of Jeroboam, was openly murdered after a reign of six months. His murderer, Shallum, sat but one month on the throne and was displaced by one Menahem, who reigned for ten years in Samaria. His son, Pekahiah, reigned but two years, having been killed by Pekah, one of his captains. Pekah reigned for twenty years but was at last murdered by Hoshea. It was ten years through tumult and anarchy before Hoshea succeeded in establishing himself upon the throne. (II Kings 16 and 17 : 1).

After a reign of nine years Hoshea and his people were carried captive by Shalmaneser, king of Assyria and thus the kingdom of the ten tribes came to an end. The kingdom as such was never restored nor did "the outcasts of Israel" ever attempt to return in a body to their land. A few may have returned with the Jewish exiles to whom Cyrus gave permission but the masses remained outcasts. It is possible that some went to India and others to Armenia. (James I. 1).

THE KINGDOM OF JUDAH.

From Separation to Captivity.

(I and II Kings: II Chronicles: Isaiah: Jeremiah).

The Kingdom of Judah lasted about 400 (exactly 388) years after its separation from the ten tribes. It had during that period nineteen kings, all of the same dynasty, and lineal descendants of King David. Although the number of kings was the same as that of Israel its duration was about 150 (exactly 134) years longer. The shortened lives of many of the rulers of Israel were due to the many frequent assassinations so that while the nineteen kings of Israel reigned only about 250 years the nineteen kings of Judah reigned about 400 years. From first to last the kings of Israel were all bad; and yet on the other hand, while some of the kings of Judah, as Jehoram, Ahaz, Manasseh and Amon were fearfully wicked, six—Asa, Jehoshaphat, Uzziah, Jotham, Hezekiah and Josiah are mentioned with great praise, and others are commended.

Judah's physical advantage was vastly inferior to that of Israel. It had only a fraction of Israel's population. Its territory

compared neither with Israel's in extent, fertility or beauty. The Ten Tribes took the larger and best part of the country. Only the rocky and hilly country was left Judah, while the vast fertile plains were occupied by Israel. Yet God had a future for Judah. The hope of the world was bound up with the fate of that little Kingdom.

Rehoboam, as king of Judah, first mustered an army of 180,000, and tried to force the revoltant tribes back to their allegiance. The prophet Shemaiah by divine command stopped the intended campaign. The king, however, continued to show that his trust for security was in material defenses rather than in the favor and blessing of God.

There Are Four Religious Periods in the history of Judah. The various revivals and declines of religion furnish these divisions, Under Rehoboam and Abijam religion declined, from which it began to recover in the reign of Asa.

Under Jehoshaphat the kingdom regained much of the prosperity it had enjoyed in the days of King David, to whom he seems to have borne a considerable resemblance (II Chron. 17:3). He, himself, seems to have made a missionary tour over the whole kingdom, for the purpose of stirring the religious spirit of his subjects. Jehoshaphat deeply

felt the evils of the schism between Judah and Israel and was induced to form an alliance with Ahab as a possible means of some help. *Jehu*, the prophet, rebuked him for the *alliance* on his return from the battle in which Ahab was killed and he (Jehoshaphat) had narrowly escaped.

A Second Decline commenced with the reign of Jehoram, who succeeded his father Jehoshaphat at the age of 32, and reigned eight years. He was the son-in-law of Ahab and Jezebel and encouraged his people to adopt the abominable practices of idolatry.

Ahaziah, son of Jehoram, reigned but for a single year. The evil counsel of his mother Athaliah kept him from profiting by the experience of his father; he following his wicked example was an active promoter of idolatry. He was slain by Jehu, while in alliance with Jehoram, king of Israel, his mother's brother, as the attempt was being made to wrest Ramoth-gilead from the Syrians.

Athaliah, the daughter of Queen Jezebel whose blood the dogs of Jezreel had just licked, and the mother of King Ahaziah, ruled six years with a cruel and tyrannical hand. The kingdom groaned beneath the infamy of this woman until Jehoida, the high priest, proclaimed the youthful Joash as king. The temple which had been built in Jerusalem, to

Baal, was demolished and the high priest of idolatry was put to death amid the ruins of his altars and images. Joash began a reign at the early age of seven which continued for forty years. While Jehoida lived, Joash gave attention to the outward forms of religion, but after the death of the High Priest he lapsed into the ways of the house of Ahab.

Amaziah reigned twenty-nine years with very much the same spirit as his father. His reign was signalized by a war with Edom, in which he triumphed and a war with Israel in which he was signally defeated. Like his father he died a violent death at the hands of his servants.

Uzziah reigned fifty-two years, the longest reign yet known in Judah. He was a king, remarkable in activity and talent. His capacity for administration resembled that of King David. Like his predecessors, he first regarded God but afterwards seemed to forget Him. The historian of his reign was the prophet Isaiah. Probably, it was from his writings, that the brief account of him in Chronicles was compiled. Jotham, who succeeded Uzziah reigned sixteen years. He seemed to have special talent for material improvements. He built cities, castles, and towers in various places and covered the ridge of Ophel, in Jerusalem, with houses.

From the allusions in Isaiah we learn that the prevailing state of morals in Jerusalem was lamentably low. In the reign of this king, the Ammonites were subdued but on the other hand, Pekah, king of Israel and Rezin, king of Syria, began to form a threatening conspiracy against him.

Ahaz reigned for sixteen years and it was during this period that true religion sank to its lowest ebb. Open apostacy was now the order of the day. Images of Baal, altars in high places consecrated to idolatry, did not suffice King Ahaz; he crowned his abominable practices by burning his children in the valley of Hinom. Divine wrath was swiftly visited upon this flagrant sin.

Hezekiah, son of Ahaz, was king for twenty-nine years and introduced new conditions of life. He was a man of devoted personal piety and of powerful influence upon others. He set himself to revive the whole economy of Moses, which had fallen into complete neglect. His posts traversed the whole length of the kingdom to invite the faithful to the Passover at Jerusalem, with the words, "Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues." There was really a genuine revival toward God and better things during this reign.

The great external event of Hezekiah's reign was his contest with one of the greatest warriors of ancient times—Sennacherib, king of Syria. Hezekiah revolted from the king of Assyria and refused to pay the tribute which his father had promised. In the fourteenth year of Hezekiah, Sennacherib, having succeeded to the Assyrian throne, prepared to invade Judah and force Hezekiah to pay the tribute which he had refused. Sennacherib advanced upon Hezekiah, but finally, according to a prophecy of Isaiah, the Syrian army was slain in one night to the number of 185,000, by miraculous intervention. The destruction of this army was one of the grandest and most striking events of Hebrew history. It was worthy of a place by the side of the memorable overthrow of Pharaoh, 800 years before. It was an admirable means of giving support to faith and courage in future trials, to trust in God. But unhappily it seems to have been so perverted as to minister only to pride and self-confidence and to make the people in Jeremiah's time absolutely certain that Jerusalem would not fall into the hands of the Chaldeans; though in the latter case, God's word was as explicit about Jerusalem's fall as in the former, that it should be delivered. The Nineveh monuments, recently deciphered, show Sennacherib to have

been a very great warrior with enormous resources. Hezekiah's life was prolonged fifteen years in answer to prayer. It was during Sennacherib's invasion that he was seized with the remarkable illness which nearly proved fatal. This period of the history of Judah was signalized by the appearance of some eminent prophets who left written prophecies behind them.

