

INTRODUCTION
TO BIBLE STUDY

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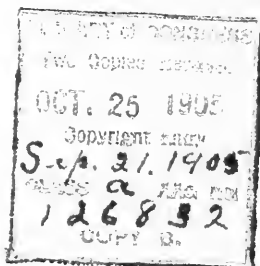
Introduction to Bible Study

JOHN W. COOK



New York
The International Committee
of Young Men's Christian Associations

BS600
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OF YOUNG MEN'S CHRISTIAN ASSOCIATIONS



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INTRODUCTION

This course is for the most part a revision of material selected from "Faith and Conduct," the studies relating to "conduct" being largely eliminated. It is intended to introduce the beginner to Bible study, and to aid him in classifying the simple facts with which he should be familiar.

The elements of many subjects are presented to the beginner in the teaching of today, and as he advances from grade to grade the study of the same subjects is continued until he comes to a point where he begins to specialize. For example, in the study of geography the great divisions of the globe are first learned. In the same grade a few simple facts of history, arithmetic, grammar and other subjects are required. Then a more detailed study is entered upon and relations of parts are considered, and finally a given subject is taken up and mastered.

Likewise in this course many subjects are included and it is designed to give a view of the whole in preparation for the study of details. The lessons should not be treated ex-

haustively; on the contrary only the salient points should be emphasized. In other words, elementary work only is expected, and this should be constantly reviewed. Get a view of the whole. Do not go into details. When one looks at a table he first sees it as a whole; he afterwards sees the top, legs, etc. If more than the bare outlines of the subjects are considered, a vital mistake will be made and the purpose of the course frustrated. To attempt a detailed study of all the topics would be more than the members even of the most advanced classes ought to undertake within the specified time. If it is found impossible to cover a given lesson in the allotted time, teach more in outline.

DAILY OR PERIODICAL STUDY

Daily study has been arranged for each lesson. The answers to the questions are to be found in the lessons. Usually the questions follow the exact order of the outline, and so the answers may be easily obtained from the outlines or by reading the Scripture. While daily study is urged, some may find it better to devote a certain period or periods to preparation. The arrangement makes this practicable.

RAPID READING OF SCRIPTURE

Generally the purpose of this course will be served if the student will read the Scripture rapidly in order to get a survey of the whole, rather than to seek the hidden meaning of all he sees. Read the Bible as any other book is read—first to get a bird's-eye view; afterwards to make a thorough study.

CORRELATION OF SUBJECTS

It will greatly enhance Bible study to graphically relate one subject with another. One may study the history in the Bible, but it will be more real and valuable if the man who helped make the history stands out in bold relief, and with him is associated the geography, conditions and events. We may make an excursion into the country for the purpose of fishing, and that may be our main object, but the true fisherman and lover of nature also learns something about the stream, the flowers and the birds.

AS TO THE LENGTH OF LESSONS

Some lessons appear to be too long, and may be for the class period, for example—Lesson

XI. Section 3. But much of this material may be covered sufficiently well in a short time and all that is vital may be. Later study demands that a student know some of the elemental facts about sacrifices and where he may get further facts. Hence the fullness of this lesson. The principle applies elsewhere.

SUGGESTIONS TO TEACHERS

1. Put outlines on the blackboard; they will greatly facilitate the teaching.

2. Have the student tell the Bible narratives or state conclusions in his own words.

3. At every session make a review of the previous lesson and frequently of all the lessons that have been studied.

4. Emphasize the salient facts and the important and deeper truths.

5. The study of a certain topic or division may be made by a student and a report made to the class. Home study is important.

6. Constantly locate on a map the places referred to in the study. Learn to fix the person and the place together.

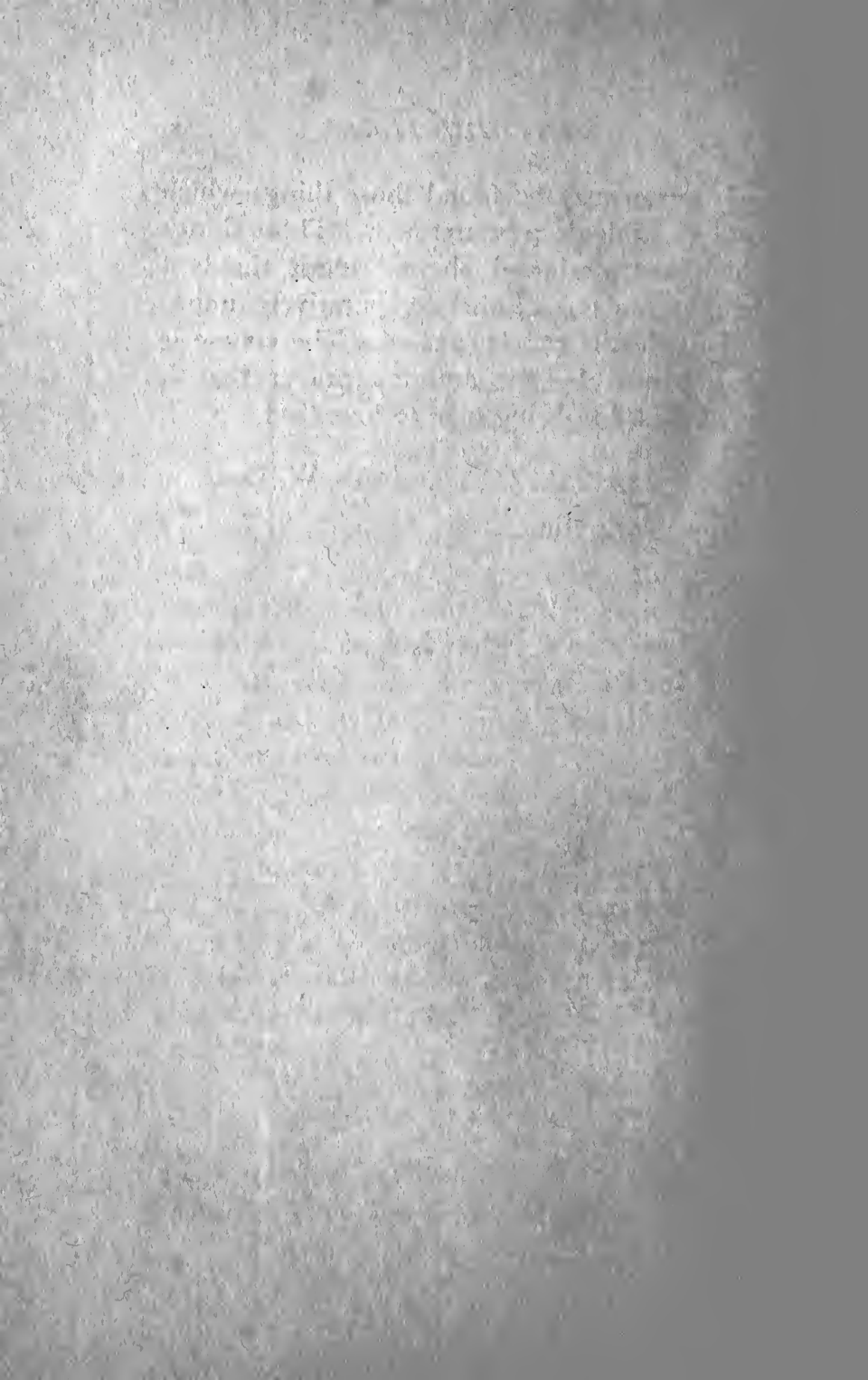
THE END TO BE SOUGHT

The spiritual element should be sought in studying and in teaching this course, and in

each lesson may be found those things which make possible deep impressions. Those things which are vital and abiding merit the best thought and time; the comparatively unimportant details can be passed. The course is accompanied by the author's prayer that it may be used to bring men to love God.

JOHN W. COOK.

New York, June, 1905.



INTRODUCTION TO BIBLE STUDY

LESSON I. THE BIBLE.

1. Titles.

(1) In the Bible itself.

The Scriptures. ("The writings.") John 5: 39; Luke 24: 27; Acts 17: 11.

The Holy Scriptures. Rom. 1: 2.

The Sacred Scriptures. 2 Tim. 3: 15, 16.

For other titles (*e. g.*, "The Law," Rom. 3: 19) see Bible text book under "Scriptures." Be sure that they apply to some part of the Bible.

(2) In common use.

The Bible. (From the Greek, *biblia*, books.) Chrysostom in the fourth century gave the title to the collection as a whole.

The Holy Bible.

The Canonical Scriptures. From the word "canon"—carpenter's rule, measure; so a standard of faith. The word canon "expresses the fact that certain books contained a note of religious force which lifted them above other literature," and because of this common bond they became the recognized Scriptures.

2. The writers.

(1) The number. The number cannot be fixed, as the writers of some books are unknown, and

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others, like the Psalms, doubtless had a number of writers.

(2) Some prominent writers. Moses, David, Isaiah, Jeremiah, and Ezekiel in the Old Testament. Matthew, Mark, Luke, John, Paul, James, Peter, and Jude in the New Testament.

(3) Occupations. These were of great variety, for example, 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 a missionary.

3. The languages.

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

DAILY STUDY

First Day.

By what titles is the Bible known?

Study the Scripture references.

What is the meaning of the various titles?

Second Day.

Third Day.

Name some of the persons who wrote the Bible.

Why is not the exact number known?

Fourth Day.

Commit to memory the names and occupations of some of the more prominent writers of the Bible.

Fifth Day.

In what languages was the Bible originally written?

What was the language of the Canaanites?

Sixth Day.

What language was the Aramaic like?

What was the language of the educated world during the time of Christ and later?

Seventh Day.

Review the week's lesson.

LESSON II. THE DIVISIONS OF THE BIBLE

1. Into the Old and the New Testaments (Covenants).

Four hundred years elapsed between the last events recorded in the Old Testament and the birth of Christ.

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2. Into books.

(1) There are 66—39 in the Old Testament; 27 in the New. As an aid to the memory: "Old" has 3 letters, "Testament" has 9 letters—3 and 9 side by side make 39. Apply the same rule to the New Testament, and multiply 3 by 9 and we have 27.

The books are not arranged in chronological order.

3. Into chapters and verses.

(1) The chapter divisions are supposed to have been made by Cardinal Hugo, A. D. 1250, to aid him in making a concordance to the Vulgate Bible.

(2) The verse divisions of the Old Testament were made by Jewish scholars in the ninth century; those of the New Testament by Robert Stephens in A. D. 1551.

The chapter and verse divisions often obscure, if not destroy, the sense. 2 Cor. 4:18; 5:1; 1 Peter 1:4, 5.

