

DeHoff's BIBLE HANDBOOK

By George W. DeHoff

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"Thy word is a lamp unto my feet,
and a light unto my path."

DAVID IN PSALMS 119:105.

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BIBLE HANDBOOK

by

George W. DeHoff

AUTHOR

Why We Believe the Bible

Alleged Bible Contradictions Explained

Sermons on First Corinthians

Gospel Sermons

Christian Minister's Manual

DeHoff's Six Volume Commentary
on the Whole Bible

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FOREWORD

When I was a child of two my mother began to read the Bible to me every day—the beloved King James Version. At the age of five I began to read it for myself. I resolved then that I wanted to tell its story. For nearly fifty years I have been exposed to this Blessed Book every day. My love for it has grown greater, my faith in it stronger with each passing year.

As a teenager attending Burritt College, I learned of Origen of Alexandria, Egypt who was trained in the faith from childhood, saw his father martyred when he was sixteen and from that day forward wrote a steady stream of books in defense of the Christian religion. When death stilled his pen in A.D. 253 he had written, perhaps, the greatest number of books ever written by one man upholding Christianity. I determined then that I wanted, as God gave me opportunity, to emulate his example.

In the classes of Seth E. McKissick, H. E. Scott, J. N. Armstrong, B. F. Rhodes, George S. Benson, L. L. Brigance, W. C. Hall, N. B. Hardeman, C. P. Roland, and others, that faith grew stronger—the desire to tell the old, old story of Jesus and his love increased. During those early formative years I read almost every page of the *Gospel Advocate* every week. I grew up hearing debates and gospel meetings conducted by Joe S. Warlick, J. D. Tant, Joe Blue, John L. Fry, Foy E. Wallace, Jr., John T. Hinds, F. B. Srygley, A. G. Freed, H. Leo Boles and others. I doubt that any greater men ever lived when it came to loving and fighting for the Word of God.

For four years at Burritt College I had such little money that there was nothing for me to do but read. I read almost every book in the library on the Bible and Restoration History. (Dozens of these were donated by J. C. McQuiddy.) Later some time was spent in similar study at Freed-Hardeman and Harding Colleges.

To say that I have been saturated with the Bible and with the principles of the great Restoration Movement would be to put it mildly. It is not any wonder, therefore, that I have never been ashamed or afraid to speak up for the Bible—God's verbally inspired, immovable, perfect Word, a lamp to our feet and a light to our pathway.

DeHoff's Bible Handbook has simply grown year by year. Even now as it goes to press we think of many chapters which should be added—but there must be an end somewhere. So another book about the Bible has been written. If it will cause one soul to love and depend on the blessed Word of God, then the labor has not been in vain. I lay it now at the feet of Him who hath enabled me—Jesus Christ my Lord and Master—asking that He use it to His glory and honor until we all stand at last before His throne at the last Great Day. "Even so, come Lord Jesus."

—GEORGE W. DEHOFF

A WORD ABOUT THE NEW EDITION

DeHoff's Bible Handbook has had a marvelous reception. It has not only been used for personal study but some schools of preaching have used it as a text. Except for the correction of minor errors, we have left it as it originally appeared. In the intervening years nothing has happened to weaken our faith in the Bible as God's verbally inspired, immovable, perfect Word, a lamp to our feet and a light to our pathway.

This handbook has become the outline for the monumental *DeHoff's Commentary on the Old Testament.*

It is in order to express appreciation to Mrs. June Browning who transcribed the entire book and drew the maps and to George W. DeHoff, Jr. who, long years ago, read the manuscript and made valuable suggestions.

It is my prayer that God may continue to use this book—and use me—to His honor and glory even until His Blessed Son comes again. What a blessed day that will be! "Even so come, Lord Jesus, The grace of our Lord Jesus Christ be with you all. Amen."

GEORGE W. DEHOFF

Murfreesboro, Tennessee
January 1, 1978

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THE ANVIL POEM

"Last eve I passed beside a blacksmith's door
And heard the anvil ring the vesper chime;
When looking in, I saw upon the floor,
Old hammers worn with beating years of time.

" 'How many anvils have you had,' said I,
'To wear and batter all these hammers so?'
'Just one,' said he; then said with twinkling eye,
'The anvil wears the hammers out, you know.'

"And so, I thought, the anvil of God's word
For ages skeptics' blows have beat upon;
Yet, though the noise of falling blows was heard,
The anvil is unharmed—the hammers gone!"

THE BIBLE

"Many years ago I entered the wonderful temple of God's revelation. I entered the portico of Genesis and walked down through the Old Testament Art Gallery where pictures of Adam, Noah, Abraham, Isaac, Jacob, Moses and Joshua, Samuel and David and Daniel hung on the wall. I entered the music room of the Psalms where the Spirit swept the keyboard of nature and brought forth the dirge-like wail of the weeping prophet, Jeremiah; to the grand impassioned strains of Isaiah until it seemed that every reed and harp in God's organ of nature responded to the tuneful touch of David, the sweet singer of Israel. I entered the chapel of Ecclesiastes where the voice of the preacher was heard and passed into the conservatory of Sharon where the lily of the valley's sweet scented spices filled and perfumed my life. I entered the business room of the proverbs and passed into the observatory room of the prophets where I saw many telescopes of various sizes, some pointing to far-off events but all concentrated upon the Bright and Morning Star which was soon to rise over the moon-lit hills of Judea for our salvation. I entered the audience room of the King of Kings and caught a vision from the standpoint of Matthew, Mark, Luke, and John; I entered the Acts of Apostles where the Holy Spirit was doing His office work in the forming of the church; I passed into the correspondence room where sat Paul, Peter, James, Jude and John penning their epistles. I stepped into the Throne Room of Revelation where all towered into glittering Peaks. I got a vision of the King seated upon His throne in all His glory, and I cried:

'All hail the power of Jesus' name,
Let angels prostrate fall,
Bring forth the royal diadem
And crown Him Lord of All.' "

THE BIBLE

"Blessed Bible, how I love it!
How it doth my bosom cheer!
What hath earth like this to covet?
Oh, what stores of wealth are here!

"Man was lost and doomed to sorrow,
Not one ray of light or bliss
Could he from earth's treasures borrow
Till his way was cheered by this.

"Yes, I'll to my bosom press thee,
Precious Word, I'll hide thee here,
Sure my heart will ever bless thee,
For thou sayest 'Good cheer.'

"Speak my heart and tell thy ponderings,
Tell how far thy rovings led,
When this Book brought back thy wonderings,
Speaking life as from the dead.

"Yes, sweet Bible, I will hide thee,
Hide thee richly in this heart;
Thou through all my life will guide me,
And in death we will not part!

"Part in death! No, never, never!
Through death's vale I'll lean on thee;
Then in worlds above forever
Sweeter still thy truths shall be."

—ANONYMOUS

PERIODS OF OLD TESTAMENT HISTORY

PROBATION	PREPARATION	CONQUEST	POWER	DECLINE	SERVITUDE
DURATION					
Adam to Call of Abraham	Call of Abraham to Exodus	Exodus to Coronation	Coronation to Division	Division to Captivity	Captivity to Christ
PERSONS					
Adam Abel Enoch Noah	Abraham Isaac Jacob Joseph	Joshua Gideon Samson Samuel	Saul David Solomon Nathan	Elijah Elisha Isaiah Jeremiah	Daniel Ezra Nehemiah Zechariah
	MOSES				
EVENTS					
Creation Fall Promise Deluge	Dispersion Patriarchs Bondage Exodus	Wanderings Tabernacle Crossing Conquering	Union Dominion Material Temple	Division Warnings Apostasy Decay	Chaldean Rule Persian Rule Greek Rule Maccabean Rule Roman Rule
INSTITUTIONS					
ALTAR		TABERNACLE	TEMPLE		SYNAGOGUE TEMPLE
DISPENSATIONS					
PATRIARCHAL		JEWISH			
DATES					
4004 to 1921 2083 years	1921 to 1491 430 years	1491 to 1095 396 years	1095 to 975 120 years	975 to 587 388 years	587 to 4 BC 583 years
4004 BC	FROM ADAM TO CHRIST				4 BC

THE PENTATEUCH

The Pentateuch consists of the first five books of the Old Testament—Genesis, Exodus, Leviticus, Numbers, Deuteronomy. These books were written by Moses about B. C. 1500. Many documents giving the truth about the creation and the events recorded in Genesis had been written long before the time of Moses. Moses was "instructed in all the wisdom and the learning of the Egyptians." He probably knew more about previous world history than anyone now knows. He made use of writing to preserve this truth (Exodus 17:14; 24:4; 34:27; Numbers 17:2; Deuteronomy 6:9; 24:1; 27:3; 31:19, etc.). God guided and directed Moses in writing these books. What we have is not merely the word of Moses, but the word which the Holy Spirit guided and directed Moses to write. Jesus Christ himself endorsed these writings of Moses (John 5:46-47).

Satan has always attempted to destroy the Pentateuch, and especially the book of Genesis. Genesis is *God's* account of the origin of the universe, the origin of the earth, the origin of man, and the origin of sin. Satan attacks the Mosaic authorship, the scientific accuracy, the testimony to the fall of man, and therefore, his need for redemption. Modern critics have attempted to present the idea that the Pentateuch is a composite work of various schools of priests made about the 8th century B. C. and based on oral traditions. The principle redactors of which are called "J," "E," and "T." Critics have never agreed as to which sections should be assigned to these respective editors. They agree on only one thing—that the idea of the Mosaic authorship must be destroyed.

We have no respect for these infidel critics or for the theories which they advance. We have even less for so called Christians who take up with these theories. We believe that Moses wrote the Pentateuch, that God guided and directed him in this writing and that as originally written, it was free from error and was a part of God's verbally inspired, immovable, perfect word, a lamp to our feet and a light to our pathway.

We are aware that in every age and in every generation, men arise to attack the word of God and seek to destroy it. We firmly believe that long after these critics have gone the way of all the earth, and their mouths are stopped with dust, the Eternal Word of God will live and abide forever.

GENESIS

GENESIS, THE BOOK OF BEGINNINGS

1. **The beginning of the world** ..... **Genesis 1:1-25**
2. **The beginning of the human race** ..... **Genesis 1:26-2**
3. **The beginning of sin in the world** ..... **Genesis 3:1-7**
4. **The beginning of the promise of redemption** ..... **Genesis 3:8-24**
5. **The beginning of family life** ..... **Genesis 4:1-15**
6. **The beginning of man made civilization** . **Genesis 4:16-9**
7. **The beginning of the nations of the world** ..... **Genesis 10-11**
8. **The beginning of the Hebrew race** ..... **Genesis 12-50**

Who Is God?

God is the eternal, self-existent, vitalizing force of the universe, a personality who has created and who intelligently directs all things. God is life inherent, the first cause. He did not come from anywhere. He was not created. He is eternal. Something cannot come from nothing. Something is, therefore, something has always existed. Christians believe that this necessary eternal existence had to be possessed of life, knowledge and power. From this original life, all things have come. As the ultimate in our thinking, we accept the power higher than ourselves, which we call God. We not only believe that He has created all things, but that in the Bible He has revealed himself to us.

OUTLINE OF GENESIS

I. Creation
Genesis 1,2
Place: Heaven and earth
Characters: The Father, the Son, the Holy Spirit, Adam and Eve.

"In the beginning God created the heavens and the earth." The Bible does not assign the date of creation. This event may have been countless ages ago. We only know that it was "in the beginning." We certainly do not believe that the universe existed before "the beginning."

The Universe

Astronomers claim that the Milky Way, the Galaxy to which our earth and solar system belong contains over 30 billion suns, many of them much larger than our sun which is a million and a half times larger than the earth. The diameter of the Milky Way from rim to rim is said to be 200

thousand light years. (A light year being the distance that light travels in a year at the rate of 186,000 miles per second.) There are, at least, one hundred thousand galaxies like the Milky Way, some of them millions of light years apart. In the infinite stretches of space, what we see may be only a tiny speck. How great is our God and the vast universe which he has created! God spoke and the worlds were framed (Hebrews 11:3).

The Seven Days

The Universe, including the earth, was created in the beginning—before the seven days mentioned in Genesis 1. Whether these were days of 24 hours or long successive periods, we do not know. The word "day" (and the Hebrew word "yom") has many meanings. In Genesis 1:3, it seems to mean a day of 24 hours. In Genesis 1:14, it seems to mean a 12 hour day. In Genesis 2:4, it seems to cover the whole period of creation. In some verses, such as Joel 3:18, Acts 2:20; John 16:23, "that day" seems to mean the whole Christian dispensation. In Psalms chapter 90:4 and II Peter 3:8, "one day is with the Lord as a thousand years, and a thousand years as one day."

There are good reasons for believing that the seven days mentioned in Genesis 1 are 24 hour days, such as we have now. The Lord created the universe "in the beginning" and He certainly could have prepared it as a dwelling place for man in these periods or 24 hour days. Others insist, with vigor, that these "days" must have been long periods of time.

What ages there were before the first day of Genesis 1 (if any ages at all), we do not know. What existed during these ages (if anything), we do not know. Since these things have nothing to do with the redemption of man from sin, the book of God passes them over in silence.

In Genesis 1, we have an account of the creation in outline. In Genesis 2 we have part of the same given in detail.

The first day of light was created. Day and night were established (Genesis 1:2-5). The sun itself did not become visible until the fourth day.

The second day, the firmament or expanse was created. This is the atmosphere or layer of air between the water covered earth and the clouds above. The waters of the earth were cooling, but were still warm enough to make clouds hiding the sun.