Joel, son of Pethuel, is thought to have flourished about the time of Uzziah, before the nation had sunken into the state of corruption which it reached in the reign of Ahaz. Joel mentions as enemies of his country, the Phoenicians, the Philistines, Idumaeans, and the Egyptians; but not the Assyrians or the Babylonians. He tells of an approaching famine and calls to repentance, fasting and prayer. He promises the removal of impending evils and foretells the day of great blessing. His voice and written testimony must have prepared the way for the revival of religion under Hezekiah.

Isaiah, though little is known of his personal history, began to prophesy in the reign of Uzziah, and came forward prominently during the reigns of Ahaz and Hezekiah. Tradition represents him as a member of the royal family and even as father-in-law of King Manasseh, by whom, it is said, he was

sawn asunder. He seems to have occupied a leading place under Hezekiah in the counsels of the nation. It is hardly to be questioned but that Hezekiah himself owed much of his strong religious convictions to this messenger of God.

Micah and Nahum prophesied during nearly the same period as Isaiah.

These two prophets, together with Isaiah, and King Hezekiah do not seem to have been separated by long intervals and when they perished it could hardly have been known from what evils they had been taken, for scarcely had they been gathered to their fathers before the elements of a frightful storm began to darken the horizon.

The Third Decline and Revival begins with Manasseh, the son of Hezekiah, and closes with Josiah and those associated with him. *Manasseh* became king at the early age of 12 years. He reigned fifty-five years, or most of that time. He was born about the time when the Lord gave his father the memorable deliverance from Sennecherib. He seemed to entirely undo the good work of his father and he not only reared groves and images to Baal, but the very Temple was polluted by them. In vain did the prophets of the Lord remonstrate with him. It had no effect. He was finally carried by Esarhaddon, king of

Assyria, as prisoner to Babylon. By extraordinary mercy of God Manasseh was converted to righteousness and was in time set free and shown favor by the king. On retiring to Jerusalem he exerted himself to undo the mischief he had wrought, and to set up the worship of the true God. He found the task of undoing old evils very difficult, and his efforts to reform the kingdom were not very successful.

Amon, the son of Manasseh, imitated his father for two years in the worst practices and also restored idolatry, and then was suddenly cut off by assassination.

Josiah, the son of Amon ascended the throne at the age of 8 years, and at 16, the eighth year of his reign, he began to seek after the God of his fathers. In the twelfth year of his reign, or when he was 20, he began to purge the land from idolatry. His rule seems to have extended over both Judah and Israel, and embraced all the territory west of the Jordan, for he broke down the altars of Baal, cut down the groves and the carved and molten images throughout all the land. (II Kings 22:1-2; II Chronicles 34:1-7.) The active advisor of Josiah in his plans for reformation at first, was doubtless Zephaniah. A year after the work began, Jeremiah, a new prophet in the

neighboring town of Anathoth began to utter the word of the Lord, and so became a most congenial and delightful friend and helper. Josiah ordered the temple at Jerusalem to be repaired and also the great chest containing the freewill offerings to be opened so as to get the money to pay the workmen. It was at this time that the lost Bible came to light. For almost a thousand years—from the judges to the captivity—the references to it are few and far between. There is no certain reference to any written legislation in the Judges, Ruth or the two Samuels. The first reference to it in connection with the history of David was made on his dying bed—I Kings 2:3—the first mention of a written law since the death of Joshua, four hundred years before. After this there are but three other casual allusions to the law of Moses in the First Book of Kings, and in the Second Book only five besides the reference to finding the lost Bible. (II Kings 22:23; II Chron. 24.) The fact that the Bible was lost does not necessarily show that the people were entirely ignorant of the law; for in the early days it was the business of the priesthood to instruct the people, and in the times of the monarchy the people were reminded of their duty by the prophets and the seers. It was true, however, that the instruction of the peo-

ple was sadly neglected. The copies of the law were very few, possibly only two in existence—the original official copy (Deut. 31:24-26), and the copy for the use of the king, (Deut. 17:18). With wicked kings and a corrupt priesthood, it is not difficult to see how the book became lost. The finding of the book proved to be a great blessing to the people. By royal proclamation the true religion was exalted, and the people with their monarch swore allegiance to Joshua and they celebrated with grandeur the distinctive feast of the Passover with even greater strictness and solemnity than had been in the days of Samuel.

The Battle of Megiddo brought the auspicious life and reign of Josiah to a disastrous ending. It seems that Pharaoh—Necho, King of Egypt, undertook an expedition against the countries adjacent to the Euphrates, and Josiah, hearing of this, and feeling himself bound by the obligation made by his father Manasseh, to prevent the Egyptian army from passing through Palestine, mustered a large body at Megiddo with the view of checking the Egyptian forces, and though reminded by the King of Egypt that he had no quarrel with Judah, still Josiah persisted in opposing the Egyptians and was slain in the battle. On account of this death

Jeremiah was greatly grieved. It is said "Jeremiah lamented for Josiah with a depth of tender feeling even beyond that of David for Jonathan."

Necho advanced to the Euphrates, took the stronghold of Car-chemish and established his authority over the country west of the Euphrates. After three months he returned from his victories, and acted as lord-paramount of Judah. It was at this time that the great Assyrian Empire was approaching its fall. The Meddo and Babylonians had revolted from Babylonia and laid siege to Nineveh itself. After several repulses Nineveh was taken and destroyed according to the predictions of the Hebrew prophets.

5. *The final decline* begins with Jehoahaz who had reigned only three months when he was thrown into chains at Riblah by Necho and carried into Egypt. Necho also imposed a heavy tribute on the company and placed Eliakim son of Josiah, on the throne, instead of Jehoahaz, and changed his name to Jehoiakim. He reigned eleven years, and was wicked, godless and reckless.

The First Invasion of Nebuchadnezzar comes at this time. He was the son of Nabopolassar, King of Babylon and his father's coadjutor and lieutenant. Having driven

the Egyptians from the fortress of Car-Chemish, Nebuchadnezzar advanced to recover Syria and Palestine. Jehoiakim at first submitted, but afterwards rebelled, and so Nebuchadnezzar took Jerusalem by force. For some reason, however, he spared Jehoiakim, but carried off several of the princes of Judah, among whom were Daniel, Shadrach, Meshak and Abed-nego, Jehoiakim possibly offered the men of piety to Nebuchadnezzar thinking that he might thereby rid himself of those godly lives which must have constantly reminded him of his father's virtues and his own sins, and Jeremiah rightly mourned the departure of these godly youths. It was doubtless in the reign of Jehoiakim that Jeremiah, driven by persecution from his native Anathoth, went to reside at Jerusalem. At the death of Josiah, a great moral change took place and there began at once within the walls of Jerusalem one of the noblest and most glorious moral contests which the pages of sacred history record. For more than twenty years Jeremiah, almost single-handed, gentle and timid, but strong in a higher strength, stood forth for the Lord in opposition to the united power and fury of the kings, princes and chiefs of Jerusalem.

Jehoiakim or Jeconiah ruled for three months.