4. Classification of the books. (*Other classifications have been made.*)

(1) The Old Testament.

a. Historical. Genesis to Esther, seventeen books.

b. Poetical. Job to Song of Songs, five books.

c. Prophetical. Isaiah to Malachi, seventeen books.

The books of Job, Proverbs and Ecclesiastes are

often spoken of as wisdom or reflective literature. A large part of the prophetic literature is poetic.

(2) The New Testament.

a. Historical. Matthew to the Acts, five books.

b. Epistles. Romans to Jude, twenty-one books.

c. Prophetic. Revelation, one book.

DAILY STUDY

First Day.

Name four divisions of the Bible.

How much time elapsed between the Old Testament events and the birth of Jesus?

Second Day.

Give the number of books: (1) In the Old Testament. (2) In the New. (3) The total.

When and by whom were the chapter and verse divisions made?

Third Day.

What classification has been made of the books?

Fourth Day.

Commit to memory the names of the books of the Old Testament.

Fifth Day.

Commit to memory the names of the books of the New Testament.

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Sixth Day.

Show how certain chapter and verse divisions injure the sense.

Seventh Day.

Review the week's study.

LESSON III. HOW THE BIBLE HAS COME DOWN TO US

1. Manuscripts.

A manuscript is a copy of the Scriptures in the original tongue, written by hand on paper made from a reed called papyrus, or on parchment made from skins. This was done at great expense and trouble. While the original manuscripts are all lost, we have many carefully made copies.

There are two kinds of manuscripts of the New Testament:

(1) The Uncial. This is the oldest and is written in capital letters without any division between the words. For example: FORGODSOLOVEDTHEWORLDTHATHEGAVEHIS. The three most precious manuscripts are uncials.

(2) The Cursive. Over fifteen hundred are in existence dating later than A. D. 450. These are the modern manuscripts and are written in a running hand like our writing and are therefore called cursive.

Remarks and illustrations, and explanations of



MANUSCRIPTS VERSIONS QUOTATIONS

SEPTUAGINT (GREEK)
BEGUN 3rd CENT B.C.

VULGATE (LATIN)
404 A.D.

WICKLIFF (English)
1380

TYNDALE (English)
N.T. 1525 O.T. LATER

AUTHORISED
1611

REVISED VERSIONS

ENGLISH 1885
AMERICAN 1901

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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.

2. Versions and Quotations.

(1) Versions.

A version is a translation from the original into another tongue.

The Bible has been translated into over four hundred languages and dialects.

(2) Quotations.

We have copious "quotations" from the New Testament books in the writings of early Christian writers, commonly called the Church Fathers. The quotations are fragmentary and involve a large number of various readings. They are of value in determining the text and meaning of ancient Bibles, but are not of the same value as manuscripts. Among the prominent Fathers may be mentioned: Clement, a 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. Irenæus, A. D. 180.

Some of the most important versions:

(1) The Septuagint (Greek). Begun in the third century, B. C. Written lxx. for short. Translation said to have been made 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.

(2) The Vulgate (Latin). A. D. 404.

About the close of the fourth century Jerome, a very learned man, prepared a Latin version, partly by direct translation from the original, 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.

(3) Wyclif (English). New Testament, 1380; Old Testament, 1382.

From the Vulgate by John Wyclif. The first translation of the entire Bible into English, although portions had been translated into Anglo-Saxon in earlier times by different persons. John Wyclif did not complete the translation of the Old Testament, and others did it. It is said that "Wyclif made it the effort of his life to place the Bible in the hands of the multitude." Wyclif's Bible was in manuscript.

(4) Tyndale (English). New Testament, 1525; Old Testament later.

Made from the original Hebrew and Greek and was the first translation directly into English. Other English translations had been made from the Vulgate or older Latin versions. William Tyndale translated the Pentateuch, the historical books and a part of the Prophets. He published the first printed New Testament in English. (Miles Coverdale published the first printed Bible in English in 1535. It was "translated out of Douche and Latin, with th:

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help of five sundry translators," evidently largely following Tyndale's version.)

(5) Authorized Version. 1611.

Revised by fifty-four learned men by authority of King James I., hence sometimes called the King James Version. The revisers "were divided into six companies; two met at Westminster, two at Oxford and two at Cambridge." The results were passed upon by a representative committee. The work covered seven years.

(6) Revised Version. 1885.

Eminent biblical scholars of England and the United States made the revision. It was begun in June, 1870, and completed May 5, 1885.

(7) The American Standard Revision. 1901.

It is the work of the American revisers of 1870 to 1885, brought up to date. "It was counted of first importance that the English Bible should be plain enough to be understood by all intelligent persons." Diminish has been substituted for minish, capital for chapter, since for sith, know for wot, etc. Changes have been made in idioms, grammar, etc.

Advantages of the revised versions: (1)

We have access to a great many more ancient manuscripts, versions and quotations. (2) Scholars of to-day better understand ancient languages, and know better how to deal with the documents in their hands. (3) The language of the revised versions better meets the present-day meaning of words. New meanings have been given over two hundred words since the Authorized Version was published. For example: Observe that the word "charity" (1 Cor. 13) now means "love"; "prevent" means "precede" (1 Thess. 4:15); "to ear" means "to

plow" (1 Sam. 8: 12). (4) The method of printing makes it more readable and intelligible.

DAILY STUDY

First Day.

How was the Bible originally written?

What kinds of manuscripts are there?

Second Day.

What is a manuscript? A version?

Name five Church Fathers and give the dates of their writings.

Third Day.

Name three of the great versions, and give the date, language and other facts about each.

Fourth Day.

Name four other important versions and give the date, language and other facts about each.

Fifth Day.

What are the advantages of the revised versions?

Read the references showing how the meaning of words has changed.

Sixth Day.

What have you to say about the difficulties, cost, and possible errors in translating the Bible?

Seventh Day.

Review all of the foregoing questions.

What impression is made upon your mind by the study of these facts?

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LESSON IV. HELPS AND HOW TO USE THEM WISELY*

1. The Bible itself.

The first essential to Bible study is a good copy of the Bible with good type and a clear page. Dr. W. G. Ballantine says, "The true ideal is to have a Bible printed just as other books are, that we may take advantage of our habitual method of getting thought from the page." The American Standard Revision is recommended.

HELPS IN THE BIBLE

1. Marginal references.

Reasons for their use:

To enable us to compare one part of the Bible with another.

To focus the light of Scripture on a given point and to throw light on a question of difficulty.

There are said to be about six hundred references or allusions in the New Testament to the Old, for example, Isa. 40:3 in Matt. 3:3; Ex. 20:12; 21:17 in Mark 7:10; Joel 2:32 in Rom. 10:13.

Refer to John 1:1, 14 (Jesus the Word of God) and observe that the italicized letters refer to corresponding letters in the margin where the references are found. Follow them out.

*To the teacher: Illustrate the use of helps before the class.

2. Maps.

Their use deepens interest and is an aid to memory.

History is often unintelligible unless we understand the geographical relations.

The topography of the Holy Land had much to do in shaping the history of the Jewish people.

3. Other information.

Harmony, notes, or summaries of the books; tables, index, concordance, etc.

HELPS OUTSIDE OF THE BIBLE

1. Concordance.

The important words of Scripture are arranged alphabetically, with reference to the places where they occur.

For the Revised Version.

Thom's "Concordance of the New Testament" (\$2.50); that for the Old Testament not yet published.

For the Authorized Version.

Walker's "Comprehensive Concordance" (\$1) contains about fifty thousand more references than Cruden's "Complete Concordance," and there is the additional convenience of finding proper names in their alphabetical order among the other words.

Strong's "Exhaustive Concordance" (\$6) is suited to those who desire to make special investigation. The facts about the original words are given in a singularly clear and convenient way.

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2. Bible Dictionary.

Contains information about persons, places, institutions, biblical literature, etc.

The Dictionary of the Bible, by John D. Davis, Ph. D., D. D. (\$2).

There are many dictionaries on the market, but, for the purposes of young men, Davis' is without doubt the best. The illustrations are abundant and well chosen, and the maps and plans numerous and well up to date.

3. English Dictionary.

A very necessary aid to an understanding of words, especially if Hebrew and Greek are not read. The use of a dictionary and a book of synonyms is very important and suggestive.

Webster's Collegiate Dictionary is recommended (\$3 to \$5). It is based on the International and is its largest abridgment. Its main vocabulary correctly spells, pronounces and defines the biblical and allied terms that one ordinarily runs across. There is also a pronouncing vocabulary of biblical, classical, mythological, historical and geographical proper names.

4. Bible Text Book.

Contains the principal texts relating to the persons, places and subjects occurring in the Bible; *e. g.*, Paul, Jerusalem, and Prayer. A splendid help in topical study.

The "Bible Text Book" (30 to 90 cents) is recommended.

5. Commentaries.

For explanations and expositions. To be used only after an independent study of the passages.

So many commentaries, with such varying purposes, are published that it is difficult to recommend without knowing the special needs, but among the most helpful are: "The New Century Bible," containing the texts of the Authorized and Revised Versions, with annotations upon the latter; "The International Revision Commentary," based upon the revision of 1881, by English and American scholars and members of the revision committee; the "Cambridge Bible," selected volumes of the "Expositor's Bible," and "Expository Thoughts on the Gospels" by Ryle.

6. The Twentieth Century New Testament.

It is written in the language of to-day and is recommended as an aid to Bible study.

7. Miscellaneous books.

On Oriental customs, antiquities, fruits, animals, etc.; biography, general and missionary; geography, devotional, etc.

8. Stereoscopic views of the Holy Land.

9. Other helps.

Note books. They cultivate accuracy and neatness; they preserve results. The student should follow the outline of the lesson and make clear and concise divisions. He should get important points

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during the class period, and add to the notes taken in the class those secured in private study.

Wall maps, pictures, models, greatly aid study. To make one's own is best, and this habit should be cultivated.

DAILY STUDY

First Day.

What book is of the first importance to Bible study?

What version is recommended?

What helps do we find in the Bible? Examine them carefully.

How many references and allusions to the Old Testament are said to be in the New? Read the Scripture references.

Second Day.

Of what value are maps?

Make an outline map of Palestine.

Third Day.

Of what value are the marginal references?

Find references to John 3: 16, 17. As you read the texts ask yourself what they teach.

Fourth Day.

What is a concordance? A Bible dictionary?

By the aid of a concordance find "Thou shalt have no other gods before me."

In a Bible dictionary read about Damascus.

Fifth Day.

What is a Bible text book? A commentary?