On the third day, land and vegetation appeared (Genesis 1:9-13).

On the fourth day, the sun, moon and stars appeared (Genesis 1:14-19). These must have been created "in the beginning." On the "first day" their light must have penetrated the mists of the earth (Genesis 1:3), but they themselves were not visible until the fourth day.

On the fifth day, sea animals and birds came into existence (Genesis 1: 20-25).

On the sixth day, land animals and man were created (Genesis 1:24-31). God made man in his own image. God saw everything that He had made and it was "very good."

On the seventh day, God rested (Genesis 2:1-3). This simply means that He ceased from that particular work (John 5:17). Later when the Israelites

came out of Egypt and God gave them the Sabbath Day, He modeled it after this first Sabbath.

The Garden of Eden

The first home of man was the Garden of Eden (Genesis 2:4-17). Here everything to make man happy had been prepared. "Tree of Life" (Genesis 2:9; 3:23) may have been an actual food of immortality. This tree will, again, be accessible to us in heaven (Revelation 2:7; 22:2).

"The Tree of the Knowledge of Good and Evil" (Genesis 2:9) was "good for food and a delight to the eyes." We do not know the nature of this tree. We do know that the sin of Adam and Eve consisted of their rebellion against God. They refused to have Him as their Master and wanted to be their own masters and do as they pleased. Adam and Eve heard, believed and obeyed a lie—they ate the forbidden fruit and were put out of the Garden of Eden. Disobedience brought death.

We do not know the location of the Garden of Eden. It was on the Euphrates and Tigris Rivers at their junction with Pishon and Gihon (Genesis 2:10-14). The Pishon and Gihon have not been identified. The Tigris and Euphrates Rivers rise in the Caucasus mountain region of southwest Asia and flow southeast, emptying into the Persian Gulf. Many believe this was the original home of all the present races of man. It is also the region from which came the ox, goat, sheep, horse, pig, dog and many other animals. Here originated the apple, peach, pear, plum, quince, cherry, gooseberry, mulberry, olive, fig, date, almond, wheat, barley, oats, beans, peas, spinach, radish, onion, phlax and many other fruits and vegetables. Since the Garden of Eden has been destroyed and lost to mankind, our attention should be centered on that eternal Eden which the Lord Jesus Christ has gone to prepare.

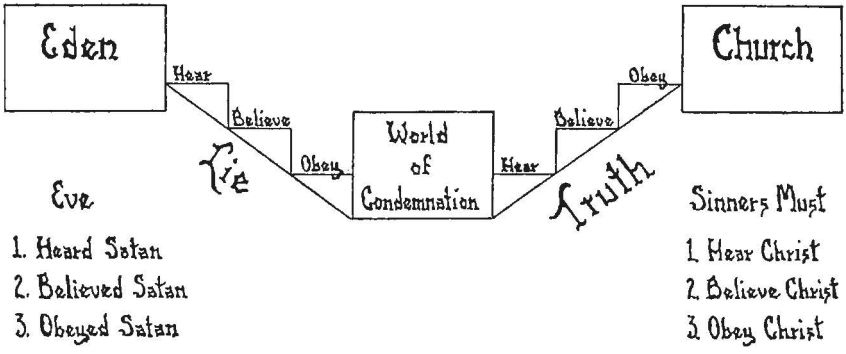
Creation of Woman

God created "male and female" (Genesis 1:27). In Genesis 2:18-25 the creation of woman is more fully explained. One man and one woman were to become one flesh. Adam's bride was made from his side while he was asleep. This may be a picture of the creation of the church bought with the blood of Christ (Ephesians 5:25-32; Revelation 19:7).

II. The Fall
Genesis 3,4
Place: The Garden of Eden
Characters: God, Adam and Eve, the Devil

Adam and Eve were created pure, holy and innocent. They were endowed with clear minds and pure hearts. They had the ability to do right. They had the fellowship of God himself (Genesis 3:8). The devil, working through the subtlety of the serpent, tempted Adam and Eve. (II Cor. 11:3, 14; Revelation 12:9; 20:2). Some think that, originally, the serpent stood erect and was very beautiful. At any rate, he tempted Adam and Eve and

they did his bidding. God had told them that in the day they ate the forbidden fruit, they should surely die. This death consisted, not in literal, physical death that day (though this came later), but of separation from God. The devil told Adam and Eve, "Ye shall *not* surely die." Adam and Eve heard, believed and obeyed the devil. Sin and sorrow, sickness and sighing, toil, pain and death descended upon the world which God had made beautiful. This came about because man rebelled against God.



Why did God make man so that he could sin? The answer is because there is no other way God could have made *man*. If man is in the image of God, then he must have the power to choose. Freedom is God's gift to man—freedom to think, freedom to act. A rock or a tree does not have the power of choice. Animals act by instinct and have the power of choice only within these narrow limits. Man, being in the image of God, has the power to choose. This is what separates between men and animals.

God foreknew that man would sin. He also foreknew the ultimate outcome. The fact that God foreknows something does not mean that God is responsible for it. We foreknow that the drunkard will destroy his health if he continues in that course. The fact that we foreknow this does not make us responsible for it. There are many things about God and His work that we do not understand. To understand these matters fully, we would have to be as wise as God Himself. It is only when time and timely things have passed away, when life's battles have been fought and its victories won, and we stand at last redeemed on the further shore that we will see, know and understand as God does and rejoice through all eternity that He created us as He did and gave us power to love Him, to be His servants and to follow His blessed Son, Christ Jesus our Lord.

Sin not only has an effect on man, but on nature as well. A reason for hatred of snakes is here given (Genesis 3:14, 15). The fact that there will be pain in childbirth is stated (Genesis 3:15). The earth's production of useless weeds without cultivation, while food vegetation must be cultivated is discussed (Genesis 3:17-19). A mention of the coming Christ is given (Genesis 3:15). Sacrifice and atonement are referred to (Genesis 4:4).

"The Seed of the Woman"

Immediately after the fall of man, God gave a prophecy that a Redeemer would come who is known as "the seed of the woman" (Genesis 3:15). There is only one descendant of Eve who was born of woman without being begotten of man. At the time Moses wrote this fact, such a thing as "the seed of the woman" had never been heard of. For only about 200 years have scientists talked of the seed of the woman. Yet here in B.C. 1500, we have Moses writing about it. The seed of the woman is Christ. The serpent is the devil. Christ bruised the head of the serpent when He brought life and immortality to light by his own resurrection from the dead. The "bruising of the heel" of the Son of God refers to His crucifixion—a temporary matter because on the third day he arose from the dead. Eve is called "the Mother of all Living" (Genesis 3:20). Here we have presented the idea of the unity of the race. "God hath made of one blood all men for to dwell on all the face of the earth . . ." (Acts 17:26).

Cain and Abel

So far as we know, Adam and Eve were created full grown. After Adam and Eve had sinned and were put out of the Garden of Eden, two of their children were Cain and Abel. God had instituted sacrifice. Abel offered a sacrifice which was acceptable to God (Genesis 4:4). This sacrifice was offered by faith (Hebrews 11:4; I John 3:12). Cain's sacrifice displeased God. He did not offer the kind of sacrifice God had said for him to offer, and God was displeased with what he did offer. Cain rose up and killed his brother, Abel. Here we have the first murder.

Cain's wife (Genesis 4:17) must have been either his sister or another relative. Eve was "the Mother of All Living" (Genesis 23:20). Adam had unnamed sons and daughters (Genesis 5:4). Tradition says he had 33 sons and 27 daughters. Cain was afraid (Genesis 4:14). In the 130 years from Adam's creation to Abel's murder, many generations had doubtless arisen with a total population probably of many thousand. (Cain, when he killed Abel, must have been about 129 years old, for Seth was born soon after (Genesis 4:25) at which time Adam was 130 years old (Genesis 5:3). We do not know what Cain's sign was (Genesis 4:15). Many think this is the origin of writing and that different marks stood for different ideas. At least, the people must have understood it. Cain's city (Genesis 4:7) somewhere east of Eden, was probably a village of rude huts.

Polygamy was soon introduced following murder (Genesis 4:19). This was introduced in Cain's family. God had ordained that one man and one woman live together in marriage, but men planned otherwise. (Genesis 2:24).

EARLY USE OF METALS

While Adam was living his descendants learned the use of copper, iron and musical instruments (Genesis 4:21, 22). Until recently, the use of iron was thought to have been unknown before the 12th Century B.C. It is now known that an iron blade was used as early as B.C. 2700. The

timers which historians and archaeologists have used to denote the successive steps in the advance of civilization are:

Palaeolithic: early stone age, the use of unshaped stones.
Neolithic: the late stone age, sharp stones, bone and wood used.
Chalcolithic: the copper-stone age, transition from stone to metal.
The Bronze Age: B.C. 2500-1200
The Iron Age: B.C. 1200-until now.

III. The Flood

Genesis 5-9
Place: The whole earth.
Characters: God and Noah

The Wickedness of Man

"The sons of God" (Genesis 6:2) were God's children who intermarried with godless people, probably the descendants of Cain. These marriages filled the earth with sin, corruption and violence. There is no surer way for a child of God to be led into evil than to marry a servant of the devil. One who marries a child of the devil, usually has trouble with his father-in-law! Because of the sin and evil in the world, God decided to destroy man from off the face of the earth. "And God saw that the wickedness of man was great in the earth, and that every imagination of the thoughts of his heart was only evil continually." (Genesis 6:5).

God has always been longsuffering and patient with sinful man. Even after reaching the decision to destroy man, He had Noah to warn the people for 120 years while he was building the ark. Even after Noah and his wife, his three sons and their wives, two of every unclean animal and fourteen of every clean animal had entered into the ark, there was still a respite of seven days before the flood came. God's mercies were refused, and sinful man had to perish (Genesis 6-7).

The Ark (Genesis 6:9-18)

The Ark was about 450 feet long, 75 feet wide and 45 feet high. It had three decks divided into compartments with a window course around the top. It is thought that it was very much the same size and proportions as ocean ships of today. The building of boats was one of man's earliest accomplishments. At the dawn of human history the inhabitants of Babylon engaged in river traffic. Noah's home, according to tradition, was a Fara on the Euphrates about 70 miles from the site of the Garden of Eden. Boat building and river traffic must have been familiar to Noah from childhood.

God gave the blueprint for the Ark. He told Noah what kind of wood to use and what size to make the boat. Noah demonstrated his faith in God by doing what God commanded him to do.

Seven pairs of clean animals, but one pair of each of the other animals were to be taken into the Ark (Genesis 6:19-21; 7:2). The Ark was a very large boat. It had as much shipping space as a freight train having 1,000 cars. Some have calculated that there was room in the Ark for 7,000

species of animals. It was a great task to build the Ark, gather the animals and store the necessary food. No one would think that Noah and his three sons could do this alone. Noah was the grandson of Methuselah and the great-grandson of Enoch. Babylonian tradition says that he was the King of a city. He may have employed hundreds or even thousands of men in this work. He may have been the better part of one hundred twenty years doing it (Genesis 6:3). He was the subject of unceasing ridicule, but he was strong in faith (II Peter 2:5; Hebrews 11:7).

The Flood (Genesis 7:6; 8:19)

The "fountains of the great deep were broken up, and the windows of heaven were opened." (Genesis 7:11). "All the high hills, that were under the whole heaven, were covered . . . And all flesh died that moved upon the earth. . ." (Genesis 7:19, 21). The Armenian Mountain Country is almost like an island system. The Caspian and Black Seas are on the north, the Mediterranean on the west and the Persian Gulf and Indian Ocean on the south. Evidently, waters poured in from these seas as rain poured down from above. "All the high hills, that were under the whole heaven, were covered." This is probably the very language which Shem related or wrote as he told the story of the flood to his children and grandchildren. The whole race except Noah and his family were destroyed. Did the flood cover the whole earth or only as far as the earth was inhabited by man? The flood came only ten generations from Adam and primitive man probably had not travelled very far on the face of the earth. Many fine Bible scholars think that the flood only covered that part of the earth where man lived. Others think that the whole earth was covered. There is a tradition of a great world-wide flood in every country, and archeological evidence indicates that the whole earth has been covered by such a flood.

Noah and his family went into the Ark seven days before the rains started (Genesis 7:4, 10). The rain began the 17th day of the second month of Noah's 600th year (Genesis 7:11). It rained 40 days (Genesis 7:12). The waters prevailed 150 days (Genesis 7:24; 8:3). The Ark rested on the 17th day of the 7th month (Genesis 8:4). Mountain tops became visible the first day of the 10th month (Genesis 8:5). The Ark's covering was removed the first day of the first month of Noah's 601st year (Genesis 8:13). Noah went out of the Ark the 27th day of the 2nd month (Genesis 8:14-19). He had been in the Ark one year and 17 days—5 months floating and 7 months on the mountain. The Ark, apparently, floated some 500 miles or more from where it started and came to rest on a peak in the Mountains of Armenia, called Ararat. Mount Ararat is 17,000 ft. high and is about 200 miles north of Nineveh. At the foot of the Mountain is a city called Naxuana (or Nakhichevan) which claims the tomb of Noah.

It has been announced in a number of publications that certain Russian fliers, just prior to the Bolshevik Revolution, claim to have seen the hulk of a gigantic ship high up in the inaccessible glacier vastness of Mount Ararat. They reported their find to the Russian government. Just then the Czarist government was overthrown by the Atheistic Bolsheviks and

nothing more came of the report. The faith of God's children does not depend upon such discoveries, but it is interesting that thousands of similar discoveries have confirmed our faith in the word of God, and it would be no surprise to Christian people for Noah's Ark to be found locked in the ice of the mountains.