Zedekiah, the last King of Judah, an uncle of Jehoiakim and another son of Josiah, was placed on the throne by Nebuchadnezzar. Through all the eleven years of his reign, Jeremiah prophesied of the threatening judgments to come. In Zedekiah's eleventh year, the city was taken by Nebuchadnezzar, and Zedekiah, attempting to flee, was caught and was made to witness the execution of his two sons. His own eyes were then put out and he was carried in brazen chains to Babylon where he died in prison. The temple was then rifled and burned to the ground, the walls of the city overthrown, and the palaces and public buildings reduced to ruins and the inhabitants were carried into captivity. The cruelties suffered by the people were frightful during this last siege. The lamentations of Jeremiah present us with vivid pictures of the condition of things,

Jeremiah, who had faithfully warned his people of the coming calamities from Babylon, denounced also, fearlessly, the coming destruction of the haughty empire of Nebuchadnezzar. We have no certain knowledge of the fate of Jeremiah, who had at one time, on account of faithfulness, been cast into a deep pit, where he would have died but for the deliverance which came to him from an Ethiopian.⁹ According to tradition, his coun-

trymen, offended by his faithfulness, put him to death.

Habakkuk was another prophet during the last years of Jerusalem. Nothing is known of his history. He mournfully foretold the destruction and desolation of Jerusalem; but his book concludes with the sublime song pleading for revival and expressing perfect confidence in God.

Obadiah was also a prophet of this time and he seems to have been raised up to "bring down the pride of Esau." He foretold that while Edom should be desolate, there should be upon Mt. Zion deliverance and the kingdom should be the Lord's.

The Social and Religious Life during the monarchy may be discovered in the writings of the prophets which abound in allusions to the state of society and religion. The moderation and equality of earlier days had been departed from, and wealth and luxurious living were the things sought for. The dress, especially of the ladies, was often most luxurious and highly ornamented (Isa. 3:18-23). Splendid equipages were also an object of ambition (Isa. 21:7).

The Intellectual Culture of the period must have been both high and low. Isaiah's reference to "the counsellor and eloquent orator," the fact that King Uzziah exhibited

great mechanical and engineering skill, and the reference of Amos to "the seven stars and Orion," as if the elements of Astronomy were generally known indicate a high degree of culture. On the other hand, the frequent references to soothsayers and sorceries show a low intellectual condition.

The Moral Status of the people was generally very low. Immorality was abounding, the oppression of the poor was most flagrant and vices of every description were practiced. (Amos 7 :17).

CONTEMPORARY HISTORY.

1. Egypt in the reign of Rehoboam made its power felt in the successful invasion of Judaea and the capture of Jerusalem by a great army under Shishak or Sheshonk I, King of Egypt.

The Submission of Egypt to Ethiopia came about towards the end of the Kingdom of the Ten Tribes, more than 700 years B. C., by Sabaes, a conqueror from Ethiopia who subdued Egypt and usurped the throne. He is called So in Scripture and was the king on whom Hoshea vainly relied for aid against the Assyrians. Tirhakah, another king of the Ethiopian dynasty, was the prince whose rumored advance against Sennacherib led that king to urge the submission of Hezekiah (Isa. 37:9).

The Submission to Babylon came about this time through Psamnuticus, who led the memorable siege of Ashdod or Azotus that lasted 29 years. He was followed by Necho, who led the battle when King Josiah was killed. His successor was Apries, the Pharaoh-hophra of the Bible (Jer. 44:30). Great efforts were made by Egypt to conquer Asia, but Nebuchadnezzar repelled the invaders, and at last Egypt had to pay homage to Babylon.

2. **Assyria** in its early history is shrouded in obscurity. Between the time when it absorbed Babylon and became the ruling power in that part of the world, and the time when it was itself destroyed and absorbed by Babylon, there were several revolutions and many new occupants of the throne. Nineveh was not at all times the capital, or seat of monarchy, but it was always the largest and most important city of the empire.

The Records of Nineveh as deciphered show chiefly two things—lists of campaigns and conquests on one hand and accounts of the great public buildings erected by the several kings on the other,

Sennacherib, who at great cost repaired and beautified Nineveh, was a great warrior and destroyed in Chaldea seventy-nine cities and eight hundred and twenty villages. He carried off at one time more than 200,000

prisoners. In the light of such military prestige, Hezekiah's resistance seemed sublime. Esarhaddon, who carried Manasseh captive to Babylon and Sardanapulus who invaded Egypt and defeated Tirhakah and took possession of the country were great conquerors.

3. **Babylon** in its early history like that of Assyria, is but little known. For a long time it was a dependent kingdom under Assyria. Occasionally its kings asserted independence. This was true in the time of Hezekiah. But the kingdom was soon after conquered by the Assyrians. The last Assyrian king appointed Nahopolassar governor of Babylon. Nahopolassar, in company with the Median monarch, destroyed Nineveh, and Nahopolassar was succeeded by Nebuchadnezzar, the destroyer of Jerusalem.

4. **Media** as a power seemed for a long time to have borne some dependent relation to Assyria, but at length under their King Cyaxares, they achieved their independence and joined with the Babylonians in destroying Nineveh. Under Cyrus, the Medes and Persians united and founded the great empire that succeeded the Babylonian,

5. **Phoenicia**, though not altogether a stranger to arms and war, was specially noted for its commercial greatness. It was in this period that Tyre reached its zenith. When

Elijah the prophet passed through it on his way to Zeraphath, he must have been astonished at the markets, warehouses and ships (Ezekiel 27.)

6. *Carthage* was a great empire which originally sprung from a colony of Tyre. It was founded 880 B. C.—about the time when Jezebel, a native of the same district, was forcing on Egypt the worship of Baal. It is probable that the rapid extension of the Carthaginians did much to spread the impure idolatrous worship which they brought from Tyre.

7. *Greece* for a long time after the Trojan war, remained in an unsettled state, but when the fermentation subsided, monarchy had been abolished, and republican constitutions had been introduced into nearly all its states. There was a sort of unity produced through national games and other institutions, but not by any common political bond.

In time two of the Greek states, Sparta and Athens raised themselves far above their neighbors. Sparta's law giver, Lycurgus, who flourished about 880 B. C., was a contemporary of Elijah and Jehosaphat. About the end of the period now before us, Solon, the greatest law giver of Athens was propounding his laws to the Athenians. It is remark-

able that both he and Lycurgus had visited Egypt in search of knowledge and wisdom.

If, according to Herodotus, Homer lived about 900 B. C., he must have been composing the "Iliad" when Elijah and Elisha were maintaining God's cause in Israel and when Jehosaphat was fighting the same battle in Judah. Hesiod, Tyrtaeus, Alcaeus and Sappho sung their verses in the seventh century before Christ; and Aesop may have published his fables at Athens while Jeremiah was announcing his prophecies at Jerusalem.

The Greeks while giving an immense impulse to literature, philosophy and art gave also a new aspect to the religion which they accepted. They excelled in what may be called the poetry of religion. Everything was made bright, lively and beautiful but there was really no effectual provision for removing the guilt of man and bringing him into loving fellowship with God and for elevating him to a life worthy of his high capacities. Socrates and Plato found little help in the popular religion and they were able to contribute but little from their own resources. In Greece was not found much moral earnestness or a very deep sense of sin.

Rome presents a striking contrast to Greece. Instead of great diversity in manners, society, arts and governments the Roman's

were noted for a rigid unity, a sturdy plodding, indomitable purpose and a painstaking sagacity that made them always alert to discover anything in their favor. In the advanced periods of their history they seemed to live for conquest alone.

Rome is said to have been founded B. C., 752, about the time when the Assyrian king was beginning to invade the kingdom of Israel. The early history of the Romans is full of legend and fable and not till a later date have we authentic facts regarding the people that were destined, under God's providence, to be the connecting link between the great continents of Asia, Europe and Africa, and finally to prepare the way for the universal empire of Messiah.