Find in the Bible text book the word "prayer" and select a few of the most striking and helpful references.

See what Jesus says about prayer in Matt. 6: 5-15.

After coming to your own conclusion, read what is said in the text in a good commentary.

Sixth Day.

In an English dictionary, get the meaning of the words of Matt. 5: 8.

Compare Gen. 12: 1 and 15: 6 with Heb. 2: 8 and Rom. 4: 3. What in Abraham commends itself to us?

Seventh Day.

What are the advantages of a note book?

In what style is the Twentieth Century New Testament written?

Compare Matt. 4: 4 with Deut. 8: 3; Mark 12: 10 with Ps. 118: 22 and Luke 24: 27.

LESSON V. PALESTINE

1. Its location.

In the southwest of Asia; it 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.

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2. Its size.

Palestine is one hundred and fifty miles long and averages about sixty-five miles in width. The area is about 12,000 square miles, and does not differ widely in shape and size from Vermont. That portion west of the Jordan is somewhat larger than Connecticut and contains 6,040 square miles.

3. The land.

In the north the country 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 average watershed of lower Galilee being 2,000 feet high. From Bethel to Hebron the range of mountains is precipitous, and has an average height of 2,200 feet. The principal mountains are: Hermon, Lebanon, Carmel, Gerazim, Ebal, Zion, Olivet and Nebo. Its division into long and narrow parallel sections gives to the country three marked physical features. The Jordan valley, the hill country of central Palestine and the fertile lowlands which border on the Mediterranean. The most remarkable feature is the depression of the Jordan valley below sea level. The surface of the Dead Sea is nearly 1,300 feet lower than that of the Mediterranean.

Its fertility and products. Deut. 6:10, 11; 11:10-15; Num. 13:27; Deut. 8:7-9.

4. Palestine in early days.

By referring to a map the allotment of land to the twelve tribes may be seen. Num. 26:55, 56; 33:54; 34:13; Josh. 14—19; also the political di-

visions under Judah and Israel. 1 Kings 11: 29-36; 12: 16-21.

5. Palestine in the time of Christ.

There were four political divisions during the time of Christ; namely, Judea, Samaria, Galilee and Perea.

6. Names.

(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 which lies west of the Jordan the ancient Hebrews called Canaan as distinguished from the land of Gilead on the east of the river.

(2) 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) Holy Land. Zech. 2: 12.

This name came into general use in the middle ages.

7. Waters.

(1) The Mediterranean Sea.

Other names: The Sea, Num. 13: 29; Acts 10: 6. The Great Sea, Num. 34: 6. Western Sea, Joel 2: 20. Sea of the Philistines, Ex. 23: 31.

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It lies between Europe and Africa and forms the western boundary of Palestine. Its length is 2,000 miles.

(2) The Sea of Galilee.

Other names: Chinnereth or Chinneroth, Num. 34:11; Josh. 11:2. Gennesaret, Luke 5:1. Tiberias, John 6:1.

The sea is pear-shaped, somewhat broader at the upper part, and is nearly thirteen 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 are only found Tiberias and Magdala.

(3) The Dead Sea.

Other names: Salt Sea, Gen. 14:3; Josh. 3:16. Sea of the Plain, Deut. 3:17.

Of an elongated oval shape, broken by a peninsula projecting from the eastern shore. It is about forty-seven miles long, is nearly nine miles at the 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 to five times saltier than that of the ocean.

(4) The River Jordan.

It 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 (Num. 34:12), into which it empties, it falls 610 feet more;

consequently its current is very rapid. In going a direct line of sixty miles, the river covers 200 miles.

8. Principal cities and towns.

(1) Jerusalem.

Eighteen miles west of the Dead Sea, and thirty-two miles east of the Mediterranean; 3,600 feet above the valley of the Jordan. Capital of Palestine.

(2) Bethlehem.

A small town five miles south of Jerusalem. The birthplace of Jesus. Matt. 2:1.

(3) Nazareth.

A town in the south of Galilee, where Jesus lived. Matt. 2:23.

(4) Bethany.

On the Mount of Olives. Mark 11:1. About two miles from Jerusalem. John 11:18. Home of Lazarus, of Mary and of Martha. John 11:1; 12:1. Place of Christ's ascension. Luke 24:50.

(5) Jericho.

Thirteen miles northeast of Jerusalem, 1,000 feet below the Mediterranean and tropical in climate. A city of unusual historical interest. Joshua 2:1; 6:1, 20; 2 Kings 2:4, 5, 15, 18.

(6) Capernaum.

On the Sea of Galilee and the home of Jesus. Matt. 4:13; 17:24. Residence of Andrew, Peter, James and John, and probably of Matthew. Matt. 9:9. Center of Christ's work in Galilee.

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DAILY STUDY

First Day.

Describe Palestine, its location, size, general physical characteristics.*

Name its products.

What promise was made to Abraham?

Second Day.

What were the tribal and political divisions of Palestine?

The divisions in the time of Christ?

Third Day.

By what names is Palestine known? Why?

Fourth Day.

Describe and locate the waters.

Fifth Day.

Name and locate the principal cities. Where was Jesus born? Where did He live?

Sixth Day.

What sacred associations are connected with Bethany?

Seventh Day.

Review the study of the week.

*It is not intended here, and elsewhere, that a written description shall be made.

LESSON VI. CREATION TO THE CONQUEST OF CANAAN

NOTE.—The prominent facts of Bible history are presented in simple outline in Lessons VI. to X. and XVI. to XIX. Much Scripture has been given for the purpose of convenient reference, but it will be unnecessary, for the purposes of the course, to make a minute study of it. Give it rapid reading. For most part the questions under "Daily Study" will suggest what to read. Commit to memory the main outlines and master the salient facts under each.

1. Creation—beginning of life.

Creation of the universe. Gen. 1:1-25; 2:1-3.

Adam and Eve. 1:26-31.

Their sinless condition. 2:8-25.

Temptation and fall. 3:1-24.

Cain and Abel—their story. 4:1-16.

Notice the progress of sin in these chapters.

2. The flood.

The increase of wickedness. Gen. 6:1-13.

The ark. 6:14—7:19.

The new start of mankind. 8:20—9:17.

3. The life of Abraham.

His call. Gen. 12:1-9; Acts 7:1-5. (Goes into Canaan.) Its meaning. Gen. 12:2, 3.

Goes into Egypt. 12:10.

Principal events in his life. 13—25:10.

Note his generosity. 13:1-13. His courage. 14:1-16.

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God's covenant of promise. 15:18; 17:1-8, 15-19.

Birth of Isaac. 21:1-5.

A great trial of faith. 22; Heb. 11:8-17; Jas. 2:20-24.

Abraham the friend of God. 2 Chron. 20:7; Isa. 41:8.

So called because of his faith and obedience. Jas. 2:23.

God appeared to him, conversed with him. Gen. 18:17.

God covenanted with him. Gen. 12:2, 3; 15:18; 17.

God tested him and reaffirmed covenant and friendship. Gen. 22:16-19; Jas. 2:21-23.

Why Jesus called his apostles friends. John 15:15.

DAILY STUDY

First Day.

Describe the creation of the universe; of Adam and Eve.

What do we understand by the phrase, "created in His image"?

How did sin come into the world? Results. (Compare Rom. 5:12.)

Second Day.

How is the progress of sin shown in the murder of Abel?

Why was the flood sent?

How long did it last?

What did Noah do on leaving the ark and what promise did God make?

Third Day.

On the map trace Abraham's journey into Canaan.

What did God promise?

Why did Abraham go into Egypt?

What deception did he practice?

Fourth Day.

Why did Abraham and Lot separate?

What trait of character did Abraham show?

What promise was made by God when Lot was separated from Abraham?

How did Abraham show courage?

Fifth Day.

What covenant did God make with Abraham?

Why did he change his name?

What great trial of faith came to him?

Sixth Day.

Why was Abraham called the friend of God?

In what ways did God show His friendship?

Seventh Day.

What were Abraham's most conspicuous defects of character?

The most conspicuous good traits?

What was most remarkable in God's dealings with him?

LESSON VII. CREATION TO THE CON-
QUEST OF CANAAN—Concluded

4. Israel in Egypt.

(1) *Joseph.*

His early life. Gen. 37. (Sold into
Egypt.)

As court official. Gen. 39.

Why he prospered. 1-6.

An almost irresistible temptation. 7-18.

In prison. 19-23.

He rules Egypt. Gen. 41: 37-45.

Splendid statesmanship. 46-57.

He forgives and helps his brothers. Gen.
42-45.

His love for his father. Gen. 45: 3, 9; 46:
29; 47: 1-12; 50: 1-13.

Israel goes into Egypt. Gen. 45: 25—
46: 7.

(2) *Moses.*

Birth and early education. Ex. 2: 1-22;
Acts 7: 22.

Refused to be called the son of Pharaoh's
daughter. Ex. 2: 11-15; Acts 7: 24-28; Heb. 11:
24, 25.

Goes into the land of Midian at the age of
forty. Ex. 2: 15; Acts 7: 23. And remained there
forty years. Acts 7: 30.

Here he was further prepared for his life
work (Ex. 18) and became acquainted with pastoral
life.

Called to deliver Israel. Ex. 3:

Out of the burning bush. 1-10.

His message. 15.

Yielded unwillingly. Ex. 3: 11, 13; 4:

1, 10, 14.

Steps for return to Egypt. Ex. 4: 18-31.

Sent and supported:

The ten plagues. Ex. 5—12.

The passover. Ex. 12.

5. The Exodus.

Pillar of cloud and fire. Ex. 13: 17-22.

Red Sea. Ex. 14.

The wanderings. Ex. 13—40. Some of the events:

The manna. 16.

The law. 20. (At Sinai. 19: 3—40: 38; Num. 10: 10.)

The golden calf. 32.

The tabernacle. 35: 4-29. (Full account, 35-40.)

The twelve spies. Num. 13.

The death of Moses. Deut. 34.

6. Principal characters in this period.

Adam and Eve, Cain and Abel, Enoch, Noah, Abraham, Isaac, Jacob, Joseph and Moses.

DAILY STUDY

First Day.

Give the facts about Joseph's early life and why he was sold into Egypt.

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Why did he prosper?

What motives kept Joseph from yielding to a strong temptation?

Second Day.

What led Pharaoh to make Joseph ruler in Egypt?

How did Joseph show his ability as a statesman?

Third Day.

Relate the circumstances of Joseph forgiving his brothers.

How does he show his love for his father?

Describe how Israel went into Egypt.

Fourth Day.

Describe the early life and education of Moses.