The Rainbow

God gave the rainbow as a sign of his covenant that never again would there be another flood of this magnitude (Genesis 8:20-9:17). It may be that the flood produced a clarified air that made the rainbow clearly visible. The next destruction of the earth will be by fire (II Peter 3:7).

The Prophecy of Noah

Noah was chosen to be the second father of the human race and from him have come all people who dwell on the earth. He uttered a prophecy in Genesis 9:25-27 which sketches the grand outline of all history as it is given in the lives of his three sons and their descendants. These three sons of Noah were Shem, Ham and Japheth.

"Cursed be Canaan (or Ham); a servant of servants shall he be." A curse has always rested upon the nations of Hamitic origin. The Canaanites were cursed with the most abominable idolatries. Sodom and Gomorrah, Phoenicia, Tyre, and Sidon were destroyed. Egypt is black with ruins, Africa is the dark continent. Most of the slaves of the world have come from this continent. "A servant of servants shall he be" was, I think, a simple statement of what was to be rather than a judgment from heaven. At any rate, it is truth.

"Blessed of Jehovah, my God, be Shem." The descendants of Shem were blessed in that God providentially cared for them, committed the Old Testament scriptures to their care, sent the Messiah from their race and started the Kingdom of Heaven among them.

"God shall enlarge Japheth and he shall dwell in the tents of Shem; and Canaan shall be his servant." Japheth had seven sons; Shem, five; and Ham, four. The races which have come from Japheth have always ruled the largest territory and have scattered throughout the world and ruled it. In numbers, art, science, commerce and in many other ways the descendants of Japheth have been "enlarged." This prophecy is conclusive and there could be no other application.

Saved By Water

Noah and his family were "saved by water" (I Peter 3:20-21). The Ark picked them up in a world cursed by sin, bore them on the bosom of the water and set them down in a new and purified earth. The Ark saved Noah and his family from drowning in the water, but water saved them from the old sinful world. Water was the purifying agent. Sinners who have faith in Christ sufficient to lead them to obey him, leave a sin cursed world, are baptized "into the name of the Father, and of the Son and of the Holy Spirit" (Matthew 28:19) and become new creatures in Christ (II Cor. 5:17).

IV. The Tower of Babel
Genesis 10-11
Place: The Plains of Shinar
Characters: God, the children of Noah

Noah's family left the Ark at Mount Ararat near the head waters of the Euphrates River. It seems they migrated back 500 miles to Babylonia their previous home. About 100 years later they were scattered by the confusion of tongues at the Tower of Babel.

The descendants of Japheth went northward and settled around the Black and Caspian Seas. They became the progenators of the Caucasian Races of Europe and Asia (Genesis 10:2-5).

The descendants of Ham went southward. Their names indicate that they settled in Southern Arabia, Egypt, the east shore of the Mediterranean and the east coast of Africa. Canaan, the son of Ham, and his descendants, settled and gave their name to the land which later became the home of the Jews. Egypt was called the "land of Ham." Ham, himself, may have led the migration to Egypt. Egypt was called "Mizraim" the name of Ham's son (Genesis 10:6-20).

The descendants of Shem included Jews, Assyrians, Syrians, Edomites, in the northern Euphrates valley and the surrounding territory. (Genesis 10: 21-31).

Nimrod

Nimrod was the outstanding leader in the 400 years between the flood and Abraham. He was the grandson of Ham, and was born soon after the flood. (Genesis 11:10-16). He was a very courageous and versatile man. He was a "mighty hunter" (Genesis 10:9). He protected the people at a time when wild animals were a continual threat. In his ambition to control the rapidly multiplying people, he seems to have been a leader in building the Tower of Babel. After the confusion of tongues and the dispersion of the people, he seems to have built three nearby cities, Erech, Accad, and Calneh, and consolidated them into one kingdom which he ruled. Babylonia was long known as "the land of Nimrod." Still ambitious to control the people, Nimrod went 300 miles further north and founded the city of Nineveh, (One version lists the city as Asshur) and the nearby cities of Rehoboth, Calah, and Resen. For many centuries afterward, Babylon and Nineveh, founded by Nimrod, were the leading cities of the world. The Tower of Babel was built in an effort to keep the people together at a time when God wanted them to scatter out and conquer and subdue the earth. The tongues of the people were confused, and the work was stopped. This occurred about the time of the birth of Peleg (Genesis 10:25) 101 years after the flood and 326 years before the call of Abraham. Work on the Tower of Babel was stopped. It is said that it was later resumed by those who remained in Babylonia and became the center around which Babylon was built.

The traditional site of the Tower of Babel is at Borsippa, ten miles south-

west from the center of Babylon. Sir Henry Rawlinson found in a foundation corner in Borsippa, a cylinder with this inscription:

"The Tower of Borsippa, which a former king erected and completed to a height of 42 cubits whose summit he did not finish, fell to ruins in ancient times. There was no proper care of its gutters for the rain; rain and storms had washed away its brick and the tiles of its roof were broken. The great god, Marduk, urged me to restore it. I did not alter its size or change its foundation wall. At a favorable time, I renewed its brickwork and its roofing tiles and I wrote my name on the cornices of the edifice. I built it anew as it had been ages before: I erected its pinnacle as it was in remote times."

This seems like a tradition of the Tower of Babel.

It is commonly thought by archaeologists that a more likely site was in the center of Babylon identified with the ruins just north of the Marduk temple. An ancient tablet was found there reading, "the building of this illustrious tower offended the gods. In a night, they threw down what they had built, they scattered them abroad and made strange their speech." This also seems like a tradition of Babel. It is now an immense hole 330 feet square which has been used as a quarry from which to make bricks. When standing, it consisted of a number of platforms, one on top of another, each smaller than the one below.

Fortunately, it is not necessary for God's children to determine the correctness of either archaeological tradition. We believe the Bible account of the tower.

V. The Chosen Family
Genesis 12-38
Places: Ur of the Chaldees, Canaan, the Promised Land.
Characters: God, Abraham, Isaac, Jacob and their descendants.

The story of redemption starts with the call of Abraham. (Genesis 12: 1-3). The redemption of man through Christ had been hinted at in the Garden of Eden (Genesis 3:15). Now, 2000 years later and 400 years after the flood, the world was again in idolatry, and God called Abraham to become the founder of the new nation, having for its ultimate object the redemption of mankind.

Delay of the Remedial System

It may be asked why the full development of the Scheme of Redemption was so long delayed. Why did not Christ come and suffer for all mankind immediately after the fall? Why was not the Kingdom of Heaven established then? A full answer to these questions would require a lengthy discussion and probably only God himself could give the *complete* answer. *In general, it may be said that time was necessary to prepare Christianity for man and to prepare man for the reception and enjoyment of Christianity.* Certain things had to be clearly demonstrated before the Gospel could be fully and properly revealed to man, as the power of God unto salvation. It was necessary to show the inadequacy of the provisions and

light of nature to meet and supply the wants of our fallen race. This was demonstrated by the various civilizations developed among the Gentiles. It was necessary to show man's inability to save himself by works of law. He could not render perfect obedience. This was demonstrated by the law which Moses gave to the people. It was necessary that man see the exceeding sinfulness of sin, the necessity of holiness and it was necessary for a new medium of communicating spiritual ideas to be given. This Remedial System came when the Lord Jesus Christ established his Church and gave Christianity to the world. Before this was possible, a long period of development was necessary. That development begins with Abraham.

Abraham

Abraham was born in the Ur of the Chaldees near the north end of the Persian Gulf. It seems he was born when his father was 130 years old (Genesis 11:26, 32; 12:4; Acts 7:2-4). He was not the firstborn (Genesis 11:6). At the age of 75, he was called to leave his home and to go out to a new land. He was about 80 when he rescued Lot and Melchizedek. He was 86 when Ishmael was born, 99 when Sodom was destroyed and 100 when Isaac was born. When Abraham was 137 years old, Sarah died. He was 160 when Jacob was born, and died at the age of 175—115 years before Jacob's migration to Egypt.

When God called Abraham, He did not give him a reason for leaving his home—He did make certain promises to Abraham. He promised him that his descendants would inherit the land of Canaan, that they should become a great nation and that through them all nations of the world would be blessed. This promise (Genesis 12:2-3; 22:18) is the foundation of the Scheme of Redemption. God first called Abraham in the Ur (Acts 7:2-4; Genesis 11:31). He called him again when Abraham was in Haran (Genesis 12:1-4). He called him again in Shechem (Genesis 12:7) and in Bethel (Genesis 13:14-17), twice in Hebron (Genesis 15:5, 18; 17:1-8). This promise was repeated to Isaac (Genesis 26:3, 4) and also to Jacob (Genesis 28:13-14; 35:11-12; 46:3-4).

Abraham was a believer in one God. He lived in a world of idolatry. His countrymen were idolaters. His father was an idolater (Joshua 24:2). From a youth he believed in one God. God trusted in Abraham. He selected Abraham to be the founder of a new nation of people who would worship the true God and from whom the Christ would come. Haran was about 600 miles northwest from Ur and nearly 400 miles northeast of Canaan. This was Abraham's first stopping place. He set out from Ur in search of a land where he could build a free nation. He did not know where he was going. God was leading him (Genesis 12:4-9; Hebrews 11:8). Haran was already a well settled region with roads to Babylon, Syria, Egypt, etc. along which caravans and armies constantly marched. After the death of Terah, his father, Abraham, under the call of God, moved on. Shechem was his first stopping place in Canaan. This is the center of the land in a lovely vale between Mount Ebal and Mount Gerizim. Soon he located at Bethel, 20 miles south of Shechem and 10 miles

north of Jerusalem. This is one of the highest points in Canaan and gives a magnificent view in every direction.

Abraham spent some time in Egypt (Genesis 12:10-20). After returning to the land, he magnanimously gave Lot his choice of all the land. Lot foolishly chose to pitch his tent toward Sodom. Abraham chose Hebron in the hill country of Palestine (Genesis 13).

Abraham, with 318 men of his own and some help by neighbors, made a midnight surprise attack on four famous Babylonian kings. He defeated their small armies (Genesis 14). One of these kings "Amraphael" is commonly identified as Hammurabi, the most famous of early Babylonian kings.

Abraham met Melchizedek (Genesis 14:18-20) who was the king and priest of Salem (Jerusalem). Melchizedek, so far as his priesthood was concerned was without father or mother, beginning of days or end of time. He was a type of Christ (Psalms 110; Hebrews 5-6-7).

God renewed His promises to Abraham in Genesis chapters 15, 16, and 17.

Sodom and Gomorrah (Genesis 18, 19)

Only a few miles from Jerusalem, the home of Melchizedek, and Hebron, the home of Abraham, were the wicked cities of Sodom and Gomorrah. It had only been 400 years since the flood, yet men had already forgotten the great destruction. God "rained fire and brimstone" on these two wicked cities. Perhaps this is a foretaste of earth's final doom (II Peter 2:5-6; 3:7-10). Jesus likened the time of his return to the days of Sodom (Luke 17:26-32).

Ancient writers generally thought that Sodom and Gomorrah were buried beneath the Dead Sea. The Dead Sea is about 40 miles long and 10 or 12 miles wide. The north end is very deep—in some places 1,000 feet. The southern third of the sea is only 10 or 15 feet deep. The Dead Sea is six times saltier than the ocean, being 26% salt and other minerals. The Sea is very rich in these minerals. It is a place of great desolation. There is now a stratum of salt 150 feet thick and above it a stratum of marl mingled with sulphur. At the proper time when God kindled the gases, a great explosion took place, the salt and sulphur were thrown into the heavens red hot so that it literally rained fire and brimstone from heaven. Lot's wife was encrusted in salt (Genesis 19:24). There are many pillars of salt at the south end of the Dead Sea which have borne the name of "Lot's wife." Everything about the place corresponds exactly with the Biblical story.

Isaac was born when Ishmael was about 15 years old (Genesis 21:5, 8; 16:16). Paul used the story of these two children as an allegory of the Mosaic and Christian Covenants. (Galatians 4:21-31). Abraham, Isaac and Jacob dwelt much of the time at Beersheba (Genesis 21:30, 31). This was a place of seven wells. The wells are still there.

Abraham Offers Isaac

God tested Abraham's faith by commanding him to offer Isaac (Genesis 22). "God enjoined it only to forbid it." Abraham believed God and was

ready to do what God commanded (Hebrews 11:19). The offering of Isaac was a picture-prophecy of the death of Christ, a father offering his son. The son was dead for three days (in Abraham's mind) just as Christ later was actually dead for this length of time. The lamb was substituted for Isaac and an actual sacrifice was offered. On this very same Mount Moriah, 2000 years later God's Son was offered as a sacrifice for our sins.

Sarah died and was buried in the Cave of Macpelah (Genesis 23). This cave, on the western slope of Hebron, is in a mosque under Mohammedan control. In 1950 J. T. Marlin and the author entered and saw stone tombs of Abraham, Isaac, Jacob, Sarah, Rebekkah, and Leah, and a circular opening into a cavern below, supposed to be the real Cave of Macpelah which was said to have been unentered for 600 years.