THE CAPTIVITIES.

From the time when the seed of Jacob was taken into captivity and scattered abroad to the destruction of Jerusalem, A. D. 70, the Jewish people were, in the main, a subject people and their land was a province of some world empire. The period is therefore called *the period of the Jewish Province*. It is well first to get a clear view of the several captivities. These came under the two great kingdoms, *Israel and Judah*.

1. *The Captivity of Israel* (the ten tribes) in the successive invasions of the kingdom by the Kings of Assyria, with the results of each, may be seen by glancing at the following table :

Year B. C.	Assyrian Kings.	Kings of Israel.	People carried off.	Kings of Judah.	Year before Destruction of Jerusalem
771	Put	Menahem	Reuben, Gad, Etc.	Uzziah.	183
740	Tiglath-pi- leser.	Pekah.	Gilead, Galilee.	Abaz.	152
721	Shalmaneser	Hoshea.	All Israel.	Hezekiah	133

2. *The Captivity of Judah*, as in the case of the ten tribes, had been in successive detachments—three in number, as follows:—

Year B. C.	Kings of Judea.	The Conqueror.	People carried off.
607	Jehoiakim.	Nebuchadnezzar, acting for his father.	Daniel and other princes.
599	Jehoiachin	Nebuchadnezzar.	10,000 chief people.
588	Zedekiah.	Nebuchadnezzar.	Nearly all the people.

The Prophets before the captivity were Jonah, Amos, Hosea, Isaiah, Micah, Nahum and Zephaniah.

During the captivity (of Judah) Jeremiah, Habakkuk, Obadiah, Ezekiel and Daniel.

THE RESTORATION.

The Jews were restored to their own country in several expeditions to Jerusalem. There were three Jewish leaders and three Persian Kings especially prominent in the work.

1. The first Jewish leader was Zerubbabel who left Babylon when Cyrus came to the throne, B. C., 535. He completed the rebuilding of the temple, after an interval of about 20 years, in the reign of Darius Hystaspes.

2. The second Jewish leader was Ezra, who went from Babylon about 80 years after Zerubbabel, B. C., 458, in the seventh year of Artaxerxes Longimanus. He labored chiefly to restore the institutions of Moses.

3. The third Jewish leader was Nehemiah, who went up from Susa or Shusan, in the twentieth year of the same Artaxerxes, B. C. 445. He rebuilt the wall and set up the gates of Jerusalem, and promoted many reforms. After returning for a time to Susa, he visited Jerusalem a second time. It was

soon after this that Malachi closed the canon of the Old Testament. The story of Esther comes in a few years before the time of Ezra.

The Prophets after the restoration were Joel, Haggai, Zechariah and Malachi. The place and mission of all the prophets should be carefully studied with the Bible in hand.

INTERVAL BETWEEN THE OLD TESTAMENT AND THE NEW.

From Malachi, the last prophet of the Old, to John the Baptist, the herald of the New Testament, there is a great historical chasm of about 400 years. During all that time there was neither prophet nor inspired writer among the Jews. Our knowledge of this period is derived from the writings of Josephus, from some of the books of the Apocrypha, and from the notices of Greek and Latin historians. Though no further development of revealed religion took place during these four centuries, they constituted a very memorable period in general history. They witnessed the fall of the Persian empire, the rise and fall of the Macedonian, the rise of the Roman, and the seat of empire changed from Asia to Europe.

There are Six Sections of the period which may be sketched in connection with corresponding divisions of Jewish history.

1. *The Persians* were the nominal masters of Palestine from 536 to 333, B. C. From the time of Nehemiah to the end of Persian rule, very little of interest happens; the country is annexed to Syria and governed by the high priests who in turn are subject to the Syrian governors. The office of the high priest is most sought after and there are many disgraceful contests for it.

2. *Palestine* was under the Greeks from 333 to 323 B. C. Alexander the Great conquered it in 333. He was of Macedon and conquered Greece, Syria, Palestine, Egypt and Persia. He was favorably disposed towards the Jews (according to tradition), and spared the city of Jerusalem. While in Egypt he founded the city of Alexandria, and encouraged many Jews to settle there, granting them special privileges.

3. *Palestine* was under the Ptolemys from 323 to 204 B. C. At the death of Alexander his empire was divided among four of his generals: Ptolemy, Lysimachus, Cassander and Seleucus—Egypt and Palestine going to Ptolemy. One of the Ptolemys, Ptolemy Philadelphus was friendly to the Jews, and under his patronage the Hebrew Scriptures are translated into Greek, forming the Septuagint.

4. *Palestine* was under the Syrians from 204 to 165 B. C. It was during this period that Jerusalem was besieged and many thousand Jews were slain and their temple was polluted by the sacrifice of a son upon its altar. It was at this time that Judea became independent under Judas Maccabaeus.

5. The Maccabees ruled Palestine from 165 to 63 B. C., when the temple was purged and re-dedicated to the service of Jehovah. Several of the Maccabean family ruled until 63 B. C. When Jerusalem was taken by Pompey and Hyrcanus was placed upon the throne (63-40 B. C.), he being subject to Rome, payed a yearly tribute. Palestine was under the Romans from 63 to 4 B. C.

Hyrcanus was king from 63 to 40 B. C., followed by Antigonus, a son of Aristobulus II, who ruled from 40 to 37 B. C. Herod the Great was made King by the Roman Senate on account of help rendered the Romans and ruled from 37 to 4 B. C. It was during his reign that the temple was rebuilt, being made larger and grander than the previous one.

He also erected magnificent buildings in Jerusalem, rebuilt Samaria and as a crowning work built the great seaport of Caesarea. It was in the last year of his reign that Jesus, the Christ, was born in Bethlehem of Judea.

PERIOD SIX.

The Life of Christ.

The central figure in all the Bible is Jesus Christ. His importance in the Old Testament is indicated in John 5 : 39 ; Luke 24 : 27 ; Acts 10 : 43. His relation to every man is expressed in John 1 : 9. We have in Him therefore a deeper interest than in any other man who ever lived.

Out of the large number of facts recorded, we have chosen a few of the most important. These may be studied to advantage under two heads : *The general aspect of his life and the grouping of events in chronological order.*

I. The general aspects of His life were as follows :

1. It was a *short* life. This man, who has influenced the world more than any other, lived less than thirty-five years. His ministry was not more than three years and a half at the longest.

2. It was a life *passed wholly in Palestine.* Only once do we read of his journeying near any other country, and it is not probable that he went beyond its borders. (Mark 7 : 24). He never enjoyed the benefits of foreign travel, of communion with learned men of the great schools of Athens or Alexandria.

3. It was a life *among the common people*. He lived in a despised province (John 7 : 41, 52); came from a despised town (John 1 : 46), and was a working mechanic (Mark 6 : 3). He received only a common education (John 7 : 15), and yet out of these lowly surroundings he grew up the one exalted character, the one perfect life in all human history.

4. It was an *active* life. The first thirty years may have been spent in quiet preparation but the three years of his ministry were very busy (Mark 1 : 36-38 ; 2 : 1-4 ; 6 : 31-34 ; John 21 : 25).

II. The Grouping of the Events of Christ's life into *seven periods*, chronologically, is a helpful means of getting a comprehensive view of the subject.