Why did he refuse the honors of Pharaoh's court?

Fifth Day.

Where did he then go and what further prepared him for his life work?

Describe the circumstances of God's call to deliver Israel.

Who was associated with him and why?

Sixth Day.

How many plagues were there?

What was the result of the plagues upon Pharaoh?

When was the Passover instituted and what did it signify?

Seventh Day.

What was the purpose of the pillar of cloud and of fire?

Describe the crossing of the Red Sea.

Name some of the important events during the wanderings.

LESSON VIII. CONQUEST OF CANAAN TO
THE DIVISION OF THE KINGDOM

Joshua.

Associated with Moses. Ex. 24: 13; 32: 17; 33: 11.

One of the spies. Num. 13: 8-16.

Successor to Moses.

His commission. Josh. 1: 1-9.

A vision and a promise. 5: 13-15.

1. Conquest of Canaan.

Preparations for and the crossing of the Jordan.
Josh. 1—4: 18.

In Canaan and the celebration of the passover.
4: 19—5: 12.

Capture of Jericho and Ai. 5: 13—9.

Southern and northern campaigns. 10, 11.

Joshua a skillful general. 10: 9, 10, 40-43; 11: 1-9. Note his strategy; how he entered the very heart of Palestine, etc.

The settlement of Canaan, allotment of land.
13—22.

The death of Joshua. 24: 29-31.

His parting words. 24: 14-28.

2. The judges of Israel.

Israel forsook God and went into idolatry. Judges 2:1-13. Then God raised up judges (2:16)—twelve in number—to repulse foreign aggression. They did not form an unbroken succession of rulers, but appeared as needed. For their names see a Bible text book. Eli and Samuel also judged Israel, acting as high priest and prophet respectively.

The religious lessons. 2:14-23.

DAILY STUDY

First Day.

In what way was Joshua associated with Moses?
Whom did he succeed?

Second Day.

Describe the preparation for and the crossing of the Jordan.

What did the Israelites do upon entering Canaan?

Third Day.

Describe the capture of Jericho and Ai.

What caused the defeat before Ai, when the first attack was made?

Fourth Day.

Read the account of Joshua's southern campaign.

Fifth Day.

Read the account of Joshua's northern campaign.

Sixth Day.

What were Joshua's parting words?

Why did God honor Joshua?

Seventh Day.

Why were judges appointed?

How many were there?

What religious lessons are taught?

LESSON IX. CONQUEST OF CANAAN TO
THE DIVISION OF THE KING-
DOM—Concluded

3. Establishment of the kingdom to its di-
vision.

The people demanded a king. 1 Sam. 8: 4, 5,
19-22.

It displeased God. 12: 16-19.

(1) *Saul.*

Made king. 10: 1, 24; Acts 13: 21.

He disobeyed in conducting the sacrifice
(10: 8) and is rejected. 13: 9-14; 15: 10-31.

His death. 31.

(2) *David.* Succeeds Saul.

A man after God's own heart. 1 Sam.
13: 14; Acts 13: 22, 36.

Preparation for life's duties.

a. At work (on a farm). 1 Sam. 16:
11, 12.

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- Physical development. 1 Sam. 16:12.
Opportunity to cultivate the gift of music. 1 Sam. 16:18.
Developed courage and strength.
1 Sam. 17:36.
- b. Preparation for war and kingship.
His knowledge of the country.
His faith in God. 1 Sam. 17:37, 49.
His alliance with Saul. 1 Sam. 16:16-21; 18:13, 17-21.
- c. His religious training.
Anointed king at a religious feast.
1 Sam. 16:1-13.
The Spirit of the Lord was upon him.
1 Sam. 16:13.
"I have found my servant." Ps. 89:20.
As king.
Over Judah. 2 Sam. 2:11. Over all Israel. 2 Sam. 5:4, 5.
Called of God. 1 Sam. 16:1-13.
Of the people. 2 Sam. 2:4; 5:1;
1 Chron. 11:1-3. Trusted by them. 2 Sam. 5:2.
Ruled wisely. 2 Kings 15:5.
Made Jerusalem the religious center.
2 Sam. 6:12-19.
His great sin. 2 Sam. 11.
His repentance. 2 Sam. 12; Ps. 51.
His death. 1 Kings 2:1-11.
- (3) *Solomon*. Succeeds David.
Made king. 1 Kings 1:32-40.
His choice of wisdom. 3:5, 9-15; 4:29-34.
He builds the temple. 5, 6.

He led the nation in prayer. 8.

God's promises and warning. 9: 1-10.

His two great sins. Established a harem.

11: 1-3. Became an idolater. 11: 4-8.

Results. 11: 9-13, 28-39.

His term of office and death. 11: 41-43.

4. Principal characters in this period.

Joshua, Samson, Samuel, Saul, David and Solomon.

DAILY STUDY

First Day.

Why did God give Israel a king?

Who was the first king? Describe his selection.

Why was Saul afterward rejected?

What lessons may we learn from his death?

Observe the teaching of 1 Sam. 15: 22.

Second Day.

What kind of a man was David?

What preparation did he have for the kingship?

What brought David into favor at the court?

Third Day.

How long was he king over Judah? Over Israel?

In what manner and by whom was David called to be king?

How did he rule?

In what manner did David make Jerusalem the religious center?

Fourth Day.

What sin did David commit? The results?

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How was he brought to repentance?

By whom may we have our sins forgiven?

1 John 1:9—2:2.

What lessons may we learn from his experience?

Fifth Day.

Whom did Solomon succeed? Describe his anointing.

What great choice did he make?

Sixth Day.

What great place of worship did he build?

In connection with its dedication, how does he show his religious life?

Seventh Day.

What two great sins did he commit? Results?

How long did he reign?

LESSON X. DIVISION OF THE KINGDOM (B. C. 975) TO THE CLOSE OF JEWISH HISTORY

1. The division to the captivity.

Rehoboam, son of Solomon, succeeded his father as king. 1 Kings 11:43.

Not to fight against Israel. 12:21-24.

Reigned seventeen years. 14:21.

Jeroboam sent for by Israel. 12:1-3. The tribes revolted. 12:16, 17.

Became king. 12: 20.

Who he was. 11: 26.

Had been informed that he would be king. 11: 29-39.

Reigned twenty-two years. 14: 20.

Causes of the division:

Because of Solomon's sins (11: 9-13) and those of the people (11: 33).

Because of the oppressive government. 12: 3, 4.

Lighter burdens were demanded. 12: 4. See 4: 22, 23, 26; 5: 13-16.

Taken under consideration by Rehoboam. 12: 5.

Refused the counsel of the old men. 6-8.

Acted upon that of the young men. 9-11.

Demands refused—burden increased. 12-15.

Both kings were wicked. 14: 1-16, 22-24.

Nineteen kings reign over each division. (If a chronological table is desired, see Davis' "Dictionary of the Bible," page 129.)

Israel carried into captivity. (Into Assyria, B. C. 721.) 2 Kings 15: 29; 1 Chron. 5: 26; 2 Kings 17.

Because of their sins. 2 Kings 17: 5-23.

Judah carried into captivity. (Into Babylon, first portion, B. C. 597; second portion, B. C. 586.) 2 Kings 18: 13.

Jerusalem destroyed (B. C. 586). 2 Kings 24, 25.

The reason. Ezek. 20.

2. Captivity to the return and restoration.

2 Kings 25. Books of Ezekiel and Daniel.

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Cyrus the Great conquers Babylon and liberates the Jews, B. C. 536.

The Jews had many privileges during their captivity:

Kept servants and engaged in business. Jer. 29: 5-7; Ezra 2: 65.

Held positions in the state. Dan. 2: 48; Neh. 1: 11.

Had their own teachers. Jer. 29: 1; Ezra 1: 5.

3. The establishment of Judaism under Ezra and Nehemiah.

Return from captivity. Ezra 1: 1-4; 2: 64-70.

Rebuilding the temple. Ezra 1; 3: 6.

(1) Ezra. (2) Nehemiah. The story of each. Ezra 7-10; Neh. 1-13.

4. Principal characters in this period.

Isaiah, Jeremiah, Elijah, Elisha, Hezekiah, Daniel, Ezra, Nehemiah, Ahab and Jehu.

DAILY STUDY

First Day.

Who succeeded Solomon?

What was then done by the ten tribes?

Second Day.

What caused the division?

Third Day.

What was the character of both kings?

Fourth Day.

Where was Israel carried into captivity? Why?

Fifth Day.

By whom was Jerusalem destroyed?

Where was Judah carried into captivity? Why?

Sixth Day.

What privileges did the Jews have in captivity?

Seventh Day.

Under what circumstances did the Jews return from Babylon?

Name the principal characters in this period.

LESSON XI. INSTITUTIONS OF THE OLD
TESTAMENT

(Only the more important are given.)

1. The tabernacle.

A portable sanctuary in the form of a tent, first set up at Mount Sinai and carried by the Israelites all through their wanderings in the desert.

Directions for making. Ex. 25—27.

Value of materials. Ex. 38: 24-31.

In charge of the Levites. Num. 1: 53; 3: 5-8.

How moved from place to place. Num. 1: 50-53;
Ex. 40: 36-38.

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In it God revealed Himself. Num. 1:1; 7:89.

It signified that God dwelt with men. Ex. 40:34, 35; Num. 17:7; Acts 7:44.

Typical of Christ. Heb. 8:1, 2, 5; 9:1-12.

2. The temple. (Solomon's.)

Unlike the tabernacle it gave a permanent place for worship; it was a home instead of a tent, and became the center of a ceremonial system which before had existed but very imperfectly.

Its dedication was the culminating point in the reign of Solomon.

A description.* 1 Kings 6:1-10, 15-38.

God's promise. 1 Kings 6:11-13.

Destroyed by the Babylonians. 2 Kings 25:8-17.

Two great spiritual lessons from the temple. 1 Kings 8:27; Acts 7:47-50.

There were two other temples: (1) Zerubbabel's, Ezra 3—6. Begun the second year after the return from captivity upon the site of Solomon's temple, Ezra 3:8. Completed eighteen years afterward, Ezra 6:15. (2) Herod's temple. An enlargement and restoration of the second temple. Work was commenced in 19 B. C., and practically finished in 11 or 9 B. C.; but the work on the courts and buildings was not completed until 62-64 A. D. Compare John 2:20.

The way to the mercy seat is always open to the sincere worshiper. Matt. 27:51; Heb. 6:19; 10:20.

“Jesus, where'er Thy people meet,
There they behold Thy mercy-seat.
Where'er they seek Thee, Thou art found,
And every place is holy ground.”