The Story of Jacob (Genesis 25:19-35:29)

Isaac, the son of Abraham, married Rebekkah, his cousin. Abraham sent back to his own people for Isaac's wife to keep his posterity from idolatry (Genesis 24). Sarah died when Abraham was 137. He lived for 38 years afterward, during which time he married Keturah, who bore him six sons (Genesis 25:1-11). Abraham was the friend of God and the father of the faithful. He is respected by Jews, Mohammedans, and Christians. He, likewise, was buried in the Cave of Macpelah.

TRIALS OF ABRAHAM'S FAITH

Abraham is called the "friend of God" and "the father of the faithful." All Christians are of the seed of Abraham (Galatians 3:26-29). Abraham's faith was tested by:

1. **Separation. God called him to go to a new home. (Gen. 12:1-9; Acts 7:1-4).**
2. **Famine. (Genesis 12:1-20).**
3. **Riches. (Genesis 13).**
4. **Power. (Genesis 14).**
5. **Delay. Waited many years for birth of Isaac.**

Through all of these tests, Abraham was faithful to God. God blessed him. He reached the end of the journey looking forward to the city which hath foundations, whose builder and maker is God. The trials of Abraham's faith are the very same trials which most Christians have today.

Jacob and Esau (Genesis 25:19-34)

Esau, the firstborn, was Isaac's natural heir and inheritor of the Abrahamic promises. Before Jacob and Esau were born, God knew the qualities

of the two men and chose Jacob. In the line of promise, all of Abraham's sons were eliminated except Isaac. Of Isaac's sons, only Jacob was chosen. All of Jacob's descendants were included in the chosen family.

The Bible does not tell us much of Isaac's life. He inherited his father's extensive flocks and herds, was prosperous and rich and peaceable. He died at the age of 180. (Genesis 46). Jacob had bought the birthright from Esau (Genesis 25:31-34). It was necessary to secure his father's blessing. This he accomplished by deception (Genesis 27). He earnestly desired the birthright and probably could have obtained it in no other way. Esau cared nothing for it, but Jacob paid dearly for his fraud.

At Bethel, Jacob had a vision of a ladder from earth to heaven (Genesis 28). (This ladder is thought by many to be a representation of Christ, see John 1:51.) Jacob spent his first 77 years in Canaan, the next 20 in Haran, then 33 in Canaan and the last 17 in Egypt.

Jacob's Family

Jacob had two wives and two concubines. He had twelve sons.
Of Leah: Reuben, Simeon, Levi, Judah, Issachar, Zebulun.
Of Rachel: Joseph and Benjamin.
Of Zilpah, Leah's handmaid: Gad and Asher.
Of Bilhah, Rachel's handmaid: Dan and Napthali.

This polygamous family, with many shameful things against them, loved God and sought to do His work. They represent the beginning of the twelve tribes chosen of God to bring the Savior into the world. God uses human beings as they are to serve His purpose. One may be used of God to serve His purpose and yet fail in the day when God shall judge all men (Romans 2:12-16). It is a testimony to the truthfulness of Bible writers that they always tell both the good and the bad about Bible heroes.

Jacob returned to Canaan after an absence of twenty years (Genesis 31, 32, 33). He left alone, empty-handed and afraid. He returned as a tribal prince, rich in flocks, herds, and servants. God had kept his promise (Genesis 28:15). Jacob's parting with Laban (Genesis 31:49) originated the beautiful Mispah benediction now so widely used, "the Lord watch between me and thee while we are absent one from another." Angels wished Jacob God speed when he left (Genesis 28:12). Now angels welcomed him home (Genesis 32:1). Jacob feared Esau, but they met and separated in peace (Genesis 27:41; 32:24-30). God renewed the covenant at Bethel. He reassured Jacob (Genesis 35). Jacob then moved on to Hebron, the ancestral home of Abraham and Isaac.

The Generation of Esau

Genesis 36 gives a brief account of the Edomites. Esau was a profane and irreligious person who despised his birthright. From him came the Edomites. The Amalekites were a branch of Esau's descendants. They were the wandering tribe centered mainly around Kadesh in the north part of the Sinaitic peninsula. They were the first to attack Israel on the departure from Egypt and they oppressed the Israelites during the period

of the judges. Many think the setting for the book of Job is given in Genesis 36.

VI. The Descent Into Egypt
Genesis 37-50
Place: Egypt and the Land of Canaan
Characters: Joseph, the sons of Jacob, the Israelites.

It is quite probable that the book of Genesis is composed, not only of original material but, of many documents written long before the time of Moses. The story of Joseph and Israel's migration to Egypt had, no doubt, been written many times long before Moses was born. Moses probably incorporated into his book many of these documents, as well as new material as the Holy Spirit of God guided and directed him in writing the first book of the Bible.

Joseph Sold Into Egypt

The story of Joseph's coat of many colors, of the jealousy of his brothers, and his being sold into Egypt is one which has touched the heart of all children. (Genesis 37). Reuben, Jacob's firstborn, was the natural heir to the birthright. He was disavowed because of his illicit relation with one of his father's concubines (Genesis 35:22; 49:3, 4; I Chronicles 5:1-2). Simeon and Levi were second and third in line of succession (Genesis 29:31-35), but were passed over because of their crime at Schechem (Genesis 34:25-30; 49:5-7). Judah, the fourth son, was next in line. He probably expected to receive the birthright, but Joseph, though Jacob's eleventh son, was Rachel's firstborn. Rachel was Jacob's best loved wife, and Joseph was his favorite son. The "coat" looked suspicious and Joseph's dreams aggravated the situation. The brothers, therefore, sold Joseph into slavery.

Joseph was of unblemished character. He was able to make the best of any unpleasant situation. He was born in Haran, seventy-five years after the death of Abraham, thirty years before the death of Isaac. When his father was about 90 and 8 years before they returned to Canaan, he was sold into Egypt at the age of 17. He spent 13 years in the house of Potiphar and in prison. At 30 he became the ruler of all the land of Egypt. He died at the age of 110.

Joseph married a daughter of the priest On, and though he had a heathen wife and ruled a heathen kingdom in the midst of vile idolatry, he maintained his childhood faith in God, and his love for Abraham, Isaac and Jacob (Genesis 40, 41). In Genesis chapter 42-45, Joseph made himself known to his brothers. The most touching incident in this beautiful story is where Judah, who years before had been the leader in selling Joseph into slavery, (Genesis 37:26) offered to become a hostage for the young Benjamin (Genesis 44:18-34).

Jacob and his family settled in Egypt. As Jacob passed out of Canaan,

God gave him assurance that his descendants would return (Genesis 46:3, 4).

Jacob's Blessing and Prophecy (Genesis 48, 49)

Jacob designated Judah as a channel of the Messianic promise (Genesis 49:10), but he pronounced national prestige on Joseph's son, Ephraim (Genesis 48:19-22; 49:22-26). Jacob's prophecy about the twelve tribes parallels to a remarkable degree the subsequent history of each tribe. "Shiloh" is commonly taken to be a name for the Messiah. David came from the tribe of Judah and David's family, in turn, produced Christ. Jacob's body was taken back to Hebron for burial after a proper period of mourning in Egypt (Genesis 50). Joseph exacted an oath of his brothers that when Israel returned to Canaan they would carry his bones. This belief, that, eventually, they would dwell in the land of Canaan, was not forgotten, and years later, when the Israelites set out for Canaan, they took Joseph's bones along (Exodus 13:19).

IN GENESIS REMEMBER

These names: God, Adam, Satan, Noah, Abraham, Isaac, Jacob, Joseph.

These places: Eden, Mount Ararat, Babel, Ur of the Chaldees, Canaan, Egypt.

WHAT GOD IS LIKE

Both nature and logic tell us that God exists. They do not tell us what God is like. We learn something of God's power and intelligence from a study of nature, but we never learn what He wants us to do. This He has revealed to us in His blessed word.

1. *God is one* (Deuteronomy 6:4).

2. *God is manifest in three persons*—the Father, the Son, and the Holy Spirit. These three are separate persons or beings, but they are agreed and united in all their plans and purposes (Genesis 1:26; Matthew 4; John 17; Matthew 28:19).

3. *God is Spirit.* He is not material (John 4:24; 24:39). God's body is spiritual. We do not know what a spiritual body is like.

4. *God is Omniscient*—He knows everything. This is proved by His works and by the scriptures (II Peter 1:19; Acts 15:18; Romans 16:27).

5. *God is Omnipotent*—He has all power (Psalms 8:3; Psalms 19:1; Romans 1:20). This is proved by the scriptures and by His creation. "I am the Almighty God" (Genesis 17:1).

6. *God is Omnipresent*—(I Kings 8:27; Psalms 139:7-10; Jeremiah 23:

23-24; Acts 17:24-28). Note that in both Old and New Testaments God is said to be everywhere. Even the "heaven of heavens" could not contain Him.

7. *God is infinitely just* (Psalms 89:14).

8. *God is infinite in holiness* (Isaiah 6:3; Revelation 4:8).

9. *God is infinite in goodness* (Psalms 145:9).

10. *God is eternal.* He did not come from anywhere. He is not going anywhere. He is the first Cause, life inherent. He is without beginning of days or end of time. He is the great "I Am." He has always existed (Psalms 90:2; I Timothy 1:17).

11. *God is unchangeable* (James 1:17).

12. *God is the Creator of all things* (Proverbs 16:4; Romans 11:33-36).

13. *God makes no mistakes and conducts no experiment.* The nature of God is the very constitution of the universe. His will is the only standard of rectitude and right. To know what God is like and to serve Him while we are here should be the desire of every human heart.

WHAT SKEPTICS BELIEVE

There are certain things which it is necessary for every atheist to believe in order to be an atheist. Such people talk about "the problems of those who believe in God" but lose sight of the fact that those who do not believe in God have more problems and more difficulties.

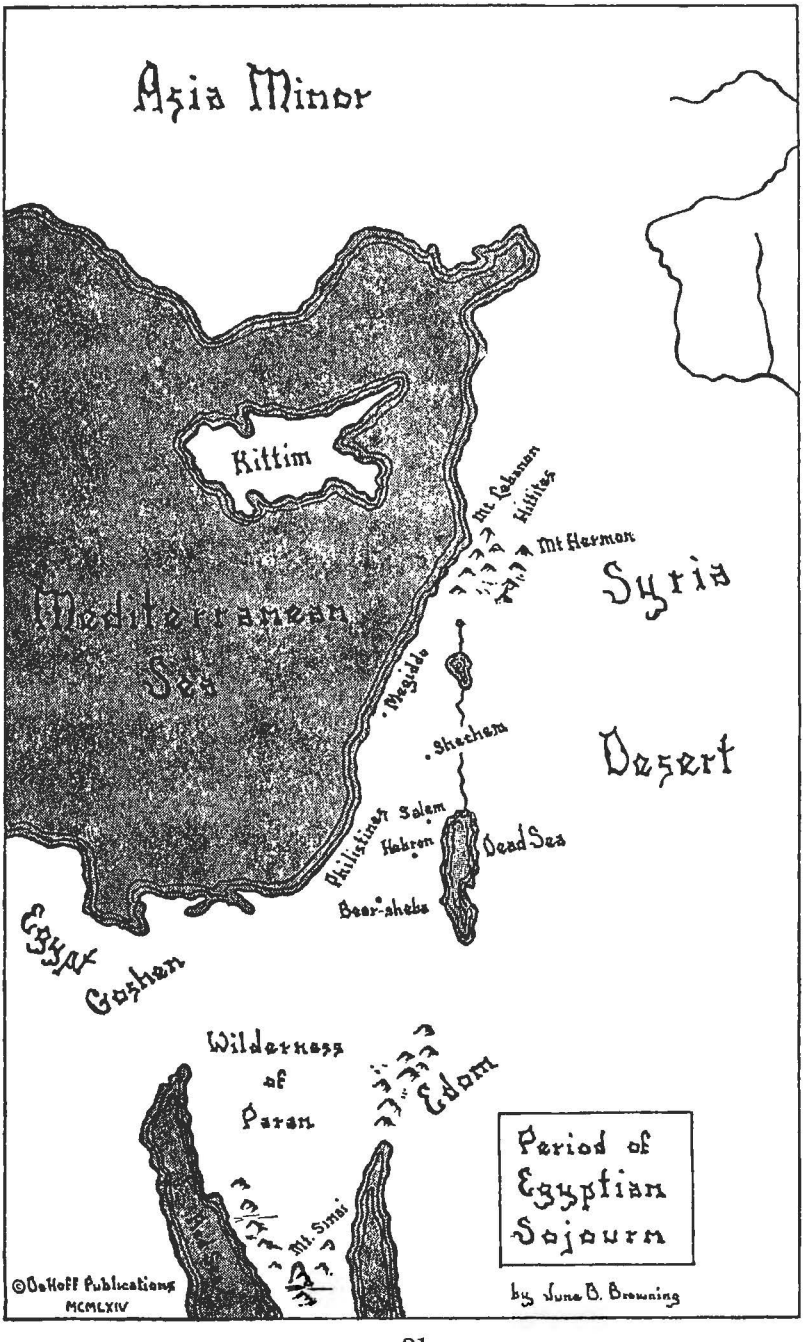
Every skeptic must believe:

1. *That matter is eternal.* This he cannot prove. He must begin his work by saying, "In the beginning eternal matter. . . ."

2. *That life came from dead matter without outside force.* One who believes that all life originated in this manner should not scoff at the credulity of those who believe in the creation of Adam and Eve, the virgin birth of Christ, or the resurrection from the dead.

3. *That all things exist as the result of a series of happy accidents.* No God, no planning, no design, all things are purely accidental.

Here are three things which can never be proved, but which every skeptic must accept as a foundation of his faith.