1. The first period is *His thirty years of preparation*, of which the following facts should be noticed : (1) It begins with his birth, Luke 2 : 7, and ends with his temptation, Matt. 4 : 1. (2) It is related mainly by Luke (Luke 1 to 4), with some facts in Matthew (Matt. 1 : 2 ; 4 : 1-11) and a brief mention of its closing events in Mark (Mark 1 : 9-13). (3) It was passed mainly in Galilee, though with isolated events in Judea, in Egypt (Matt. 2 : 14, 15), and in Perea (John 1 : 28). (4) It was the longest of all the periods—nine-tenths of his life—and yet

it is the one having the fewest incidents recorded. For eighteen years of the period no events are known.

2. *The Year of Obscurity* comes next. In this and the next two succeeding periods the year is not a precise epoch, and may be a little less or more. (1) It begins with the first followers, John 1 : 35-37, and ends with the return to Galilee, John 4 : 43-44. (2) It is related only by John who, of all the gospel writers, records the visits of Jesus in Judea and Jerusalem. (3) It was principally spent in Judea, though He visited Galilee, and on the way made a visit to Samaria. (4) It was rightly called "year of obscurity" since but little is known of its aims, its events or its results. It was accompanied with miracles (John 3 : 20 ; 4 : 1). Still at the close of this year he had but few followers, and went to Galilee to begin his ministry anew.

3. *His year of Popularity* was in marked contrast with the year before. (1) This year began with the rejection at Nazareth, Luke 4 : 14-40, and ends with the discourse on the Bread of Life (John 6 : 25-71), a day or two after the miracle of Feeding the Five Thousand. (2) It was related by Matthew, Mark and Luke, with some additional incidents by John. (3) Galilee was the special field for the Saviour's ministry, He having traversed

it extensively during this year. He went once to Jerusalem (John 5: 1-2). (4) It was a year of unusual activity. He journeyed, preached and did many works of mercy. It was the period of his greatest popularity, and when great crowds followed Him and seemed ready to accept him as the Messiah of Israel. Yet at the close of the year, He was left as before, alone with his twelve disciples (John 6: 66-68).

4. *The Year of Opposition* that so soon followed the popular response presented another strange contrast. (1) It began with the retirement to Phoenicia (Mark 7: 24) and ends with the Anointing by Mary (John 12: 1-3). (2) It is recorded by all the Gospels. (3) At this time Jesus visited all the five provinces of Palestine: Decapolis, (a part of the Bashan district), Mark 7: 31; Galilee, Mark 9: 30; Samaria, Luke 9: 51, 52; Perea, Mark 10: 1, and Judea, John 11: 7. (4) This part of the Saviour's life has been designated as "a period of retirement." It was a time when he sought to be alone with his disciples that he might instruct them in the deep truths of the Gospel and prepare them for His approaching death and for their mission as apostles. Matt 16: 21.

5. *The Week of the Passion* is given in detail. (1) It began with the triumphal entry

on Sunday before the Passover (Luke 22 : 1-13), and ended with the Agony in the Garden about midnight on Thursday, Matt 26 : 36, and thus embraced, strictly, but five days. (2) It is given by all the Gospels, John alone adding the teaching given at the Last Supper John 13-17. (3) All the events took place in or near Jerusalem. (4) It was at this time that Christ made his last call to the Jews and gave his final rebuke for their rejection of his ministry.

6. *The Day of the Crucifixion* was the most important day in the earth's history, and the events are more fully narrated than those of any other day in Bible history. It is well therefore to study it apart from the rest of the week. (1) It began with the Arrest (Matt. 26:47) soon after midnight, Friday A. M., and ended about sunset the same day with the Burial (Matt. 27: 59-60). (2) Each writer gives his account, John, an eye-witness, being the most complete. (3) The events took place in Jerusalem, but few however, if any, of the localities are definitely known. Jesus, as the Suffering Saviour, bearing the sins of the world, is the central figure of this day.

7. *The Forty Days after the Resurrection* constitute the last period in the earthly life of Christ. (1) It began with the resurrection early on the first Easter Sunday (Matt. 28 :

1-8) and closed with the Ascension, forty days afterward (Acts 1: 1-3). (2) All of the gospels record the appearances of the risen Saviour, but Luke alone tells the story of his ascension (Luke 24: 50, 51; Acts 1: 9-11). (3) The manifestations of Christ after his resurrection took place in and near Jerusalem, near the village of Emmaus (Luke 24: 13), and in Galilee (Matt. 28: 16; John 21: 1). (4) During this period, Christ's visible presence was not constant but occasional; to his disciples only, never to his enemies; and the same also of his spiritual body which was freed from the restraints of the flesh. (Mark 16: 12; Luke 24: 31; John 20: 19).

The Life of Christ According to Subjects.

The Sayings and Doings of Our Lord as recorded by the four evangelists may be arranged under eight heads and studied with great profit.

I. His Private Life, extending over a period of about thirty years and including the following circumstances:

(1) The preparation of John the Baptist to be his forerunner, of the Virgin Mary to be his mother, and of Joseph, to be the guardian of his infancy and pupilage.

(2) *His Birth* in a stable at Bethlehem, with the singing of the angels, the visit of the shepherds, and his circumcision.

(3) *His Mother's Purification*, with the open testimonies of Simeon and Anna concerning him in the temple.

(4) *The Visit* of the Magi.

(5) *His flight* into Egypt, which was followed by Herrod's slaughter of the Innocents.

(6) *His Return and Settlement* with his parents in Nazareth and Galilee.

(7) *His going with them* to Jerusalem at the Passover and questioning with the Doctors, whence he returned to Nazareth and subjecting himself to his parents, possibly worked with them in the trade of carpentry.

II. His Preparation for the Public Ministry in which the following particulars should be noted.

(1) His public baptism in Jordan by John.

(2) *The Testimony* of his Father from Heaven; "This is my beloved Son, in whom I am well pleased."

(3) *The Descending* of the Holy Ghost like a dove upon him and his being led into the wilderness.

(4) *His Fasting* there forty days and forty nights.

(5) *His Three Temptations* offered him by the Devil whom he vanquished.

(6) *His Return to Galilee*, where he gathered the disciples, Andrew, Peter, James and John, and afterwards Matthew (7) *His Ordination* of the Twelve to be with Him and of Seventy to go forth two by two before Him.

III. *His Sermons* of which the following are the most prominent:

(1) *His Declarations* concerning the qualifications of those who aim at blessedness, and the means that lead to it. (Matt. 5:3 to 7:27).

(2) *His Sermon* to the clergy, instructing them what to do, how to teach and what to expect (Matt. 10:5-42).

(3) *His Sermon* in behalf of the clergy, wherein he justifies John the Baptist and his doctrine, reproves the perverse and censorious and invites the meek and lowly to come to him (Matt. 11: 7-30).

(4) *His Popular Sermon* to the promiscuous multitude concerning the various effects produced by the preaching of the word and the necessity for embracing it (Matt. 13:18-23; Mark 4:21-25 and Matt. 13 :36-52).

(5) *His Sermon* for settling differences, wherein the authority of the church is asserted, and for instructing with reference to the spirit of forgiveness (Matt. 18:3-35).

(6) *His Sermon* against the hypocrisy of the Scribes and Pharisees (Matt. 23:1-39).

(7) *His Prophetical Discourse* on the destruction of Jerusalem and his own second coming (Matt. 24:1-51; 25:1-46).

(8) *His final Discourse* with his disciples in the upper chamber (John 14:1-31; 15:1-27; 16:1-33).