*Do not take time in the class period to study the construction, etc., of the tabernacle and temple; nor the details of the sacrifices. Somewhat full material has been given in order to get a bird's-eye view of the subjects and to make possible future study.

3. The sacrifices.

Without blemish; the age. Lev. 22: 17-28.

(1) The sin offering.

For the high priest, a bullock. Lev. 4: 3.
How made. 4: 5-7.

For the congregation, a bullock. Lev. 4: 13, 14; 16: 15. How made. 4: 15-18.

For a ruler, a male goat. Lev. 4: 22, 23.
How made. 4: 24-26.

For a private person, a female goat or a lamb. Lev. 4: 28, 32. How made. 4: 29, 30.

Exceptions in case of the poor, two turtle doves or young pigeons, or a portion of fine flour. Lev. 5: 7, 11. How made. 5: 8, 9, 12.

The fat was burned upon the altar, the remainder of the sacrifice was burned outside the camp. Lev. 4: 8-12, 19-21, 26, 31.

(2) The trespass offering.

A ram was prescribed. Lev. 4: 1-6.

For a leper and a Nazarite, a male lamb. Lev. 14: 2, 12, 21; Num. 6: 2, 12. How made. Lev. 7: 2, 6; 1: 11.

Deliberate sins could not be expiated. Num. 15: 30, 31; Deut. 17: 12.

(3) The burnt offering.

A male lamb, ram, goat or bullock was prescribed. Lev. 1: 3, 10; Ps. 66: 15. How made. Lev. 1: 3-9.

(4) The peace offering.

Three kinds:

a. Thank offering. Lev. 7: 11-13.

b. Votive offering. Lev. 7: 16.

c. Free-will offering. Lev 7: 16

Any animal authorized for sacrifice might be used but no bird. Lev. 3: 1, 6, 12. How made. Lev. 3: 2, 3; 7: 11-21, 34.

(5) The meal offering.

In A. V. "meat offering"; in R. V. "meal offering."

It consisted of white meal, or of unleavened bread, cakes, wafers, or ears of corn roasted, always with salt and, except in the sin offering, with olive oil. Lev. 2: 1, 4, 11, 13, 14. How offered. 2: 2, 3. If entirely consumed it corresponded to the burnt offering, and was made at the consecration of the high priest and at the cleansing of the leper. 6: 19-23; 14: 10, 20.

4. Festivals.

Annual celebrations. Deut. 16: 16.

(1) The passover.

Called also feast of unleavened bread. Ex. 23: 15.

Why instituted. Ex. 12: 1, 14, 42; Deut. 16: 1.

When observed. Lev. 23: 5. (April 14.)

How observed. Ex. 12: 3-11.

Continued seven days. Ex. 12: 14-20. Deut. 16: 3.

To be kept perpetually. Ex. 12: 24, 25.

Observed by Jesus. Matt. 26: 17-20.

Our duty. 1 Cor. 5: 7, 8.

(2) Feast of weeks. (A week of weeks after passover.)

Called also feast of harvest (Ex. 23:16), and day of first fruits (Num. 28:26); also Pentecost (Acts 2:1), because the festival fell on the fiftieth day after the passover. Lev. 23:15, 16.

When observed. Deut. 16:9, 10; Lev. 23:15, 16. (June 6.)

How observed. Lev. 23:17-21; Num. 28:26.

(3) Feast of tabernacles.

Took its name from the custom of dwelling in booths during its celebration. Lev. 23:42.

Called also feast of ingathering. Ex. 23:16.

When observed. Lev. 23:34. (Oct. 15.)

How observed. Lev. 23:35-43.

Special celebrations:

(1) The Sabbatical year.

Occurred every seventh year. Ex. 23:11; Lev. 25:2-4.

The land was not sown or reaped; the spontaneous growth was free to all. Ex. 23:11; Lev. 25:4-7.

Creditors were released from obligations, and Hebrew slaves were freed. Deut. 15:1-18.

(2) The year of jubilee.

Occurred every fiftieth year. Lev. 25:8-10.

Ground to remain fallow. Lev. 25:11.

Hebrew slaves were set free. Lev. 25:39-41.

Property reverted to original owners, except that in walled cities. Lev. 25:25-31.

Levites could redeem at any time. Lev. 25:32.

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Promised blessings. Lev. 25: 18-22.

Some lessons:

Christ gave Himself for us. 1 Cor. 5: 7; Heb. 9: 1-12.

What is true sacrifice? Ps. 51: 16, 17.

God wants self-dedication. Matt. 9: 10-13; Rom. 12: 1.

Love is essential. Mark 12: 33; Matt. 5: 23, 24.

“ Were the whole realm of nature mine,
That were a present far too small.
Love so amazing, so divine,
Demands my soul, my life, my all.”

HOW WE ARE FREED FROM SIN

1. God, through Christ, forgives. Mark 2: 7; John 1: 29; 1 John 3: 5; John 3: 16, 17; Isa. 1: 18.
2. We are to confess and forsake our sins. Prov. 28: 13; Isa. 55: 7; 1 John 1: 9.

DAILY STUDY

First Day.

Commit to memory the names of the institutions here given.

Read the Scripture references for the tabernacle and the temple, omitting if necessary the directions for making and the descriptions.

Second Day to Sixth.

Each day read the references for one of the sacrifices.

Seventh Day.

Read the references for the festivals.

How may we obtain the pardon of our sins?

LESSON XII. THE PROPHETS

1. Their names.

We have sixteen books bearing the names of prophets.

Before the captivity: Jonah, Amos, Hosea, Isaiah, Micah, Nahum, and Zephaniah.

During the captivity: Jeremiah, Habakkuk, Obadiah, Ezekiel, and Daniel.

After the restoration: Joel, Haggai, Zechariah, and Malachi.

Some prophets, like Elijah and Elisha, did not commit their teachings to writing. Modern scholars call them oral prophets.

2. Their functions.

(1) Primarily, an ambassador for God—preacher, teacher, and statesman.

One who “spoke for God.” Ex. 4:16; Deut. 18:18, 19; Zech. 1:6; 7:12; Jer. 1:4-10; Hosea 12:10.

They often wrote the history of the past to show God’s hand in it.

(2) Secondly, foreteller—one who predicts events. Deut. 18:22; Isa. 53:1-6. At one time called a seer. 1 Sam. 9:9; Isa. 30:10.

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(3) Taught of the Spirit of God. Num. 7:89;
1 Sam. 3:4; Dan. 9:21, 22.

3. Their messages.

(1) 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; Mal. 3:1-15.

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

4. The influence of the prophets.

(1) They saved Israel for God. Hosea 12:13; Ex. 13:3. This resulted because the true God was revealed and honored, truth and purity exalted and "righteousness and sincerity regarded as fundamental elements of true life."

5. Christ the prophesied savior.

Concerning some important events:

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; Mal. 3; Matt. 3:1-3.

His death. Zech. 14:4-6; Isa. 53:12; Matt. 27:50; Mark 15:28; Luke 23:34.

His resurrection. Ps. 16:10; Isa. 26:19; Luke 24:6, 31, 34.

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.

Isa. 53:4 with Matt. 8:17; 1 Peter 2: 24; Phil. 2: 6, 11.

Isa. 53: 7 with Acts 8: 32.

Isa. 53: 12 with Luke 22: 37 and Heb. 9: 28.

DAILY STUDY

First Day.

How many books have we bearing the names of prophets?

What were the functions of a prophet?

Second Day.

From the prophecies, what do we learn as to God's character?

What did He require His people to be?

What is clearly God's attitude toward sin?

Third Day.

What was the influence of the prophets? Why?

Read Isa. 32: 17-20 and ask yourself what is your relation to its teaching.

Fourth Day to the Sixth.

Each day read a part of the references concerning Christ.

What striking truths are brought out?

Seventh Day.

Review the study of the week and meditate upon the goodness of God.

What should be your personal relation to Him?

LESSON XIII. THE GOSPELS*

1. The word gospel.

The word gospel means "glad tidings," "good news," and refers to the message itself and to the books containing the message. Primarily it describes the message (Mark 1:1), but since the second century the name has attached itself to the books as well. In order to connect the authors with the books their names appeared in the titles; for example, "The Gospel *according to Matthew*."

2. The synoptic gospels.

While differing largely in many respects, the first three gospels to a large extent, cover the same ground and are commonly called the synoptic gospels.

3. The writers.

The gospels do not mention the writer's names. For them we depend upon tradition, and upon certain internal evidences. (*e. g.*, concerning Luke, compare Luke 1:1-4 with Acts 1:1.)

MATTHEW

1. The author—Matthew.

One of the apostles, the Son of Alphæus, and a tax gatherer. Matt. 9:9; 10:3.

His other name. Mark 2:14.

*The purpose is to get a conception of these books and their writers, in order to show their striking characteristics, and not to study the suggested passages in detail.

Matthew may have been adopted as his new Christian name.

2. Characteristics.

Much space is devoted to the teachings of Jesus. (*e. g.*, 5—7.)

The arrangement is methodical, distinct in outline and arranged in order of thought. Notice how similar works and sayings of Jesus are grouped: ten miracles in chapters 8, 9; seven parables in chapter 13, and seven woes in chapter 23. The phrase, "The kingdom of heaven," is used thirty-three times. (*e. g.*, 3: 2.) Emphasis is placed upon the descent of Jesus from the house of David and the fulfillment of Old Testament prophecy (1: 1-17), making plain the Jewish character of the book.

3. Messages.

Matthew presents "Jesus as the King of the Jews—the long expected Messiah foretold in the Old Testament—and describes how He established the kingdom of heaven" (1: 1; 2: 1, 2; 3: 1-3; 15: 22; 21: 9, 15). While the book is strongly Jewish it condemns the Jews (21: 43), and commends the Gentiles (8: 10-12). Matthew gives the great commission, "Make disciples of all the nations" (28: 19, 20).

MARK

1. The author—Mark.

John Mark was the son of one of the New Testament Marys.* Acts 12: 12.

*As the church met in her house (Acts 12: 12-17), she was probably a woman of some position.

A cousin of Barnabas. Col. 4: 10.

His early ministry. Acts 12: 25; 13: 5, 13; 15: 37-39. (Note his estrangement from Paul.)

Later we find him with Paul at Rome (Col. 4: 10), a fact showing the apostle to be reconciled to him, and honored as a fellow-worker. Philemon 24; 2 Tim. 4: 11.

His friendships. 2 Tim. 4: 11; 1 Peter 5: 13.