Asia Minor
Kittim
Mediterranean Sea
Mt. Lebanon
Hittites
Mt Herman
Syria
Megiddo
Shechem
Desert
Philistines
Salem
Hebron
Dead Sea
Beer-sheba
Egypt
Goshen
Wilderness of Paran
Edom
Mt. Sinai
Period of Egyptian Sojourn
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by June B. Browning

EXODUS

Moses, wrote Genesis, no doubt, making use of many previously existing documents. He wrote under the guidance and direction of the Holy Spirit so that whatever is in the book is what God wanted written. It is actually the word of God and not merely the word of Moses. With the book of Exodus, the story of Moses, himself, begins. The story of his life and work is the subject of Exodus, Leviticus, Numbers and Deuteronomy. The story of Moses makes up about one seventh of the entire Bible, and is about two-thirds as large as the New Testament.

Between Genesis and Exodus is a gap of nearly 300 years, from the death of Joseph to the birth of Moses. It is commonly accepted that there were 430 years from Jacob's migration to Egypt until the Exodus. (Many fine Bible scholars think that the 430 years is the entire time from the call of Abraham to leave his home in the Ur of the Chaldees until the Israelites came out of Egypt. Fortunately, the truth of God's word does not depend on our working out dates and years for the happening of particular events.) During their time in Egypt, the Israelites increased exceedingly (Exodus 1:7). Following the death of Joseph, they were made slaves. At the time of the Exodus, there were 600,000 men above 20 besides women and children (Numbers 1:46). In spite of their slavery and persecution, 70 people had multiplied until they reached the number of approximately three million. The family records of Abraham, Isaac, and Jacob were carried to Egypt and steadfastly maintained because the people expected, eventually, to return to the land of Canaan.

Egypt was settled by the descendants of Ham. Abraham spent some time in Egypt as did his grandson, Jacob. Joseph was the ruler in Egypt. The Hebrew nation, in its beginning, grew and developed in Egypt. Moses was the adopted son of the Queen of Egypt. He was instructed in all the wisdom and learning of Egypt. The religion of Egypt, calf worship, became the religion of the northern kingdom of Israel. Jeremiah died in Egypt. From the captivity until the time of Christ, many Jews lived in Egypt. The Septuagint translation of the Old Testament was made in Alexandria, Egypt. Jesus spent part of his childhood in Egypt when Joseph and Mary fled to escape the wrath of Herod.

Egypt consists, primarily, of the Nile Valley. This valley is from two to thirty miles wide. The average width is about ten miles. It is about 750 miles long. The Nile River flows through the east end of the Sahara Desert from Aswan to the Mediterranean, with a desert plateau on either side. The floor of the valley is covered with rich black soil. This soil is renewed by the annual overflow of the Nile. The taxes of the people are dependent upon the amount of water coming down the Nile. From the dawn of human history, a vast system of canals and reservoirs has made this a fertile valley, a center of civilization. Here developed the first great empire in history. The dry, desert country has preserved records until the

witnesses of this ancient civilization are better preserved than any other in the world. The population of Egypt is now about 24 million. In Roman times about seven million people lived in Egypt. The Nile has seven mouths—the delta—and this section is about 100 miles north and south and about 150 miles east and west, from Port Said to Alexandria. This is the most fertile part of Egypt. The land of Goshen, where the Israelites lived, was the east part of the delta.

The original religion in Egypt was monotheistic. Before the dawn of the historic period, a religion developed in which each tribe had its own god represented by an animal.

All of the Pharaohs were deified, and as each one came to power he started building a pyramid or a cave as his tomb. There were thousands of gods in Egypt, but some of the main ones were:

Ptah (Apis) the god of Memphis was represented by a bull.

Amon, one of the gods of Thebes, was represented by a cow.

Mut, the wife of Amon, was represented by a vulture.

Horus, the sky god, was represented by a falcon.

Ra, the sun god, was represented by a hawk.

Set, (Satan) was the god of the eastern frontier and was represented by a crocodile.

Osirias, was a god of the dead and was represented by a goat.

Isis was his wife and was represented by a cow.

Thoth was the god of learning and was represented by an ape.

Heta, a goddess, represented by a frog.

Nechebt was the goddess of the south and was represented by a serpent.

Bast, another goddess, was represented by a cat.

In various temples of Egypt, sacred animals were fed, groomed and cared for in a luxurious way. The priests spent more time caring for the animals than attending to the needs of the people. The bull was the most sacred animal. Incense and sacrifices were offered before the sacred bull. At death the animal was embalmed and, with great pomp and ceremony, buried in a magnificent tomb. In addition to all these animal gods, the Nile River itself was worshipped. This is the nation and this is the religion where God's people spent their period of bondage.

IN EXODUS WE SEE

1. **The bondage in Egypt.**
2. **The going out of Egypt.**
3. **The giving of the Ten Commandments.**
4. **The building of the Tabernacle.**
5. **The wandering in the wilderness.**

OUTLINE OF EXODUS

I. Bondage In Egypt
Exodus 1
Place: Egypt
Characters: Pharaoh, the Children of Israel.

Jacob's favorite son, Joseph, was sold as a slave into Egypt. He rose to great power and influence. While he was Prime Minister in the land of Egypt, Jacob and his sons, about 70 persons in all, came to Egypt.

"Reuben, Simeon, Levi, and Judah, Issachar, Zebulun, and Benjamin, Dan, and Naphtali, Gad, and Asher. And all the souls that came out of the loins of Jacob were seventy souls: for Joseph was in Egypt already. And Joseph died, and all his brethren, and all that generation." (Exodus 1:2-6).

Joseph died and a new dynasty came to the throne in Egypt. The Israelites were made slaves. They remembered the promise of God and cried to Him for deliverance. God heard their cry and prepared to deliver them from the land of Egypt.

II. God Raises Up Moses
Exodus 2-4
Place: Egypt, the land of Midian.
Characters: Moses, Pharaoh's daughter, Jethro, Aaron.

The greatest man of the pre-Christian era was Moses. He took a race of slaves, delivered them from bondage, molded them into a powerful nation, gave the world the Ten Commandments, and altered the whole course of human history. His critics come and go, but his work stands as a monument unsurpassed by any other person living before Christ.

Moses was a Levite. His sister, who arranged his rescue, was Miriam (Exodus 15:20). His father was Amram and his mother Jochebed (Exodus 6:20). This mother so thoroughly taught Moses in childhood and filled him with the history and traditions of his people, that all the allurements of the heathen palace and the worldly education and training which he received, never removed these early impressions, nor did they cause him to lose his simple childhood faith.

The "Pharaoh's daughter," who adopted Moses, is thought to have been the famous Queen Hatshepshut. She was the daughter of Thotmes I, the regent for Thotmes II, and Thotmes III. She was the first great queen in world history, a remarkable woman and one of Egypt's greatest and most vigorous rulers. She extended the empire, built many monuments, including two great obelisks at Karnak, and the great temple across the Nile River at Deir el Dahri. This temple at Deir el Dahri was furnished with many statues of herself. Thotmes III hated her, and when she died, one of his first acts was to take her name off all the monuments and destroy all of her statues. Many of these were broken, but have later been found.

This may have made Moses a possible heir to the throne. Had he renounced his mother's training, he might have been King on the proudest throne on earth. As he grew to manhood, he is thought to have been appointed to high office in the Egyptian government. Josephus says he commanded an army in the south. He must have obtained considerable power and reputation. He was educated, trained and skilled in all the wisdom of the Egyptians. He was prepared to do the writing which he did, and as a military leader to deliver the children of Israel. When he first sought to intervene in the fight, the people were not ready for his leadership (Acts 7:25; Exodus 2:11-15).

Moses spent 40 years in the wilderness. This gave him time to "season" and "settle down." The loneliness and roughness of the wilderness developed sturdy qualities which he needed after long years in the palace. He also became familiar with the region in which he was to lead Israel for 40 years. The center of the Midianite country, where Moses sojourned, was on the east shore of the Gulf of Akaba. Moses married a Midianite woman named Zipporah. She was the daughter of Jethro (Exodus 2:18). Jethro was a priest of Midian. The Midianites descended from Abraham through Keturah (Genesis 25:2). They had traditions of Abraham's God. Moses had two sons, Gershom and Eliezer (Exodus 18:3, 4). There is a tradition that Moses wrote the book of Job during this 40 years in Midian. We do not know that this is true.

Moses was trained and skilled in the wisdom of the Egyptians. He had spent a lifetime brooding over the suffering of his people. At last, when he was 80, God called him from the burning bush to go and deliver Israel. Moses was no longer the conceited, self-confident man of 40 years before. He was reluctant to go and made many excuses. Assured of Divine aid and armed with the power to work miracles, he, along with his brother, Aaron, who served as spokesman, went to Egypt to tell Pharaoh to let God's people go.

III. Let My People Go
Exodus 5-12
Place: Egypt
Characters: God, Moses, Aaron, the Children of Israel, Pharaoh.

Moses was raised up and sent as God's messenger with good tidings to the Israelites and with God's message to Pharaoh to let the people go. Moses was a man of great power, energy, wisdom, and prudence. By education, he was equal to any of his contemporary sages, having been thoroughly instructed in all the wisdom of the Egyptians. To this God added the power to work miracles. Mankind instinctively demands the evidence of miracles in proof of any alleged Divine commission (see John 15:22-24). Pharaoh demanded such proof of Moses and Aaron (Exodus 7:9, 10). The magicians, by their trickery, attempted to duplicate the miracles of Moses and Aaron, just as false teachers have always sought

to duplicate the works of God. (Exodus 7:11, 12). Whether the magicians worked real miracles by the power of the devil (II Thessalonians 2:9; Exodus 22:18; Leviticus 19:26, 31; Acts 17:16-19), or whether they merely appeared to do so, we do not know. At any rate, Aaron's rod swallowed up their rods.

COMPROMISES OF PHARAOH

When Moses and Aaron told Pharaoh that God had said, "Let my people go," Pharaoh immediately began to offer certain compromises:

1. He asked that the people stay in Egypt (Exodus 5). He did not want them to go into the wilderness to worship (Exodus 8:25).

2. "Ye shall not go very far" (Exodus 8:28). Go, but not far.

3. Leave the little ones at home (Exodus 10:9-11).

4. Leave money, flocks and herds behind (Exodus 10: 24).

Pharaoh is typical of the devil. Are not these the same compromises which Satan offers today when we seek to serve God?

The Ten Plagues

When Pharaoh refused to let the people go, Moses called down a series of punishments upon Pharaoh and the Egyptian people. Each of these plagues, in some way, showed the absurdity of Egyptian idolatry and the supreme Divinity of Jehovah. (Exodus 12:12).

The first plague consisted in changing the water of the Nile and all the waters derived from it into blood. (Exodus 7:14-25). This disproved the alleged divinity of the Nile and that, too, just at the time when Pharaoh was going out to pray at his morning devotions (Exodus 5:15).

The second plague consisted in bringing up from the Nile and its various streams and pools an innumerable multitude of frogs. (Exodus 8:1-15). This showed the absurdity of reptile worship for which the Egyptians had long been famous.

The third plague consisted in changing dust into lice throughout all the land of Egypt. (Exodus 8:16-19). This seems to have been a blow at the entire system of idolatrous worship. The Egyptians utterly abhorred all kinds of vermin. Herodotus informs us that the priests wore linen garments only that they might be washed daily. Every third day they shaved ever part of their body to prevent lice or any kind of impurity from adhering to their persons. This plague necessarily suspended all

worship, since no priest was allowed to officiate with an insect on his person. Even a louse could stop the heathen worship of the greatest nation on earth!

The fourth plague was the miracle of flies. (Exodus 8:20-32). This probably showed the absurdity of all animal worship. Flies were a plague to both man and beast.

The fifth plague was the murrain of their domestic animals (Exodus 9:1-7). The Egyptians regarded even the death of one of their sacred animals as a public calamity. Here they saw them perish by the thousands.

The sixth plague was a miracle of boils and blains. (Exodus 9:8-12). This miracle was directed against the worship of the idol Typhon. The Egyptians burned men alive, giving them the name of Typhos, and winnowing their ashes through a sieve so as to scatter and disperse them into the air. They had the impression that every object upon which a particle of these ashes fell was safe from the wrath of this idolatrous god. Now Moses caused such ashes, from the furnace of Typhon, to become a plague throughout all the land of Egypt.

The seventh plague was the miracle of thunder and lightning, mingled with hail and rain (Exodus 9:13-35). This was a scourge on the vegetable idols of Egypt. The Egyptians worshipped the peach tree, the pomegranate, the vine, the fig, etc.

The eighth plague was an unprecedented swarm of locusts covering the whole land (Exodus 10:1-20). This was the consummation of the preceding plague on the Egyptian vegetable idols.

The ninth plague was the miracle of darkness (Exodus 10:21-23). This miracle was directed against the worship of the sun, moon and stars.

The tenth plague consisted in the death of the firstborn (Exodus 11:1-10 and 12:29-36). This was directed against all the gods of Egypt and their worship. Before this plague was sent, the Passover was instituted.

WHO HARDENED PHARAOH'S HEART?

1. *Pharaoh hardened his own heart.* He did this by studying his own self interest rather than what was right.

2. *The magicians hardened the heart of Pharaoh.* This they did by attempting to duplicate the miracles of Moses and Aaron.

3. *God hardened Pharaoah's heart.* This He did by telling Pharaoh to let the people go.