IV. *His Conferences* with special parties.

(1) *With Nicodemus* with whom he discoursed on the new birth and the necessity for believing in him (John 3:4-21).

(2) *With the Woman of Samaria* with whom he discoursed on living water and spiritual worship (John 4:10-26).

(3) *With The Pharisees* whom he reproved for setting aside God's commands by their traditions (Matt. 15:1-20).

(4) *With the Sadducees* with whom he discoursed concerning the resurrection (Matt. 22:23-33).

(5) *With the Lawyers* to whom he pointed out the first and greatest commandment (Matt. 22:34-40).

(6) *With the People* with whom he spoke concerning the bread of life and the spiritual Manna (John 6:25-58).

(7) *With His Disciples*, whom he reproved for struggling for supremacy (Luke 22:24-30).

V. *His Miracles* may be arranged according to the places in which they were performed as follows:

(1) *In Cana of Galilee*, the water made wine and the healing of the nobleman's son.

(2) *On The Sea of Galilee*, the first draught of fishes, the stilling of the tempest, the walking on the sea, the fish with the tribute money and the second draught of fishes.

(3, *In Capernaum*, the raising of Jairus' daughter, the stopping of the issue of blood, the healing of the the two blind men, of the dumb demoniac, the paralytic, the leper, the centurion's servant, the man with the unclean spirit, the mother of Peter's wife, and the blind and dumb demoniac.

(4) *In Galilee*, the raising of the son of the widow of Nain, the healing of the woman with an eighteen years' infirmity, of the man with the dropsy, of the lunatic child at the foot of the mount of transfiguration and of the daughter of the Syro-Phoenician women.

(5) *Beyond Jordan*, the dispossessing of the demoniacs, the feeding of the five thousand at Decapolis, the deaf and dumb healed and the four thousand fed there, and the healing of the blind man at Bethsaida.

(6) *In Samaria*, the cleansing of the ten lepers.

(7) *In Jerusalem* the giving sight to the man born blind, the healing of the ear of Malchus in Gethsemane, and the fig tree withered on Olivet.

(8) *In Judea* the withered hand restored, the healing of the impotent man at Bethesda and the raising of Lazarus at Bethany.

(9) *In Jericho*, the healing of the one blind man and of the two blind men.

VI. *The Parables* of our Lord may be divided according to the places where they were delivered.

(1) *In Capernaum*, the Sower, the Tares, the Seed growing secretly, the Mustard Seed, the Leaven, the Hid Treasure, the Pearl, the Draw-net, the two Debtors, and the Unmerciful Servant.

(2) *In Galilee*, the Lost Sheep, the Rich Fool, the Servants waiting for their Lord, the Barren Fig Tree, the Great Supper, the Lost Piece of Money, the Prodigal Son, the Unjust Steward, the Rich Man and Lazarus, and the Unprofitable Servant.

(3) *In Jericho*, the Good Samaritan and the Pounds.

(4) *In Perea*, the Unjust Judge, the Pharisee and the Publican, and the Laborers in the Vineyard.

(5) *In Jerusalem*, the Door and the Sheep fold, the Two Sons, the Wicked Husbandman, the Marriage Feast or Wedding Garment, the Ten Virgins, the Talents, the Sheep and the Goats, and the True Vine.

VII. *His Sufferings* were endured in the following places: (1) *In Gethsemane*.

(2) At the betrayal by Judas and the apprehension by the officers and multitude.

(3) *Before Annas and Caiaphas*.

(4) *In the House of Herod Antipas*.

(5) *In the Praetorium of Pilate*.

(6) *In the Crowning* with thorns, the spitting upon, the scourging, and the bearing his own cross.

(7) *At Calvary*, in the crucifixion, the Mockings, the reviling, the gall and Vinegar, and the hands and feet pierced with nails.

Our Lord's Sayings on the cross were seven and uttered as follows:

1. Prayer for enemies (Luke 23:34).
2. Reply to penitent thief (Luke 23:43).
3. Concerning His Mother (John 19:26-27).
4. The Mysterious Cry (Matt. 27:46; Mark 15:34).
5. Exclamation from torture (John 19:28).
6. The Trumpet Shout (John 19:30.)
7. The Cry of Confidence (Luke 23:46).

VIII. His triumphs which succeeded his sufferings were as follows:

(1) Over principalities and powers of darkness.

(2) Over death and the grave by his resurrection.

(3) Over all oppositions and impediments by his forty days conversing with the apostles in ten definite appearances (Acts 1:3).

(4) In commissioning his apostles to teach and baptize all nations in the name of the most sacred Trinity, Father, Son and Holy Ghost.

(5) *In Trampling the World* under foot by his own most glorious ascension.

(6) *By Ruling* in the midst of his enemies by the rod of his strength.

(7) Finally by sending the Holy Ghost as the means for the propagation of the Gospel.

PERIOD SEVEN.

The Apostolic Church.

The Church of God has been the same body under the several dispensations. Pious persons have in every age possessed the same true religion, and been members of the same church of the living God. Abel, Abraham and Moses belonged to the same church with Peter, John and Paul, and they to the same with christians of to day. The dispensations have changed, but the church has remained the same. The earliest dispensation was the *Patriarchal*. This was succeeded by the *Mosaic* dispensation, which commenced at Sinai, at the giving of the Law, and continued till the Gospel dispensation which began at the death of Christ and holds now, and

will continue till the church militant has passed into the church triumphant. Christ came to purge his floor, not to destroy it. (Matt. 3: 12; Rom. 11: 17).

The Christian Church under the apostles may be traced in two directions,—the one Jewish, the other Gentile. The Jewish line for the most part follows the track of the twelve apostles, while the Gentile, that of Paul. The earlier part of the Book of the Acts presents chiefly the one; the later chiefly the other.

This early church may be studied, for clearness, under three heads:

1. *The Church of Jerusalem*, covering the period from the ascension to Stephen's martyrdom. Jerusalem was the first scene of the labors of the apostles. They tarried in this place in obedience to the divine command. (Acts 1: 4; Luke 24: 49).

The Principal Events: (1) The choice of Matthias to take the place made vacant by Judas (Acts 1). (2) The day of Pentecost. This day marked the beginning of the Christian church and the wonderful manifestation of the power of the Holy Ghost (Acts 2). (3) The first sermon (Acts 2). (4) The first baptism (Acts 2: 41). (5) Opposition to the Jews. Officers sent from the Sanhedrim to apprehend the apostles (Acts 4: 3). (6)

Peter's boldness astonished the members of the Sanhedrim (Acts 4: 13). (7) Appointment of the first deacons (Acts 6: 1-6). (8) Stephen's martyrdom (Acts 7: 60). This act was the signal for a fierce persecution, and the church was scattered abroad.

2. *The Church of Palestine*, from the martyrdom of Stephen to the call of Paul to his missionary work among the Gentiles. From the persecution the disciples fled in different directions but the apostles remained in Jerusalem.

The Principal Events. (1) The Samaritans received the gospel by Philip (Acts 8: 1-14). (2) The Ethiopian Eunuch is converted and baptized (Acts 8: 27-40). (3) Saul is converted (Acts 9: 1-22). (4) The gospel is preached to the Gentiles (Acts 10 and 11). (The conversion of Cornelius and the vision of Peter). (5) Peter is arrested and delivered from prison (Acts 12).

3. *The Church of the Gentiles* began with the call of Paul to the missionary work of his life and has not yet closed (Acts 13-28; excepting only the record of the apostolic council).