2. Characteristics.

The style of the book is particularly graphic. Note the use of "straightway" (*e. g.*, 1: 12, 18, 20). It abounds in picturesque details and is full of dramatic interest. (1: 7, 10; 4: 35; 5: 8, 12; 6: 53; 9: 25.) Compare Mark 2: 1, 2 with Matt. 9: 1; Mark 2: 3 with Luke 5: 18; Mark 5: 3, 4 with Luke 8: 27. Eighteen miracles are described. (Select them.) Mark writes like an eye-witness. There is a wealth of information as to persons, places, customs and terms. (1: 35; 3: 7; 4: 1, 38; 5: 13, 20; 6: 7, 40; 14: 67, 68; 15: 21, 25, 39, 43; 16: 2, 5.) Mark is not primarily reflective, but is simple and objective. In the gospel we find deep truths—impressing us that Jesus is the Son of God, but they are shown rather incidentally as Jesus moves among men than as abstract ideas.

3. Messages.

Mark presents Jesus, the Son of God, living the ideal life in the incessant activities of life. He is shown to have sympathy (1: 23-28, 40-45; 6: 34-44); personal devotion (1: 29-31); preparedness, and strength of character (4: 37-41); tenderness (5: 25-34).

DAILY STUDY

First Day.

What is the meaning of the word gospel?
Which are the synoptic gospels?
How do we know the names of the writers?
What is known of Matthew?
What are the characteristics of Matthew?

Second Day.

What messages are peculiar to Matthew?

Third Day.

What is known of Mark?

Fourth Day.

What are the characteristics of Mark?

Fifth Day.

What messages are peculiar to Mark?

Sixth and Seventh Days.

Re-read the references under messages and apply them to your own life.

LESSON XIV. THE GOSPELS—Concluded

LUKE

1. The author—Luke.

A physician and a companion and friend of Paul.
Col. 4: 14; Philemon 24.

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Luke wrote the book of Acts.

Went with Paul to Philippi. Acts 16: 10-17.

About six years later again with Paul. Acts 20: 5—21: 18.

With Paul during his shipwreck. Acts 27.

With Paul during his first imprisonment at Rome. Philemon 24. Also his second imprisonment. 2 Tim. 4: 11.

2. Characteristics.

Narrative in style and character painting. Dedicated to a man of high rank (1: 1-4). Luke is the only biblical writer who has explained the methods he used in getting his information. He deals with what had been received from "eye-witnesses and ministers of the word" (1: 2), having "traced the course of all things accurately from the first." Luke presents a fuller life of Jesus than any other gospel writer. He begins with Jesus' family, places the events of His life in systematic order (1: 3). "In order," used elsewhere (Acts 11: 4; 18: 23), shows that exact chronological order is not meant. Luke often connects the sayings of Jesus with the events which inspired them (5: 17-26; 6: 6-11, 12-49).

Matter peculiar to Luke: The "Last Journey" (9: 51—18: 14) including, among other things: the lawyer and eternal life (10: 25-37); the parables of the lost sheep, the lost coin, the prodigal son (15); the unrighteous steward (16: 1-13); the rich man and Lazarus (16: 19-31); the pharisee and the publican

(18:9-14). Note the prominence of women and the references to domestic scenes (1:26, 27, 39-46; 7:11-17; 10:38-42; 13:10-21; 15:8-10; 21:1-4; 24:1).

3. Messages.

Christ's gospel is universal (2:32; 3:6; 9:52; 10:33; 17:16; 24:47); is for the lost and lowly (7:36-50; 15); is to the poor and distressed (6:20-26; 7:11-18). Denounced the rich (1:52, 53; 6:24, 25; 16:25), though he makes it clear that Jesus did not denounce rich men as such (12:21). Other striking passages and facts: the importance of prayer (2:21, 22; 6:12-19; 9:18-21; 9:28-36; 11:1-13); the expression of praise and thanksgiving (1:46-55, 67-79; 2:13, 14; 3:4-6); contains many happy scenes (2:1-7, 40; 9:10-17; 18:15-17). Note the element of gladness in chapter 15 and elsewhere. Luke sees the bright side—the evidences of God's mercy. Jesus forgives His murderers and saves the penitent thief (23:34, 42, 43.).

JOHN

1. The author—John.

First met Jesus. John 1:35-40.

Called to be an apostle. Matt. 4:21, 22; 10:2.

A fisherman and well to do. (Family had servants.) Mark. 1:19, 20.

Doubtless of some rank—he knew the high priest. John 18:15.

Naturally of a strong, passionate nature. Mark 3:17; 9:38; Luke 9:52-56.

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Manifested a weakness common to mankind. Mark 10: 35, 36.

Honored by Jesus. Mark 5: 37; Matt. 17: 1; 26: 37.

Jesus loved him. John 13: 23; 21: 7, 20.

Was with Jesus in His hours of sorrow. Mark 14: 33; John 18: 15; 19: 26.

His care for the mother of Jesus. John 19: 27.

First to believe that Jesus had risen. John 20: 8.

Associated with Peter in work. Acts 3: 1; 4: 19; 8: 14.

Three epistles and Revelation are ascribed to him.

2. Characteristics.

John writes as an eye-witness. 1: 14; 19: 35; 21: 24; 1 John 1: 1.

He shows familiarity with the feasts and Jewish manners generally. 2: 6; 3: 25; 7: 37; 11: 55; 19: 31. And with places. 5: 2; 9: 7; 10: 23; 11: 18; 18: 1.

He delineates character graphically. Thomas, 20: 24-29. Man born blind, 9; Mary and Martha, 11.

He relates personal conversations, and shows his intimate knowledge of Jesus and the apostles. 6: 5-8, 67-71; 11: 7-16; 12: 22; 13; 14-16; 17.

Some of the matter peculiar to John: The beginnings of faith (1: 19-51; 2: 1-11). Nicodemus (2: 23-3: 21); woman of Samaria (4: 1-42); the bread of life (6: 22-71); the light of the world (8: 12-30); Lazarus (11: 1-46); Christ's farewell (13: 31-16: 33); His intercessory prayer (17). The power of the book lies in its revelation of Christ; in the principles

of life of which He is the embodiment. These principles are eternal and spiritual.

3. Messages.

John's object is to induce faith in Christ (20:31), and to reveal the spiritual Christ. The word "believe" appears one hundred and one times. He shows how Christ enters into life's experiences, the hopes of men (1:45); their joys (2:1-10); their perplexities (3:1-15). Similarly he gives the spiritual teachings of Jesus (4:23; 6:63; 7:17; 14:23; 15:16; 17:20-23). He has given a "lofty spiritual conception of the work and person of Christ."

DAILY STUDY

First Day.

What is known of Luke?

What are his characteristics?

Second Day.

What messages are peculiar to Luke?

Third Day.

What is known of John?

Fourth Day.

What are the characteristics of John?

Fifth Day.

What messages are peculiar to John?

Sixth and Seventh Days.

Read some of the more striking references and apply them to your own life.

LESSON XV. THE EPISTLES.

1. Why written.

These letters, twenty-one in number, were written to particular churches or individuals, or to Christians generally. They deal with practical or doctrinal questions (Eph. 4: 1-3; Jas. 5: 7-11), and with church administration (1 Tim. 3: 1-13); and abound in expressions of affection (Phil. 1: 2-11). 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 1 John are exceptions. Occasions for writing: (*e. g.*, 1 Cor. 1: 11; 1 Thess. 3: 5, 6).

2. The authors.

Paul, Peter, John, James and Jude. It is not known who wrote Hebrews.

3. Classification.

- (1) Pauline. Romans to Philemon.
- (2) General. Hebrews to Jude.

4. Some of the important passages.

Concerning spiritual gifts. 1 Cor. 12. All Christians are members of one body, each necessary to all.

- Love the greatest grace. 1 Cor. 13.
Gifts and corresponding duties. Rom. 12.
Duties to rulers, to neighbors; awaking to the light. Rom. 13.
The humility of Jesus. Phil. 2: 1-11.
Christian graces. 2 Peter 1: 3-11.
Necessity of actually doing. Jas. 2: 14-26.

DAILY STUDY

First Day.

- Commit the names of the epistles.
Why were the epistles written?

Second Day.

- Who wrote the epistles?
What classification has been made?
What is the teaching of 1 Cor. 12?

Third Day to Seventh Day.

Each day read one of the remaining references under important passages and ask yourself if you measure up to their teachings.

LESSON XVI. THE LIFE OF JESUS*

(Only the more important facts are given.)

1. Childhood, youth and early manhood.
Thirty years.

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The birth of Jesus. Luke 2: 6-20.

His circumcision and presentation at the temple.
Luke 2: 21-38.

Visit of the wise men and flight into Egypt.
Matt. 2: 1-15.

Living at Nazareth. Matt. 2: 19-23; Luke 2:
39, 40.

At twelve attends the passover: receives religious instruction. Luke 2: 41-52.

2. Preparation. Three months.

Preaching of John the Baptist. Matt. 3: 1-12.

Baptism of Jesus. Matt. 3: 13-17.

Temptation of Jesus. Matt. 4: 1-11.

The first disciples. John 1: 29-51.

Wedding at Cana. The first miracle. John 2:
1-12.

3. Ministry in Judea and Samaria. Nine months.

Nicodemus. John 3: 1-21.

Woman of Samaria. John 4: 1-42.

At the passover. John 5: 1-47.

Woman taken in adultery. John 8: 1-11.

Attempt to stone Jesus because of His teaching.
John 8: 12-59.

*The chronology by Andrews has been followed in the main. The changes appear in the fact that the events which took place in a given country are grouped together and so do not always follow a chronological order. The desire is to show what Jesus did and said, and where, rather than the supposed order. It may seem wise to the teacher to select certain events upon which to place emphasis.

Stalker's "Life of Christ" is very suggestive and will be helpful if read in connection with this study.

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Healing of a man born blind. John 9: 1-38.
Jesus the Good Shepherd. John 9: 39—10: 21.

DAILY STUDY

First Day.

Where was Jesus born and who was His mother?
Give the circumstances connected with His birth.
Why was Jesus taken into Egypt?

Second Day.

Why was Jesus taken to Nazareth to live?
What does Luke say about the boyhood of Jesus?

Third Day.

What was John the Baptist's message?
Where and by whom was Jesus baptized?
Describe His temptations.

Fourth Day.

By whom and how were the first disciples secured?
Describe the first miracle of Jesus.

Fifth Day.

What did Jesus say to Nicodemus about the new birth?
What were the teachings of Jesus at the well in Samaria?
What is your personal relation to these truths?

Sixth Day.