"What softens wax, hardens clay." The gospel is a savor of life unto life, or of death unto death (II Corinthians 2:16). When the gospel of Christ is preached to some people, it hardens their hearts and drives them further away from God. When preached to others, the same gospel touches and tenders hearts and brings men to repentance and changes them into Christians. The result depends not on the gospel, but on what kind of heart the gospel seed may fall into. The same sermon may convert one person while it antagonizes another and drives him further away from the Lord.

The Passover

God instituted the Passover. The lamb was killed. The blood was sprinkled on the doorpost. This was to prevent the death of the firstborn as this terrible plague was visited upon a hostile country. Except for the ten plagues, Israel would never have been delivered and there would have been no Hebrew nation. Unleavened bread was to be eaten in the Passover Feast as a perpetual reminder of the last of their night deliverance (Exodus 12:34). The firstborn were to be consecrated to God perpetually. The Passover lamb which delivered the eldest child in each home from physical death was typical of the Lord Jesus Christ who is our Passover lamb. The object of the Passover was commemorative of the Lord's passing over and sparing the children of Israel while he slew the firstborn of the Egyptians. The Passover was also a Divinely ordained means of educating the people, of instructing the children, of bringing the people together once every year to hear again the story of their deliverance from bondage. The Paschal lamb was typical of Christ (I Corinthians 5:7).

The Paschal lamb was like Christ in that it was:

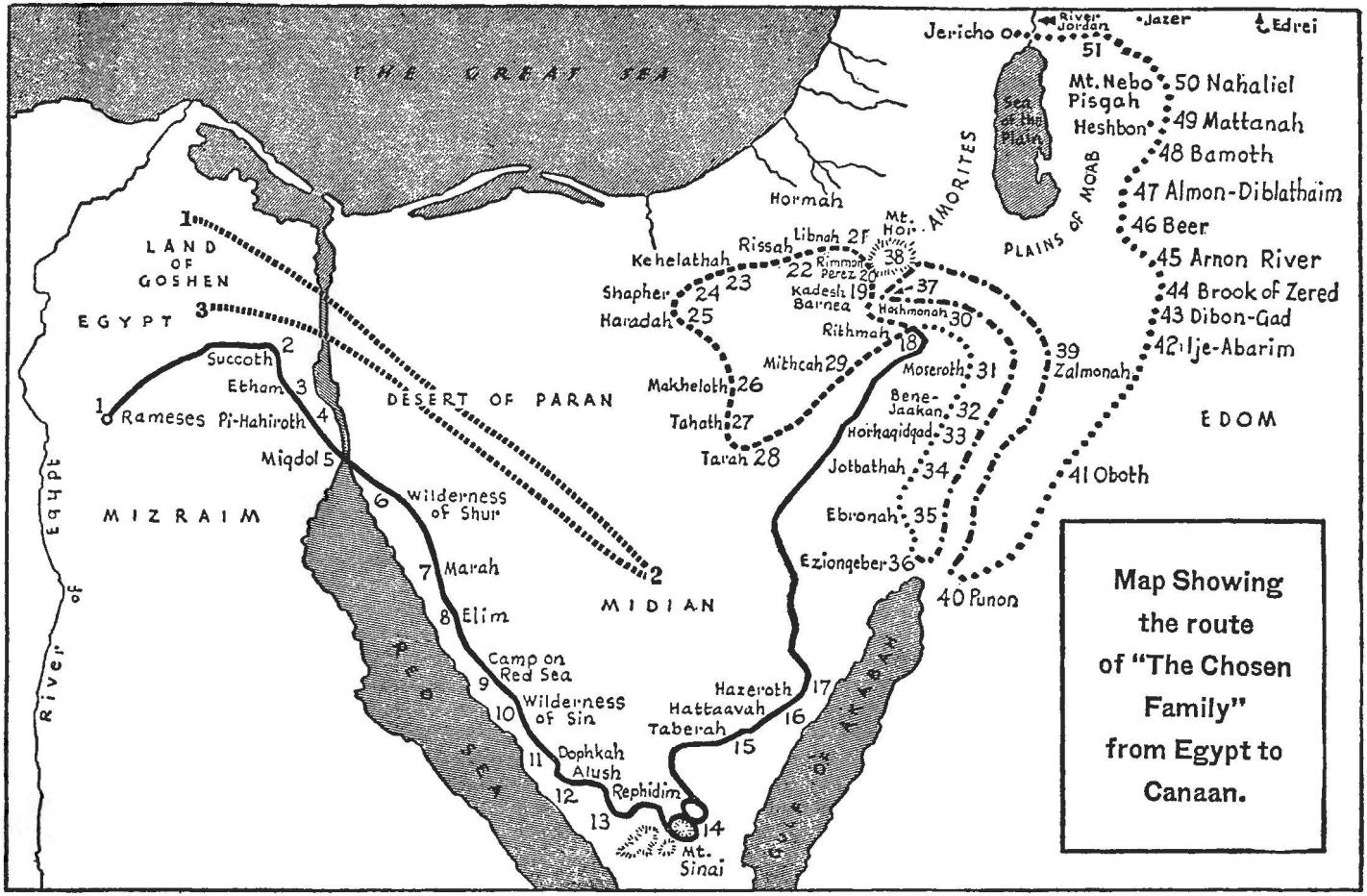
1. Without blemish and so was he (I Peter 1:19).
2. It was killed between the two evenings and so was he (Matthew 27:45-50).
3. Its blood procured salvation and deliverance and so did his (I Peter 1:18-19).
4. Not a bone of it was broken nor was one of his (John 19:36).
5. It was eaten without leaven just so we are all required to partake without the leaven of malice and hypocrisy (I Corinthians 5:7-8).

All necessary arrangements had been made. At the hour of midnight the Lord went out and smote the firstborn of the Egyptians, both of man and beast. This was most likely through the instrumentality of an angel (Exodus 12:23). There was a great cry throughout all the land of Egypt. The haughty monarch could endure no more. The Egyptians cried, "We be all dead men." To hasten the departure of the Israelites, the Egyptians gave them jewels (Exodus 12:35). God had commanded the people to ask these gifts (Exodus 3:21-22; 11:2-3). The Egyptians were glad to comply for they feared the God of Moses (Exodus 12:33). A large part of Egypt's wealth was transferred to Israel. Some of it was later used in building the Tabernacle.

A pillar of cloud by day and a pillar of fire by night led the Israelites (Exodus 13:21-22). God took them under his own care and led them on their journey. He never forsook them. A visible sign of his guidance was provided until they reached the promised land 40 years later.

IV. The Exodus
Exodus 14, 15 and 16
Place: Egypt
Characters: God, Moses, the Israelites.

The Israelites left the land of Egypt. God used a "strong east wind" to



Map Showing the route of "The Chosen Family" from Egypt to Canaan.

dry up the sea (Exodus 14:21). The waters "stood up as a heap" making a perpendicular "wall on either side" (Exodus 15:8; 14:22). This and the timing of the water's return, so as to save Israelites and destroy Egyptians, could have been done only by a direct, miraculous intervention of God. This act alarmed neighboring nations (Exodus 15:14-16). Pharaoh and his hosts were drowned in the sea.

Moses and the hosts of Israel sang the song of deliverance when they had crossed over the Red Sea. This deliverance out of Egypt is so similar to what the deliverance of the church out of the world will be at the end of the world that one of the triumphant songs of the redeemed is called "The Song of Moses and Lamb" (Revelation 15:3). The place of the crossing of the Red Sea is thought to be near the modern city of Suez.

The Israelites were now out of the wilderness and ready to travel through the desolate barren, mountainous country on their way toward the promised land.

Manna and Quails

Only a month out of Egypt, the hardships of wilderness life began to effect the disposition of the people. They began to complain. They were sorry they had ever left Egypt in the first place. God sent manna for the people to eat. It began one month after they left Egypt and was given daily throughout the forty years until they crossed Jordan, when it ceased as suddenly as it had begun. (Numbers 11:6-9; Joshua 5:12). There was a double portion on the sixth day since no manna fell on the seventh. Jesus regarded manna as a shadow of himself (John 6:31-58). Quails were sent (Exodus 16:13) not continually, but occasionally. They are mentioned here and a year later, after Israel had left Mount Sinai (Numbers 11:31-34).

V. The Giving of the Law
Exodus 17-24
Place: The peninsula of Sinai
Characters: God, Moses, the children of Israel

The peninsula of Sinai is triangular in shape situated between two arms of the Red Sea. The west shore is about 180 miles long; the east shore is about 130. The northern borderline is about 150 miles. Mining has, at different times, been carried on in the area, but the region is very desolate. Mount Sinai, where Israel received the law, is located near the southern end of the peninsula. It is an isolated mass of rock, extending high up into the sky like an altar, with a flat plain about 2 miles long and ½ mile wide directly in front. It was here that Israel encamped for about eleven months (Exodus 19:1; Numbers 10:11). In a terrible thunderstorm accompanied by earthquakes and supernatural blasts, the mountain quaked and shook as God spoke out the Ten Commandments and gave the Law.

These commandments were engraven on both sides of two tables of

NAPHTALI
53,400
DAN
62,700
ASHER
41,500
MERARITES
3200
MANASSEH
32,200
EPHRAIM
40,500
BENJAMIN
35,400
GERSHONITES
2650
ZEBULUN
57,400
MOSES
JUDAH
74,600
AARON
ISSACHAR
54,400
N
W
E
S
ARK
VEIL
ALTAR OF INCENSE
TABLE
CANDLE-STICK
ALTAR OF
BURNT OFFERING
GATE
BRAZEN LAVER
2750
KOHATHITES
45,650
GAD
46,500
REUBEN
59,300
SIMEON

stone, "written with the finger of God." "The tables were the work of God and the writing was the writing of God" (Exodus 31:18; 32:15-16). For centuries these two tables of stone were kept in the Ark.

The Ten Commandments formed the basis of Hebrew law. Four of them have to do with our attitude toward God, six with our attitude toward our fellow man. They are based upon what Jesus called the two great commandments, "Thou shalt love the Lord, thy God, with all thy heart, soul, strength and mind, and thy neighbor as thyself."

The Ten Commandments (Exodus 20)

1. Thou shalt have no other gods before me.
2. Thou shalt not make unto thee any graven image.
3. Thou shalt not take the name of the Lord thy God in vain.
4. Remember the Sabbath Day to keep it holy.
5. Honour thy father and thy mother.
6. Thou shalt not kill.
7. Thou shalt not commit adultery.
8. Thou shalt not steal
9. Thou shalt not bear false witness.
10. Thou shalt not covet anything that is thy neighbors.

In addition to the ten commandments, God gave "the Book of the Covenant" (Exodus 21, 22, 23, 24). Commandments were given about a great variety of things which the Israelites needed to know. The people were commanded to obey all of the commandments of God.

DESIGN OF THE LAW

The Law of Moses was given for the following reasons:

1. That the people might have a civil government.

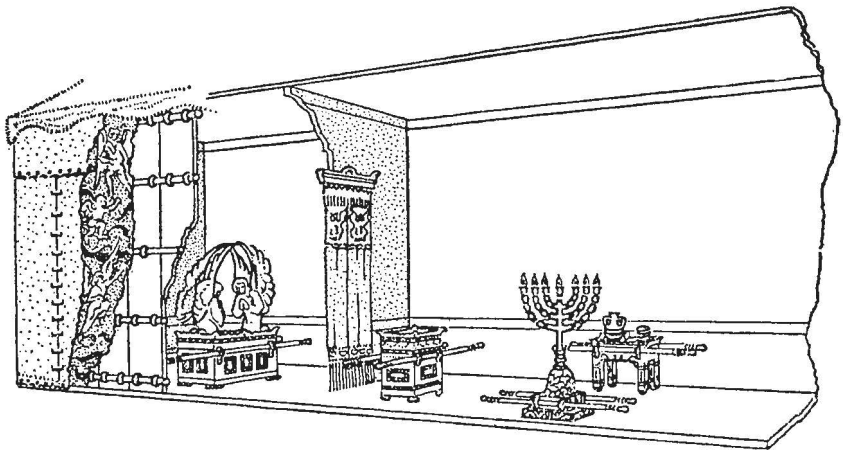
2. To convict men of sin by giving them a perfect standard and code of morality. (See Romans 7:7-25).

3. To prevent the spread of idolatry, by preserving among men the knowledge and practice of the true religion until Christ should come. (Galatians 3:12)

4. To give the world a pictorial outline of the Scheme of Redemption by means of certain types and symbols, rites and ceremonies.

VI. The Tabernacle
Exodus 25-40
Place: The Sinaitic Peninsula
Characters: God, Moses, the children of Israel.

God Himself gave the pattern for the Tabernacle in complete detail (Exodus 25-29). The directions are repeated in Exodus 35-40. "Thus it was built." The tabernacle was a "likeness," a "copy and shadow" of



things to come later (Hebrews 8:5). It was a moveable building, built as a place of worship for the Hebrew nation while the people journeyed in the wilderness. But it was a "pattern of things to come" (Hebrews 9 and 10). God commanded "see that ye make all things according to the pattern."

The Tabernacle and all its furnishings were made according to the exact specifications. The building was 45 feet long, 15 feet wide, and 15 feet high. It was made of perpendicular boards covered with curtains. It faced the east. There were 20 boards for the north side, 20 for the south, 6 for the west end, and each was 15 feet long, 2 feet and 3 inches wide, and made of Acacia wood overlaid with pure gold. Each board had two tenons at one end to be stood upright on two sockets of gold held together with five bars, running through golden rings on the boards. The curtains were ten in number, each being 42 feet long and 6 feet wide and were made of the finest linen, blue, purple and scarlet, with cherubs worked thereon. These were held together with clasps of gold and loops of blue. This one whole curtain formed of the ten curtains was 60 feet east and west and 42 feet north and south, the extra 15 feet to hang over the west end. This curtain was spread over the enclosure by the golden boards forming the Tabernacle proper. The gold and silver used in the construction of the Tabernacle and its furniture is supposed to have come from the treasure given by the Egyptians (Exodus 12:35), and is variously estimated at from one million two hundred fifty thousand dollars to three million dollars in value.