Paul's Three Missionary Journeys. The first with Barnabas and John Mark, starting from Antioch, in Syria, and visiting Sileucia, Cyprus, Salamis, Paphos, Perga,

Antioch, in Pisidia, Iconium, Lystra, Derbe, Perga and back to Antioch. (2) The second journey with Silas, starting from Antioch, in Syria, and visiting Syria, Cilicia, Derbe and Lystra, confirming the churches; Phrygia and Galatia, Mysia, Troas, Neapolis, Philippi, Thessalonica, Berea, Athens, Corinth, Ephesus, Caesarea and back to Antioch, where he remained nearly a year. (3) The third journey with Timothy, from Antioch, in Syria, to Galatia and Phrygia, Ephesus, Macedonia, Greece, Philippi, Troas, Assos, Mitylene, Trogyllium, Miletus, Patara, Tyre, Ptolemais, Caesarea to Jerusalem. Paul was imprisoned and sent from Caesarea to Rome to be tried. The Book of the Acts ends with the first imprisonment in Rome.

The Epistles are letters written to the churches for the purpose of explaining and setting forth the doctrines and duties of the Christian religion and to correct abuses that sprang up from the contact of the churches with the surrounding heathenism. They were directed to particular churches. These churches either sent the originals or copies of them to their sister churches.

The Church. (1) Its head (Eph. 1: 22; 5: 23). (2) Its members (Heb. 12: 22, 23; Eph. 2: 19, 20). (3) Its organization (Eph. 4: 12, 15). (4) Its object (Eph. 4: 11, 16).

THE INSTITUTIONS OF THE BIBLE

In studying the institutions of the Bible we should keep in mind the purpose for which they were established, and the thing which they commemorate, anticipate or propagate. We will find in these a gradual unfolding of the idea of the great scheme of redemption. Preparatory to the Christian Church we notice four great institutions, each related to the other, and all united in a progressive order.

These are :—

I. The Altar was the earliest institution for worship. Its origin is unknown but it was early sanctioned by divine approval (Gen. 4:3, 4; 8:20; 12, 8). It was made of rough unhewn stone (Ex. 20: 24-25). The offerings were of five kinds.

- (1) Sin offering.
- (2) Burnt offering.
- (3) Trespass offering.
- (4) Meat offering.
- (5) Peace offering.

II. The Tabernacle, a movable tent first set up at Mt. Sinai was an outgrowth of the altar, and was carried with the Israelites all through their desert wanderings. It had a holy place, a holy of holies, an altar for burnt offerings, a laver, candlestick, table,

an altar of incense, and surrounding the whole was an open place enclosed by curtains (Ex. 25 and 26).

III. The Temple, built after the same general plan as the Tabernacle, was a grand permanent dwelling built for God. There were three temples: Solomon's, Zerubbabel's, and Herod's.

IV. The Synagogue forms an important link between the Church of the Old Testament and that of the New, and greatly aided in preparing the way for the Gospel. It arose during the captivity, when the temple was in ruins and the sacrifices were in abeyance. It is believed to have been a part of the Jewish system organized by Ezra, B. C. 440. It was established wherever the Jews were located. There were in Jerusalem alone 460 synagogues, so that every nationality of Jews had its own (Acts 22 :19).

Every Synagogue contained an "ark," chief seats, a desk for the reader, places for worshipers, according to rank, and a lattice gallery where women could worship without being seen.

The Officers of the synagogue were: (1) Three rulers of the synagogue. (2) The *chazzan* (Luke 4 :20, "the minister"), who was the clerk, schoolmaster, sexton, etc. (3)

The batlanim, ten men chosen to be present at every service to act as a legal congregation.

Its Services were on Saturday, Monday and Thursday, and were conducted by the members in turn, several taking part in each service. (1) There were forms of prayer and with responses. (2) There were readings from the law and prophets. (3) There were expositions or comments upon the scripture

Its Influence was wide spread in perpetuating the worship of God and uniting the worshipers in more thoughtful and spiritual worship than the elaborate ritual of the temple. It promoted the study of the Old Testament and attracted the devout and intelligent among the Gentiles, many of whom became worshipers of God (Acts 10: 1-2), and it greatly aided the early Christian teachers by preparing a place, a plan of service and a system of organization.

The Sacred Year is a term which refers to certain *periodical institutions*, such as:

- (1) *The Sabbath*, observed one day in seven.
- (2) *The New Moon* which was opening day of each month.
- (3) *The Seven Annual Solemnities*, six feasts and one fast day.
- (4) *The Sabbatical Year*, one year in every seven (Lev. 25: 2-7).
- (5) *The Year of Jubilee*, once in fifty years.

V. The Christian Church represents the highest stage in the development of Worship. From the altar we come through the tabernacle, the temple, the synagogue, and from the formalism of earlier times to a spiritual worship.

The Two Sacraments of the Christian Church are Baptism (Matt. 28 : 19), and the Lord's Supper (I Cor. 11 : 25-26).

There are Institutions, personal and official named in the Bible, each of which represents an epoch in the history of redemption.

1. *The Priests* were man's agents in approach to God. In the earliest age each head of a family was the priest ; thus Noah, Abraham, Melchizedek offered sacrifices (Gen. 12 : 8).

The Priestly Family was of Aaron, of the tribe of Levi, set apart for the priestly office at the time of the exodus, and this family remained a priestly caste until the destruction of the Jewish state (Exod. 28 : 1). They were the attendants at the sacrifice, and were also expected to be teachers of God's will to men. They carried the needs of the people to God. Their support was to come from a tax upon the people, from the perquisites of the sacrifices, with certain cities set apart for their residences.

2. *The Prophets* were possessed with direct divine inspiration and were recognized as representatives of divine authority. They were God's messengers to the people.

3. *The Scribes* arose with the synagogue, when the written Word began to take the place of the inspired teacher. They were students and interpreters of the law of God, and spoke not by inspiration upon the authority of the scripture. The founder was Ezra (Ez 7:6).

The Apostles were the original founders of the Christian church, and eye-witnesses of His life, death and resurrection.

NOTE.—Part Third gives illustrative studies in the Bible, and is complete in itself. These studies are arranged with the view of making practical use of the Bible in Christian life and work.

Call of Moses.	PERIOD OF THE ISRAELITISH PEOPLE.			Coronation of Saul.
PRINCIPAL PERSONS.	PRINCIPAL EVENTS.	PLACES.	DIVISIONS.	SCRIPTURE.
Moses. Aaron.	Call. Passover. Exodus. Crossing the Red Sea. Giving of the Law. Building of the Tabernacle The Spies. Forty years' wandering. Farewell Addresses. Death of Moses.	Horeb. Egypt. Mt. Sinai. Kadesh. Plains of Moab. Mt. Nebo.	Wandering in the Wilder- ness.	Exodus. Leviticus. Numbers. Deuteronomy.
Joshua. Caleb. Achan.	Crossing of the Jordan; Jericho taken. Conquest of the Land. Division of the Land. Cities of Refuge. Death of Joshua.	Jericho. Shiloh. Shechem.	Conquest of Canaan.	Joshua.
Deborah. Gideon. Jephthah. Samson. Eli. Samuel. Ruth.	Deliverance from Canaanites. Deliverance from Midianites. Deliverance from Ammonites. Deliverance from Philistines. Call. Ark returned to Philistines. Anointing of Saul.	Jezreel. Gaza. Shiloh. Mizpah. Mizpah. Moab.	Times of the Judges. Judges.	Judges. Ruth. 1 Samuel, 1-10.