What did Jesus teach concerning the Sabbath?
What lessons have we from Jesus' treatment of the woman taken in adultery?

Seventh Day.

What did Jesus teach concerning Himself, and which led to an attempt to stone Him?

Relate the circumstances connected with the healing of the man born blind?

How has Jesus shown that He is our Good Shepherd?

LESSON XVII. THE LIFE OF JESUS—Continued

4. Ministry in Galilee. One and one half year.

The nobleman's son. John 4: 43-54.

First rejection at Nazareth. Luke 4: 16-30.

Removal to Capernaum. Matt. 4: 13, 18-22.

Choosing the twelve. Luke 6: 12-16.

Sermon on the mount. Matt. 4: 25—8: 1.

The Centurion's son and the widow's son. Luke 7: 1-35.

Second rejection at Nazareth. Mark 6: 1-6.

Feeding the five thousand. Mark 6: 31-44.

The transfiguration. Mark 9: 2-10.

5. Ministry in Perea. (Including various journeys.)

Departure from Galilee. Mark 10: 1.

The mission of the seventy. Luke 10: 1-24.

The good Samaritan. Luke 10: 25-37.

Prodigal son. Luke 15: 11-32.
Raising of Lazarus. John 11: 1-46.
Counsel to kill Jesus. John 11: 47-54.
The rich young man. Mark 10: 17-31.
Blind Bartimæus. Mark 10: 46-52.
Zacchæus. Luke 19: 1-10.

DAILY STUDY

First Day.

Read the accounts of the four miracles mentioned in the ministry in Galilee and state them in your own words.

Second Day.

Why was Jesus rejected at Nazareth?
Why did Jesus choose the disciples?
How did He spend the previous night?

Third Day.

Who were with Jesus at the transfiguration?
What lessons does the event teach?

Fourth Day.

What were the seventy disciples to do?
What results did they have?

Fifth Day.

What does the parable of the Good Samaritan teach? The prodigal son?

Sixth Day.

Describe the incidents connected with the raising of Lazarus.

What is the central thought?

Seventh Day.

Why did the Jews seek to kill Jesus?

What stood in the way of the rich young man accepting Jesus?

Describe the healing of blind Bartimæus, and the conversion of Zacchæus.

LESSON XVIII. THE LIFE OF JESUS—Concluded

6. The closing week.

Entry into Jerusalem. Mark 11: 1-11.

Parables and other instruction. Lament over Jerusalem. Matt. 21-25.

The last supper. Luke 22: 7-30; John 13: 1-30.

The agony, betrayal and arrest. Matt. 26: 35-56.

The Jewish and Roman trials:

Before Annas. John 18: 13.

Before Caiaphas and the Sanhedrin. Matt. 26: 57-68.

Before Pilate. Matt. 27: 1, 2, 11-14.

Before Herod. Luke 23: 6-12.

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Again before Pilate, who sentenced Him. Matt. 27: 24-26.

The crucifixion and burial. Luke 23: 26-56.

7. The resurrection and the forty days.

The resurrection morning. John 20: 1-18.

Other appearances. Luke 24: 13-35; 1 Cor. 15: 5; Luke 24: 36-48; John 20: 24-29; 21: 1-23; Matt. 28: 16-20; 1 Cor. 15: 7; Luke 24: 49, with Acts 1: 1-8.

The ascension. Luke 24: 50-53, with Acts 1: 9-12.

DAILY STUDY

First Day.

Learn the main outline of the life of Jesus, Lessons XVI. to XVIII.

Describe the entrance of Jesus into Jerusalem.

Second Day.

What is the lesson of the Lord's supper?

What characteristic of Jesus was shown just before the supper?

Third Day.

For what did Jesus pray in the Garden of Gethsemane?

Describe the betrayal, the arrest and the trials.

Fourth Day.

Describe the crucifixion, time, place, etc.

By whom was He buried?

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Fifth Day.

Describe the resurrection morning.

To whom did Jesus appear?

What is the meaning of the resurrection? 1 Cor.
15.

Sixth Day.

Describe the ascension.

From your study what do you conclude to have
been the purpose of the life of Jesus?

Seventh Day.

What traits of character in Jesus have you dis-
covered which you most desire to follow?

LESSON XIX. THE EARLY CHURCH

*(Only the more important factors in its development
are given.*)*

1. Commission to the apostles.

Wait for the promise of the Father. Acts 1:4;
Luke 24:49.

To bear witness. Acts 1:8.

*The purpose is to get a bird's-eye view of the subject in
order to discover the dominant notes in the work of the
early church.

2. Pentecost.

The beginning of the Christian Church.

Gift of the Spirit. Acts 2: 1-13.

Peter's sermon. 14-42.

The brotherhood of the church. 43-47.

3. Extension of the church through persecution.

(1) Martyrdom of Stephen.

His ministry and arrest. Acts 6: 8-15.

His defense. 7: 1-53.

His death. 7: 58—8: 2.

(2) In territory.

To Samaria. 8: 4-25.

To Ethiopia. 8: 26-40.

To Syria. 9: 1-25; 11: 19.

To Phœnicia, Cyprus and Antioch. 11: 19.

(3) In thought.

The gospel for Jews and Gentiles. 10: 1-36.

The missionary spirit. 11: 18, 22-26; 12: 24.

4. Extension through devoted men.

(1) Peter.

His early addresses. Acts 1: 15-22; 2: 14-42; 3: 11-26.

In prison. 4: 1-22; 5: 17-32.

A missionary. 8: 14-25; 9: 32-43; 10: 11-18.

(2) Barnabas.

Generous. 4: 36, 37.

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- Genial and inspiring. 11: 23, 24.
Quick to see the good in a man. 9: 26, 27.
Firm in standing by a friend. (Independent.) 15: 37-39.
Knew how to place men. 11: 25, 26.
- (3) Paul.
Birthplace. Acts 22: 3.
Nationality. Phil. 3: 5.
Religion. Acts 22: 3; Gal. 1: 14.
Trade. Acts 18: 3.
Education. Acts 22: 3; 21: 40.
Persecuted the church. Acts 7: 58; 8: 1, 3; 9: 1-4.
His conversion. Acts 22: 1-16.
His missionary journeys.*
The first journey; associated with Barnabas. Acts 13: 1-15: 35.
The second journey; accompanied by Silas. Acts 15: 36-18: 22.
The third journey. Acts 18: 23-21: 16.
His arrest at Jerusalem, (Acts 21: 27, 31-40), imprisonment at Cæsarea, (23: 23-35); and voyage to Rome. (Acts 28: 16-31.)

DAILY STUDY

First Day.

- What commission did Jesus give His disciples?
Describe the descent of the Spirit.
What was the effect upon the people?
How many were converted?

*Trace the journeys on the map, and get only the main ideas and facts in mind. A winter's study may be well given to Paul's missionary work.

Second Day.

How and by what characteristics was the brotherhood of the church shown?

Describe the martyrdom of Stephen.

What were the conspicuous traits of his character?

Third Day.

By what means and by whom was the church extended?

How did the Christians show a missionary spirit?

Fourth Day.

What influence did Peter have in extending the church?

What leading thoughts were in his sermons?

Fifth Day.

Give some of the characteristics of Barnabas and tell how they were shown.

Sixth Day.

Give the facts about Paul up to the time of his conversion.

Describe his conversion.

How many missionary journeys did he make?

Seventh Day.

Name four great factors in the extension of the church.

What were the striking characteristics of Paul's work?

What was the spirit and purpose of the early church?

LESSON XX. INSTITUTIONS OF THE NEW
TESTAMENT

1. Baptism.

Administered by John the Baptist. Matt. 3: 5-11.

The example of Jesus in being baptized. Matt. 3: 13-15.

Commanded by Jesus. Matt. 28: 19.

Administered by His apostles and their co-laborers. Acts 2: 38, 41; 8: 12, 38; 10: 48; 22: 16.

By it the believer signifies his union with Christ and the forgiveness of his sins. Rom. 6: 3, 4, 11; Gal. 3: 27; Col. 2: 12.

2. The Lord's Supper.

Instituted by Jesus. Matt. 26: 17-28.

Its object is to remember Christ. Luke 22: 19; 1 Cor. 11: 24-26. (The name was given to the ordinance by Paul. 1 Cor. 11: 20.)

It signifies communion with Christ. 1 Cor. 10: 16.

It is a testimony of such communion. 1 Cor. 11: 26.

Heart preparation should precede it. 1 Cor. 11: 27, 28.

It is called "Communion" because it is a service which involves a communion of believers with their Lord and with each other.

3. The Sabbath. (The Lord's Day.)

Instituted by God. Ex. 20: 9, 10. As a season

of sacred rest. Ex. 20:8; Luke 23:56. (Here an Old Testament institution.)

The first day of the week was observed by the early Christians. John 20:26; Acts 20:7; 1 Cor. 16:2.

If His day is honored, blessing will follow. Isa. 58:13, 14.

To be used in doing good. Matt. 12:1-14; Luke 14:1-14; John 5:10-18; 7:22, 23; 9:14.

A day for preaching and teaching. Jesus: Luke 4:16, 31; 6:6; 13:10. The disciples: Acts 13:14-16, 44; 16:13.

4. The church.

The beginning of the Christian Church—Gift of the Spirit. Acts 2:1-13. Peter's speech. Acts 2:14-42; the brotherhood of the church. Acts 2:43-47.

The body of Christ. Eph. 1:23; Col. 1:24. Composed of all who are really united to Christ.

Invisible. John 10:14-16; 1 Cor. 12:12, 13, 27, 28.

Visible. Acts 2:41, 42. Composed of all who profess to be united with Christ.

Christ loves the church. Eph. 5:25-27.

Preaching and teaching to be done. Eph. 4:11, 12; Acts 20:7; 1 Cor. 14:26.

We are to come together. Heb. 10:25.

Christ's commission to the church. Matt. 28:18-20.

Spiritual union. John 17:20-23. That the world may know Christ. John 17:23.

5. The ministry.

(1) Qualifications of ministers.

Self-forgetful. Matt. 10: 5-16.

Men of prayer. Eph. 3: 14; Phil. 1: 4.

Devoted to their people. Phil. 1: 7;

1 Thess. 2: 8, 11.

Able to teach. 2 Tim. 2: 24.

Watchful. 2 Tim. 4: 5.

Examples. Phil. 3: 17; 2 Thess. 3: 9;

1 Tim. 4: 12; 1 Peter 5: 3.

(2) What ministers should do.

Their message. Matt. 10: 26, 27; 28: 20;
Acts 20: 27; Mark 4: 21.

Seek to save others. 1 Cor. 10: 33; 1 Cor.
3: 5.