The Tent

This covered the Tabernacle. It was made of goat's hair, eleven curtains each 45 feet long and 6 feet wide held together with clasps of brass. The whole was 66 feet east and west and 45 feet north and south. Over it a covering made of ram skins and over it a covering of red leather made of

ram skins, and over it a covering of "badger" skins. This three fold tent, of goat's hair cloth, red leather and badger skins was probably supported by a ridge pole at the top.

The Most Holy Place

The Most Holy Place was the west fifteen feet of the Tabernacle. It was a perfect cube and represented God's dwelling place. It contained the Ark of the Covenant and was entered by the high priest once each year. It was a "shadow of heaven" (Hebrews 9:24).

The Ark

The Ark was a chest 3¾ feet long, 2¼ feet wide, and 2¼ feet high. It was made of Acacia wood overlaid with pure gold. It contained the two tables of stone on which the Ten Commandments were written, a pot of manna, and Aaron's rod that bloomed and budded. The Mercy Seat was the top of the Ark. Cherubs stood at each end facing each other with their wings spread out looking down toward the Mercy Seat. The Mercy Seat, just above the two tables of the Ten Commandments, represented a meeting place of law and mercy, thus a "shadow" of Christ. The Cherubs represented a vivid picture of heavenly beings being interested in human redemption. The Ark was probably lost in the Babylonian captivity.

The Holy Place

The Holy Place was the east 30 feet of the Tabernacle. It contained the Table of Shewbread on the north side, the Candlestick on the south side, and the Altar of Incense just before the Veil. It is thought that the Holy Place was a "shadow" of the church.

The Veil

The veil was made of the finest linen, blue, purple and scarlet. It separated the Holy from the Most Holy Place. The Veil was rent in twain at the death of Christ (Matthew 27:51). This signified that the door into God's presence was open.

The Candlestick

The Candlestick was made of pure gold with three branches on each side. It was thought to have been about 5 feet high and 3½ feet across the top. It was fed with olive oil and trimmed and lighted daily (Exodus 30:7, 8). The candlesticks of Solomon's temple were patterned after this. The Candlestick may have been a "shadow" of God's word.

The Table of Shewbread

This table was 3 feet long, 1 and ½ feet wide, and 2¼ feet high. It was made of Acacia wood, overlaid with pure gold. Upon it twelve fresh loaves of bread were placed each Sabbath Day.

The Altar of Incense

This altar was made of Acacia wood overlaid with pure gold. It was 3 feet high, and 1½ feet square. It was placed in front of the Veil where incense was burned morning and evening. (Exodus 30:8). This represents prayer. (Revelation 8:3-5). This Altar of Incense was in the Holy Place, but the high priest, apparently, took the censor in which incense was burned into the Most Holy Place once each year when he went there.

The Altar of Burnt Offering

The great altar for the sacrifice of animals was 7½ feet square and 4½ feet high. It was built of Acacia wood, covered with brass. It was hollow and filled with earth. A ledge was built around it for the priests to stand upon. It stood east of the Tabernacle near the entrance to the court. The fire on it was miraculously kindled and never went out (Leviticus 9:24; 6:9). This was a "shadow" of the death of Christ.

The Laver

The Laver was a great brass bowl to hold water for priests to wash their hands and feet before ministering at the altar in the tent. It was a "shadow" of cleansing by the blood of Christ and perhaps of Christian baptism.

The Court

The fence around the Tabernacle was 150 feet long, 75 feet wide, facing the east. The hangings were fine twined linen, 7½ feet high on pillars of brass 7½ feet apart, with fillets and hooks of silver set in sockets of brass. The gate in the east end was 30 feet wide. It was of linen, blue and scarlet.

The Tabernacle was a magnificent and beautiful building in which the people worshipped God while they were in the wilderness.

LEVITICUS

The word "Leviticus" means "pertaining to the Levites." In this book we learn of the sacrifices, the priesthood, the Holy Seasons and various laws governing the people as they worship God. Here we see the system of laws administered by the Levitical Priesthood and under which the Hebrew Nation lived during the wilderness wanderings. These laws were given at Mount Sinai with additions and explanations throughout the forty year wandering.

Leviticus is God's picture book for the children of Israel. Every picture pointed forward to the coming of the Lord Jesus Christ. God gave the law to Moses. In the book of Exodus, the exact instructions for building the tabernacle are given. Here we have the instructions for how the priesthood is to carry on the service in this Holy Place. This book opens with the children of Israel still at Mount Sinai, with God continuing his instructions for orderly worship in the Tabernacle.

In Genesis, we see man falling into sin.
In Exodus, man is redeemed from sin.
In Leviticus, man is worshipping God.

The Levites, one tribe out of the twelve, were set apart for the work and worship of God. They were supported by tithes, paid by all the people and had forty-eight cities in which to live (Numbers 35:7; Joshua 21:19). One family of the Levites, Aaron and his sons, were set apart to be priests. The rest of the Levites were to be assistants to the priests. They were teachers, scribes, musicians, officers, and judges, and took care of the Tabernacle.

OUTLINE OF LEVITICUS

I. The Offerings
Leviticus 1-7
Place: In the wilderness.
Characters: God, Moses, Aaron, the Levites, the children of Israel.

Sin may be forgiven, but it must receive its penalty. "The wages of sin is death" (Romans 6:23). Only sin can separate man from God. One of the most important questions of life is "how may an unholy person approach a sinless God." In the very beginning of this book, we see God making provision for His people to approach Him in worship. The sacrifices of this book could not take away sin, but were only intended to be a picture pointing forward to "the Lamb of God which taketh away the sins of the world" (John 1:29). The pagan cannot see beyond his sacrifice. God's children knew that such sacrifices could not take away sin, but could only point to the perfect sacrifice for sin—Jesus Christ our Lord.

Here is a list of the offerings given in the book of Leviticus:

The Burnt Offerings of bullocks, rams, goats, doves and pigeons. These were wholly burned, signifying a complete surrender or self dedication to God. (Leviticus 1).

Meal Offerings of grain, flour or cakes without leaven. A handful was burned, the rest was for the priests. These offerings signified "service to God" (Leviticus 2).

Peace Offerings of cattle, sheep, or goats. The fat was burned, the rest eaten partly by the priests and partly by those making the offering. These signify the peace and serenity found only by serving God (Leviticus 3).

Sin Offerings, different offerings were made for different sins. The fat was burned. In some cases the rest was also burned, and in other cases it was eaten by the priests. This is an acknowledgement on the part of the sinner that he is guilty before God and needs His help. (Leviticus 4-5).

The Trespass Offerings were very similar to the Sin Offerings. Where wrong had been done to another, restitution, with a fifth added, had to be made before the offering (Leviticus 5:14-6:7). The Trespass Offering signifies that there must be a satisfaction for sin. All these offerings pointed forward to the sacrifice of God's Son (Hebrews 10). Bullocks, oxen, goats, sheep, turtle doves and pigeons were mentioned for sacrifices. The offering was determined by the ability of the one who brought it.

II. The Priest
Leviticus 8-10
His Consecration
His Service

In addition to the offerings mentioned, there were drink offerings, wave offerings, heave offerings and certain other offerings made from time to time. There were daily burnt offerings. On the first day of each month additional offerings were made, and at Feasts of the Passover, Pentecost and Tabernacle, and on the Day of Atonement, and special offerings of various kinds mentioned in the book of God. The people were to be continually reminded that they had sinned against God, and that it was only with God's help that they could be freed from sin or accomplish anything at all.

Aaron and his sons were consecrated to the priesthood. Before the time of Moses, sacrifices were offered by heads of families. This is commonly called the Patriarchal Age. Now with an organized nation and a set place for sacrifice, with a prescribed ritual, a special hereditary order of priest was created. Aaron and his first born son in succession were high priests. The priesthood was maintained by tithes and parts of some sacrifices (Joshua 21:13-19).

The high priests garments were specified in detail by God. A robe of blue was to be worn with bells at the bottom (Exodus 28).

Nadab and Abihu

Leviticus 10 tells of the swift and terrible punishment which came upon

Nadab and Abihu for their disrespect of God and His laws. Here is a warning against substituting human traditions for the laws of God. Nadab and Abihu offered "strange fire" before the Lord "which He commanded them not."

Sacrifice

The very heart and center of service to God is sacrifice. The unceasing sacrifice of animals, and the never ending glow of fires burning at the altar were designed to remind Israel of their deep sinfulness and to be a picture of the coming of Christ. Animal sacrifices are no longer necessary. Christ himself is the great High Priest for man (Hebrews 2:17; 4:15). He is the *only* mediator between God and man. We are now to present our bodies as "living sacrifices" unto God.

Christian ministers are not priests. They are nowhere in the New Testament called "priests." In I Peter 2:5, 9; Revelation 1:6; 20:6, the word "priest" is applied to all Christians. Christ is our great High Priest, and ever lives to make intercession for us. (Hebrews 10:12; 7:25; John 14:6). Every Christian is a priest (I Peter 2:5) and may go directly to God through Jesus Christ our Lord. The practice of placing a priesthood between God and man is not found in the Bible.

III. The Feasts

The first part of Leviticus has to do with offerings and and the officers. The last part deals with the feasts and the people participating in them. Five great festivals are mentioned in Leviticus 23—three in other chapters.

The Feast of the Sabbath (Leviticus 23:1-3)

The Sabbath was given as a sign between God and the children of Israel because he had brought them out of the land of Egypt. It was a day of worship and rest, obeyed through the whole year on every seventh day. Christians celebrate the first day of the week—the day on which our Lord arose from the grave (Luke 24:1; Acts 20:7; I Corinthians 16:2).

The Feast of the Passover (Leviticus 23:4,5)

The Passover spoke of redemption and was celebrated each spring. This commemorated the passover in the land of Egypt when death did not enter into the homes where the blood had been sprinkled on the door posts (Exodus 14). The Passover was one day, but the Feast of Unleavened Bread which followed it, lasted seven days. The Jews were still celebrating this feast when Christ came to the earth (Luke 2:41-52; Matthew 26:19; John 13).

The Feast of Pentecost (Leviticus 23:15-22)

This feast was observed 50 days after the Feast of the First Fruits. This Feast of the Firstfruits typifies Christ's resurrection and ours (I Corinthians

15:20). It was fifty days after Christ's resurrection that the Holy Spirit came upon the Apostles and the Church was established. Pentecost was the birthday of the church. The death, and resurrection of Christ had to be accomplished before the Church could be established.

The Feast of the Trumpets (Leviticus 23:23-25)

This feast was celebrated in the fall of the year about October.

The Day of Atonement (Leviticus 23:26-32)

On this day the sins of the people were confessed, sacrifices were offered, atonement was made. This was the only day in the year when the High Priest was permitted to enter the Holy of Holies. Atonement means "cover." This offering covered the sins of the people until the great sacrifice on Calvary was made. These offerings could not take away sin. Our sins are now taken away by the sacrifice which Christ made. "If we confess our sins, he is faithful and just to forgive us our sins and to cleanse us from all unrighteousness." (I John 1:9).

The Feast of Tabernacles (Leviticus 23:33-36)

This was the last feast of the year. It commemorated the time when the children of Israel lived in tents during their wilderness journeys. It was celebrated in the fall of the year and lasted an entire week. The people lived in booths out of doors and heard the reading of the law. The Feast of the Passover and the Feast of Tabernacles kept before the children of Israel the marvelous way in which they were delivered from Egypt and sustained in the wilderness.

The Sabbatic Year (Leviticus 25)

This was the year of meditation and devotion. It was a year long Sabbath. The purpose and character of the Sabbath was magnified. Every day of this seventh year was like the Sabbath Day. The land was quiet, industry ceased, the law was read. This Sabbatical Year had a tremendous influence upon the lives of the people.

The Year of Jubilee (Leviticus 25:8-24)

This was celebrated every fiftieth year. It was inaugurated on the Day of Atonement with the blowing of tumpets. As in the Sabbatic year, the land was not cultivated. All slaves of Hebrew blood were freed. Jewish writers tell us that the year of Jubilee was observed at the time of the Fall of Judah in B. C. 586. References are made to this in Isaiah 5:7-10; 61:1, 2; Ezekiel 7:12, 13; 46:16-18.

Another outstanding event was the restoration to the original owner of all land that had in any way been taken away. It was returned to the family to whom it had been assigned in the original distribution. This was a wise provision from an economic standpoint, but it also had a bearing upon the coming of the Messiah. Every tribal and family register

must be carefully kept so that the rights of all would be protected. This would apply to Judah, the tribe from which the Messiah would come. From these registers, our Lord's natural descent could be traced.

SEVENS IN LEVITICUS

Every seventh day was the Sabbath. Every seventh year was a Sabbatic Year.

Every seven times seven years was followed by a year of Jubilee.

Pentecost was seven weeks after the Passover.

In the seventh month were the feasts of trumpets, tabernacles, and atonement.

Pentecost lasted seven days. The Passover lasted seven days.

This book seems to be built around a series of sevens.