PRINCIPAL PERSONS.	PRINCIPAL EVENTS.	PLACES.	DIVISIONS.	SCRIPTURE.
Saul. Samuel. Jonathan. David.	Israel demands a king. Saul anointed and crowned. Early victories. Rejected through disobedience. Acts as priest. Sparing Amalekites. Persecutes David. Consults Witch. Last battle and death.	Mizpah. Gilgal. Endor. Mt. Gilboa.	The United Kingdom.	I Samuel.
David. Samuel. Absalom. Nathan. Joab.	Anointed King. In Saul's Court. Victory over Goliath. Covenant with Jonathan. King of Judah: 7 yrs. King of Israel: 33 yrs. Brings home Ark. Sin and Repentance. Absalom's Rebellion. Plans for Temple. Death.	Bethlehem. Gibeah. Elah. Hebron. Jerusalem.		I Samuel, 16-31. II Samuel. Psalms. I Chronicles.
Solomon. Hiram. Queen of Sheba	Crowned King. Prayer for Wisdom. Builds Temple. Wealth and Wisdom. Apostasy. Death.	Jerusalem, Gibeon. Jerusalem.		I Kings, 1-11. II Chronicles, 1-9. Proverbs. Song of Solomon. Ecclesiastes.

Coronation of Saul,
1095 B. C.

PERIOD OF ISRAELITISH KINGDOM.

The Captivity.
588 B. C.

Division of Kingdom. 974 B. C.		THE DIVIDED KINGDOM.		Captivity of Israel. 721 B. C.	
KINGDOM OF JUDAH, SOUTHERN KINGDOM.		KINGDOM OF ISRAEL, NORTHERN KINGDOM.			
SCRIPTURE	PROPHETS.	KINGS.	KINGS.	PROPHETS.	SCRIPTURE
2 Chron 12-16.	Shemaiah. Azariah. Hanani.	DYNASTY OF DAVID. 1. Rehoboam, Evil, 17 years. 2. Abijam, Evil, 3 years. 3. Asa, Good, 41 years.	DYNASTY OF JEROBOAM. 1. Jeroboam, Evil, 22 years. 2. Nadab, Evil, 2 years.		I Kings 12-15.
		(Asa)	HOUSE OF BAAASHA. 1. Baasha, Evil, 24 years. 2. Elah, Evil, 2 years.	Jehu.	I Kings 16:1-10.
		(Asa)	HOUSE OF ZIMRI. 1. Zimri, Evil, 7 days.		I Kings 16:10-20.

Division of Kingdom. 974 B. C. THE DIVIDED KINGDOM—Continued. Captivity of Israel. 721 B. C.

II Chron. 17-23.	Jehu. Eliezer,	4. Jehoshaphat, Good, 25 years.	HOUSE OF OMRI. 1. Omri, Evil, 12 years. 2. Ahab, Evil, 22 years.	Micaiah. Elijah.
		ALLIANCE. INTERMARRIAGE.		I Kings 14; II Kings 8.
		5. Jehoram, Evil, 8 years. 6. Ahaziah, Evil, 1 year. Athaliah (Usurper), Evil, 7 years.	3. Ahaziah, Evil, 2 years. 4. Jehoram, Evil, 12 years.	Elijah. Elisha.
II Chron. 24-26.		7. Joash, Good, 40 years.	HOUSE OF JEHU. 1. Jehu, Evil, 28 years. 2. Jehoahaz, Evil, 17 years. 3. Jehoash, Evil. 4. Jeroboam II. Evil, 41 years. 5. Zechariah, Evil, 6 months.	Prophe- cies of Amos, Hosea, Jonah. II Kings 9- 15.
II Kings, parts of chs. 1-20. Prophecies of Joel, Isaiah, Micah.	Joel. Isaiah. Micah.	8. Amaziah, Good, 29 years. 9. Uzziah, Good, 52 years.		Amos. Hosea. Jonah.

Division of Kingdom. THE DIVIVED KINGDOM--Concluded. Captivity of Israel,
974 B. C. 721 B. C.

KINGDOM OF JUDAH, SOUTHERN KINGDOM.		KINGDOM OF ISRAEL, NORTHERN KINGDOM.	
SCRIPTURE	PROPHETS.	KINGS.	KINGS.
II Chron. 56-28.	Isaiah.	(Uzziah)	HOUSE OF SHALLUM. 1. Shallum, Evil, 1 year.
		(Uzziah)	HOUSE OF MENAHEM. 1. Menahem, Evil, 10 years. 2. Pekahiah, Evil, 2 years.
		10. Jotham, Good, 16 years.	HOUSE OF PEKAH. 1. Pekah, Evil, 20 years.
	Isaiah.	11. Ahaz, Good, 16 years.	HOUSE OF HOSHEA. 1. Hoshea, Evil, 9 years.
II Chron. 29.		12. Hezekiah, Good, 29 years.	CAPTIVITY OF ISRAEL. II Kings 16

Captivity of Israel.
721 B. C.

MONARCHY OF JUDAH.

Captivity of Judah.
588 B. C.

DIVISIONS.	PROPHETS.	KINGS.	EVENTS.	SCRIPTURE.
Monarchy of Judah.	Isaiah. Micah.	DYNASTY OF DAVID. 12. Hezekiah. Good, 29 years.	Cleanses Temple. Re-establishes Worship. Assyria is repulsed. Life prolonged.	
		13. Manassah. Evil, 55 years.	Idolatry re-established. In captivity at Babylon. Repentance.	II Kings, 18-25. II Chronicles, 29-36
	Nahum. Zephaniah.	14. Amon. Evil, 2 years. 15. Josiah. Good, 31 years.	Repairs Temple. Book of Law found. Idols destroyed.	Prophecies of Isaiah, Nahum, Zephaniah, Habakkuk, Jeremiah.
	Habakkuk.	16. Jehoahaz. Evil, 3 months 17. Jehoiakim. Evil, 11 years	1st Captivity.	
	Jeremiah. Jeremiah.	18. Jehoiachin. Evil, 3 months, 10 days. 19. Zedekiah. Evil, 11 years.	Prophets despised. Destruction of Temple and City of Jerusalem. Final Captivity of Baby- lon 588 B. C.	
Captivity in Babylon.				

DIVISIONS.	PRINCIPAL PERSONS,	PRINCIPAL EVENTS.	PLACES.	SCRIPTURE.
The Captivity.	Daniel. Nebuchadnezzar. Belshazzar. Darius.	Carried captive. Interprets the King's Dream. In the Fiery Furnace. In the Lion's Den. Prophecies of Christ.	Babylon.	Daniel. Ezekiel.
	Ezekiel. Esther. Ahasuerus. Mordecai. Haman.	Crowned Queen. Saves the Jews.	Shushan.	Esther.
The Restoration.	Zerubbabel. Haggai. Zechariah.	Leads first return to Jerusalem. Rebuilds Temple.	Jerusalem.	Ezra, 1-6. Haggai.
	Ezra.	Leads second return. Religious reform.		Ezra, 7-10.
	Nehemiah.	Cupbearer to Artaxerxes. Appointed Governor of Judea. Rebuilds walls of Jerusalem. Enforces laws as to Sabbath, etc.		Nehemiah.
	Malachi.			Malachi.

Captivity.
588 B. C.

PERIOD OF THE JEWISH PROVINCE.

Birth of Christ.
70 A. D.



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