Preach Christ. Acts 8: 5, 35.

Teach fearlessly. Acts 20: 20, 27. With
boldness. Matt. 10: 27, 28.

To comfort and establish. 2 Cor. 1: 1-6;
1 Thess. 3: 2.

(3) Our duty.

Support them financially. Matt. 10: 9, 10;
Luke 10: 7; 1 Cor. 9: 14.

Hold them in esteem. 1 Thess. 5: 13.

Love them. 1 Thess. 3: 6-10.

Pray for them. Rom. 15: 30; Eph. 6:
18-20.

(4) Some faithful ministers.

The apostles. Matt. 28: 16-19.

The seventy. Luke 10: 1, 17.

Philip. Acts 8: 5.

Paul. Acts 28: 30, 31.

Barnabas. Acts 11: 22-24.

Timothy. Phil. 2: 19-22.

(5) The example of Jesus.

Called teacher. John 13: 13; 3: 2.

Preached widely. Matt. 4: 23; 11: 1.

His insight and adaptiveness. Mat. 13: 54;
John 3: 8; 4: 34, 35; 6: 35.

One of His sermons. Matt. 5—7.

DAILY STUDY

First Day to the Fifth Day.

Each day read the Scripture given in the study of one of the institutions.

Sixth Day.

Name five institutions of the New Testament, and state in your own words the purpose of each.

Seventh Day.

Review your daily study, selecting the dominant ideas in each day's study for special thought.

LESSON XXI. METHODS OF BIBLE STUDY

The true aim of Bible study is: (1) To know what the Bible teaches. (2) To develop Christian character. (3) To help live out the Christian life.

1. Inductive—by books.

First-hand study of a book in order to get the facts and to learn the purpose and teachings of the author independently of any help. Read the Bible as you read any other book, rapidly and continuously, then make more minute study. (*e. g.*, Lesson XXIII., page 74.).

2. Sections, paragraphs and chapters.

A study of incidents, arguments, etc.,—an exegetical and expository study. Illustrated in this lesson under "Our Attitude Toward Bible Study."

3. Topics.

Such as love, faith, prayer, praise and joy. To prepare a study for example on prayer, use: (1) The marginal references in the Bible, beginning with Matt. 6: 5-15. (2) Bible Text Book, selecting passages preferred. (3) Concordances and other books. Arrange in outline. (See Lesson XXII., page 73.)

4. Characters.

Abraham, Jacob, Moses, David, Paul, Peter, Barnabas, Jesus, and others. The Bible Text Book is useful. There are many good books of character study, such as those by Meyer.

5. Literary.

A study of the literary character of the Bible.

(1) In the Old Testament: a. History; b. Prophecy; c. Poetry; d. The Wisdom Literature.

(2) In the New Testament: a. The Life of Christ; b. The Acts of the Apostles; c. The Epistles; d. Revelation.

OUR ATTITUDE TOWARD BIBLE STUDY

1. Example of the Bereans. Acts 17:10-12.

(1) Introductory.

Why did Paul and Silas leave Thessalonica?
Acts 17:1-9.

On reaching Berea, where did they go?
17:10.

Give some facts about Berea. (See Bible Dictionary.)

(2) The Bereans were more noble.

They received the preaching with readiness of mind. 17:11.

They tested the word of Paul and Silas:

By the Scriptures. 17:11.

Not only on the Sabbath, but daily.

Perhaps Paul and Silas guided them.

Not, as the Lycaonians, with credulity.
Acts 14:11.

They illustrate Paul's later instructions to the Thessalonians. 1 Thess. 5:21.

Note Christ's reference to the Scriptures.
John 5:39.

(3) The result.

Men and women believed. 17:12.

They found that the doctrines taught accorded with the Old Testament.

The women were women of distinction.
Compare Acts 13:50.

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2. A friend's counsel to Timothy. 2 Tim. 3:14-17.

Timothy's mother. Acts 16:1-3; 2 Tim. 1:5.

The Jews carefully taught their children the Scriptures.

What part of the Bible is here meant? 3:15.

When is the right time to begin to study the Bible? 3:15.

What is Timothy urged to do? 3:14.

What means have we for becoming wise unto salvation? 3:15.

To what purposes are the Scriptures adapted? 3:16, 17.

DAILY STUDY

First Day.

What should be our aim in Bible study?

Study the paragraph, "Introductory," on "Our Attitude Toward Bible Study."

Second Day.

What five methods of Bible study are suggested?

Study the paragraph, "The Bereans were more noble."

Third Day.

Explain the character of each method of study.

What should result from our study of the Bible? Acts 17:12; John 5:39; Luke 24:46-48.

Fourth Day.

Study "A Friend's Counsel to Timothy."

Fifth Day.

Prepare a brief study on prayer and submit to the teacher.

Is your prayer life what it should be? If not, why?

Sixth Day.

What should be our habit with respect to Bible study?

Read 2 Tim. 1:5, 13, regarding Timothy. What are the teachings?

Seventh Day.

Prepare a brief character study of Abraham.

What in his life should be followed?

LESSON XXII. A STUDY OF PRAISE.

(Illustrating topical Bible study.)*

1. We should praise God.

(1) For His character.

Ps. 107: 8, 9; 148: 13; 145: 17; 1 John 4:

8, 16.

(2) For manifold blessings.

Ps. 103: 4, 5; 104: 1, 14; 1 Thess. 5: 18.

(3) For deliverance from sin.

Ps. 103: 1-3, 8-22; 1 Cor. 15: 56, 57.

(4) For His unspeakable gift.

Luke 2: 14; 2 Cor. 9: 15; John 3: 16.

*It is suggested that students prepare original outlines and submit them to the teacher.

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2. How to praise Him.

(1) Meditate upon Ps. 28:7; 63:3-5; 86:12; 150:1-6; Eph. 5:19, 20.

(2) Biblical examples.

Moses, Ex. 15:1-19; David, 1 Chron. 29:10-13; Ezra, Neh. 8:6; Zacharias, Luke 1:64; the apostles, Luke 24:53; first converts, Acts 2:47.

DAILY STUDY

First Day to the Sixth.

Study one of the foregoing paragraphs each day, in their order.

Seventh Day.

What part has praise in Christian living and worship?

See the hymns of the church; also Psalms and other Scripture.

Review the striking points in the week's study.

LESSON XXIII. THE EPISTLE OF JAMES.*

(Illustrating Bible study by books.)

1. The author. 1:1.

2. To whom written. 1:2-4.

*Read and re-read the book until you get a clear view of the whole. As you read, check with pencil the teachings. An original study, including your own phrasing and outline, would be inductive, and so the most useful.

3. Teachings.

(1) Temptation.

Trial is helpful if endured patiently. 1: 2-4.
The genesis and fruit of sin. 1: 12-15.

(2) Wisdom.

To be sought from God. 1: 5-8.
Heavenly wisdom a matter of temper, not
of intellect. 3: 13-18.

(3) The rich and the poor.

The lowly exalted. 1: 9.
Riches are temporary. 1: 10, 11.
Treat both alike. 2: 1-7.
The sin of riches. 5: 1-6.

(4) The heavenly Father.

His gifts. 1: 16-18.

(5) The tongue.

Foolish speech discouraged. 1: 18-21, 26.
Good deeds commended. 1: 22-25, 27.
To be bridled. 3: 1-12.
Maligning others. 4: 11, 12.

(6) The royal law. 2: 8-13.

(7) Faith without works is dead. 2: 14-20.
Illustrated. 2: 21-26.

(8) Covetousness.

Results in quarrels. 4: 1-3.

(9) Pride and worldliness. 4: 4-10.

(10) Uncertainty of life. 4: 13-17.

(11) Second coming of Christ.

Wait patiently. 5: 7-11.

(12) Prayer and praise.

Commended. 5: 13-16.
Illustrated. 5: 17, 18.

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(13) Conversion.

A great work. 5: 19, 20.

4. The literary character.

Short, simple sentences, like those of a business man.

Illustrations from nature. 1: 11; 3: 12; 4: 14; 5: 7.

DAILY STUDY

First Day.

Read the book through to get a general view.

Second and Third Days.

Read again and as you read mark with pencil the teachings about temptation, wisdom, the rich and poor, the tongue, etc.

Fourth Day to Sixth Day.

Study the outline here given.

Seventh Day.

Review the week's work.

What does the book denounce? What encourage?

LESSON XXIV. THE HOLY SPIRIT

JOHN 14—17

1. Introductory.

(1) Time: The last night of Christ's ministry.

(2) Place: At the supper table in the upper room at Jerusalem. Luke 22: 7-16.

(3) Circumstances: The last meeting with and the last words of a friend are most precious. And here we have a meeting and words of the greatest significance. Jesus is not far from His crucifixion. Both He and His disciples feel the shadow of the coming trouble.

Jesus had taught them a great lesson of humble service. John 13:13-17.

The passover supper was finished. Luke 22:15-18.

Judas had gone out. John 13:30.

The Lord's supper was instituted. Luke 22:18, 20; 1 Cor. 11:23-25.

Jesus says farewell. John 14, 15.

He prepares them and us for world-sorrow, and reveals "the source of their hope, their peace, their joy, and their life . . . and through them to His disciples in all ages." John 16:33; 17:20.

2. The teaching of Jesus about the Holy Spirit.

To be sent by the Father in My name. John 14:26.

That is why I go away. 16:6, 7.

In your testimony the Spirit is to:

Be with you forever. 14:16.

Bring My words to your remembrance. 14:26; 16:14.

Teach you in right conduct. 16:13.

Enable you to give right testimony. 15:26, 27.

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3. The Spirit to continue the work of Jesus.

To bring men to God. John 16:8-11.

Jesus' further commission. John 20:19-23.

His farewell charge and promise. Luke 24:49;
Acts 1:8.

The coming of the Spirit. Acts 2.

DAILY STUDY

First Day.

Read the Scripture showing the circumstances under which Jesus parted with His disciples.

Second Day to Fourth Day.

On the second day read John 14; the third day, John 15; the fourth day, John 16. Give them careful thought.

Fifth Day.

What was the Holy Spirit to do for and to be to believers?

Sixth Day.

In what way does the Holy Spirit continue the work of Jesus?

Seventh Day.

Review the week's study.

What is your personal relation to the Spirit? 1 Cor. 3:16.

LESSON XXV. EXAMINATION

The International Committee of the Young Men's Christian Associations, 3 West Twenty-ninth Street, New York City, furnishes examination papers, annually, covering this course, and issues certificates to those who pass. Every student is urged to take this examination.

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