Redeemed ones are worshipping ones, but God must be worshipped in spirit and in truth. (John 4:24)

CAPITAL PUNISHMENT

Capital punishment was instituted by God in the Old Testament. The following offenses were punishable by death:

Murder (Genesis 9:6; Exodus 21:12; Deuteronomy 19:11-13)
Kidnapping (Exodus 21:16; Deuteronomy 24:7)
Death by Negligence (Exodus 21:28-29)
Smiting or cursing a parent (Exodus 21:15-17; Leviticus 20:9; Deuteronomy 21:18-21)
Idolatry (Deuteronomy 20:1-5; Deuteronomy 13; 17:2-5)
Sorcery (Exodus 22:18)
False Prophecy (Deuteronomy 18:10, 11, 20)
Blasphemy (Leviticus 24:15, 16)
Profaning the Sabbath (Exodus 31:14)
Adultery (Leviticus 21:10; Deuteronomy 22:22)
Rape (Deuteronomy 22:23-27)
Ante-connubial immorality (Deuteronomy 22:13-21)
Sodomy (Leviticus 20:13)
Animal cohabitation (Leviticus 20:15, 16)
Incestuous marriages (Leviticus 20:11, 12, 14)

This was God's law of capital punishment, though it was not always carried out. Sometimes other punishments were substituted. The key words of the Old Testament were "vengeance" and "justice." The key words of the New Testament are "mercy" and "forgiveness." When the poor woman taken in adultery was brought before our Lord, he did not exact capital punishment, but said, "go thy way and sin no more."

Civil Governments today have the right to punish criminals—even to execute them if necessary. Paul declared that officers who punish criminals were "ministers of God" (Romans 13:1-4). There must be government, and criminals must be punished. It is open to argument whether or not capital punishment is necessary today. Many students of law feel that other punishments would do just as much to deter crime. Others are convinced that it is necessary to continue capital punishment. Doubtless, the correct decision will depend on the age and circumstances in which men may live. Let it always be remembered, however, that the government must punish criminals, or else the land would be a prey to thieves, robbers, murderers, rapists, and brigands.

WINSTON CHURCHILL'S OPINION OF MOSES

"We reject with scorn all those learned and labored myths that Moses was but a legendary figure upon whom the priesthood and the people hung their essential social, moral, and religious ordinances. We believe that the most scientific view, the most up-to-date and rational conception, will find its fullest satisfaction in taking the Bible story literally. We may be sure that all these things happened just as they are set out according to Holy Writ. We may believe that they happened to people not so very different from ourselves, and that the impressions those people received were faithfully recorded, and have been transmitted across the centuries with far more accuracy than many of the telegraphed accounts we read of goings on of today. In the words of a forgotten work of Mr. Gladstone, we rest with assurance upon 'The Impregnable Rock of Holy Scripture.' Let men of science and learning expand their knowledge, and probe with their researches, every detail of the records which have been preserved to us from those dim ages. All they will do is to fortify the grand simplicity and essential accuracy of these recorded truths which have so far lighted the pilgrimage of man."

NUMBERS

The book of Numbers is fourth book of Moses. It is the story of forty years in the wilderness as Israel journeyed toward the promised land.

Numbers is called the Book of the March and the Roll Call (Numbers 33:1-2). It might also be called the Book of Murmurings because from beginning to end it is filled with the spirit of rebellion against God (See Psalms 95:10). It is the book of wilderness wanderings. It records the pilgrimage, warfare, service and failure of the second generation of the nation after the Exodus from Egypt. The first ten chapters give Divine legislation. Chapters 11-20 tell the story of the nation's failure but the closing chapters of the book tell of Israel's return to Jehovah's favor and of their final victory.

The Book of Numbers is a book of discipline. The things which happen to Israel in the wilderness are "examples" for those who live today (I Corinthians 10).

NAMES TO KNOW

If one would know the Book of Numbers, he should be acquainted with the following men:

Moses, Israel's great leader.

Aaron, brother of Moses and the high priest of Israel.

Miriam, the sister of Moses and Aaron.

Joshua and Caleb, two spies who dared to believe God and the only men of their generation who lived to enter the land of Canaan.

The children of Israel needed to learn to trust in God and not man (Psalms 37:5; Numbers 13:26-14:25). God supplied all of their needs. He gave them food (Numbers 11:6-9). He gave them meat (Numbers 11:31-33). He gave them water (Numbers 20:8). He gave them leaders (Numbers 1:1-3). He led them into the promised land (Numbers 14:7-8).

There are two numberings in this book—one at Mount Sinai (Numbers 1) and the other at Moab (Numbers 26).

OUTLINE OF NUMBERS

I. Preparation for the Journey
Numbers 1-12
Place: The Wilderness of Sinai
Characters: Moses, Aaron, Miriam, the children of Israel.

The law had been given. The tabernacle had been built. The priests had been assigned to their places of service. In the Book of Numbers, God prepares the nation for its work.

The Census (Numbers 1)

The census taken at Mount Sinai showed 603,550 men above the age of

20 excluding the Levites (Numbers 1:45-47). Another census, 38 years later, showed 601,730 (Numbers 26).

Camp Organization

With military precision, the camp was well organized. God dwelt in the midst of the camp. The twelve tribes surrounded the tabernacle of the Lord, while the Levites encamped directly around the court. Moses, Aaron and the priests guarded the entrance. The circumference of the camp arranged in this way and facing the tabernacle is supposed to have been twelve miles. This must have been an imposing sight in the midst of the desert with a pillar of fire by night and a pillar of cloud by day stretched out over the people (Numbers 9:15-23). Their shoes did not wear out. Their garments did not wax old. Food and water was supplied by the Lord. The people moved when God commanded them to move, and stopped when He commanded them to do so. (Numbers 10:33). The people were in a trackless desert without a footprint or a landmark. God was their leader.

Laws are necessary for the government of any group. Numbers chapters 5 and 6 give a group of laws which were especially needed at that time—about lepers, restitution, women suspected of adultery, vows, etc. The preparation for the journey is discussed in chapters 7, 8, and 9, consisting of the offerings of the princes, the dedication of the tabernacle, the consecration of the Levites, the observance of the Passover.

After one year at Mount Sinai, the cloud lifted. The silver trumpet sounded. Judah led the march, and the people were on their way.

Sin Enters

Sin crept into the well ordered life of the people. They began to murmur against God. (Numbers 11:1-3). They complained about their food (Numbers 11:4). They longed for the garlic and onions of Egypt. They wanted fish. God sent them quails to eat. They made gluttons of themselves (Numbers 11:33). Moses was a very "meek" man, but Miriam and Aaron wanted more honor. Jealousy crept into their hearts. Miriam was stricken with leprosy for seven days (Numbers 12:1-16).

II. Wilderness Wanderings
Numbers 13-20
Places: Kadesh through the wilderness back to Kadesh.
Characters: Moses, Aaron, Miriam, Joshua, Caleb, the spies, the children of Israel.

After one year at Mount Sinai, the Israelites journeyed toward Kadesh located at the southern border of the promised land. Afraid to enter, they turned back and wandered in the wilderness to the south and east till all that generation died. They did not travel all the time, but remained in some places with their flocks and herds grazing on the surrounding hills. They finally approached Canaan from the east of the Dead Sea.

Moses planned to go directly from Sinai to Canaan. Kadesh was only 150 miles north of Sinai and 50 miles south of Beersheba, the southern gateway to Canaan. The spies brought a discouraging report. The people refused to go forward. They would have killed Moses had not God intervened. Within sight of the promised land they turned back (Numbers 13, 14). For them, this opportunity never returned. Only Caleb and Joshua, of the 600,000 men over twenty, lived to enter Canaan. They had said, "Let us go up *at once* and *possess* it, for we are well able to overcome it." (Numbers 13:30). Israel did not keep God's will from being done—but they delayed it for 38 years!

Korah became jealous of the leadership of Moses. God settled the matter by having the earth to open and swallow the rebels.

Moses was one of the greatest leaders the world has ever known. He had plenty of trouble. As soon as he led Israel out of Egypt, the Amalekites attacked, and a year later at Kadesh, they attacked again. Edomites, Moabites, Ammonites, Amorites, and Midianites all sought to keep Israel from going to Canaan. In addition to this, Moses had his heart broken by his own people whom he had led out of Egypt. God performed miracles and sustained them in every hour of need, but they murmured, complained and rebelled. They complained in Egypt, at the Red Sea, at Marah, in the wilderness, at Rephibam, Taberah, Hazerath, Meribah, and at Kadesh within sight of the promised land they refused to go in.

Moses had trouble with his own trusted leaders. Aaron made the golden calf at Sinai. Miriam and Aaron tried to usurp his authority. Ten of the twelve spies refused to enter Canaan and were ready to kill Moses (Numbers 14:10; Exodus 17:4). A final heartbreaking incident occurred in Numbers 20:10 when Moses put himself up as God and said, "Here now ye rebels, must we fetch you water out of this rock." This dishonored God. Moses was not allowed to enter the promised land. The rock was to be smitten once (Exodus 17:5-6) but not twice (cf. I Cor. 10:4). Only the miraculous grace of God allowed Moses to lead the people. No doubt, when on Mount Nebo's lonely height, Moses viewed the promised land and God took him home to heaven did he understand and say, "Well done."

III. On to Victory

Numbers 21-36

Place: From Kadesh to Canaan

Characters: Moses, the children of Israel, Balaam, Joshua

As this scene opens, the 38 years of wilderness wanderings are about to end. All of those who left Egypt had died except Moses, Aaron, Joshua, Caleb, Miriam and the children who were under twenty years of age when the spies entered the land. Finally, during the last year at Kadesh, Miriam died and also Moses' brother, Aaron. Miriam died at Kadesh. Aaron at Mount Hor and later the same year, Moses in Mount Nebo (Deuteronomy

32:50; 34:1, 5). Moses was "gathered to his people." What a reunion that must have been!

Kadesh seems to have been a sort of headquarters for Israel, from which the people went out to other camping places and tended their herds on surrounding hills and valleys. Israel did not attempt a direct route to Hebron. God led them up the east shore of the Dead Sea through Edom's territory. When Edom refused permission, Moses turned southward down the desolate valley extending from the Dead Sea to the Red Sea. This long and circuitous route around Edom and Moab and then northward along the borders of Arabia as far as Bashan east of the Sea of Galilee, then southwestward to the plains of Moab opposite Jericho was hazardous, indeed. God commanded Moses not to molest the people, but to continue his journey.

Fiery serpents bit the people who complained (Numbers 21:6-9). The people looked to the brazen serpent and were healed, just as sinners today look to Jesus to live (John 3:14). Later the Israelites made an idol of the brazen serpent, calling it "Nehushtan" and burned incense to it. When young Hezekiah ascended the throne, he destroyed this idol (II Kings 18:4).

Balaam

The prophecies of Balaam were a remarkable prediction of Israel's future. Balaam was God's prophet, but for money he instigated shameful sins among the Israelite people for which he was slain. Of the Israelites, 24,000 also perished (Numbers 22-25). (cf. II Peter 2:15; Jude 11; Rev. 2:14).

The second census was taken in Numbers 26. From these two censuses the book of Numbers gets its name. Life in the wilderness was hard, indeed. Of 600,000 above twenty at the first census, only 2 lived beyond 60. Numbers chapters 27 through 36 contain many regulations governing the people, a summary of the forty years in the wilderness (Numbers 33), directions for division of the land (Numbers 34) and many other regulations dealing with specific problems at that time.

Miraculous Help of God

Approximately three million people could not have been supported in the wilderness without the miracles of God. God sought to preserve that nation for the coming of the Messiah, to lead the people away from Egyptian idolatry and to faith in one God, and to cause them to know that they must trust in God, regardless of what happened.

Miracles of Moses

Generally speaking, there are not many miracles in the Bible. Most of the miracles center around four great periods many centuries apart. The establishment of a new nation under Moses and Joshua (B.C. 1400), the struggle with idolatry in the days of Elijah and Elisha (B.C. 850), during the captivity when idolatry was victorious and Daniel led the people (B.C. 600), and at the introduction of Christianity in the days of Christ and his

apostles. Miracles were performed for the specific purpose of causing the people to believe in God and His word. Without miracles, we would not know that the Bible is God's word.

No person except Jesus Christ himself was connected with so many manifestations of divine power as Moses. Note: the plagues of Egypt, the dividing of the Red Sea, the water made sweet at Marah, quails sent in the wilderness and at Taberah manna supplied daily for forty years, the water from the rock Rephidim and Meribah. Consider the scenes at Mount Sinai—God's voice from the mountain, the ten commandments written on stone by the finger of God, Moses face shone, Moses talked face to face with God. Miriam's leprosy sent and healed, Korah's rebels swallowed by the earth, the plagues at Taberah, Kadesh, and Peor, Aaron's rod bloomed and budded, the people were healed by a brazen serpent, Balaam's ass spoke, Balaam uttered wonderful prophecies, Israel was guided forty years by a supernatural cloud, their clothes did not get old and their feet did not swell. Only the miraculous help of God could have delivered the people from Egypt and have brought them through forty years in the wilderness and have enabled them at last to enter the promise land.

DEUTERONOMY

The word "Deuteronomy" means "Second Law" or "Repetition of the Law." This book is the last of the five books of Moses, commonly called the Pentateuch (meaning five books). The Book of Deuteronomy is a collection of the speeches and psalms of Moses which he gave as his farewell to the children of Israel. The book covers only about two months, including the thirty days of mourning for Moses. Moses delivered his counsels probably within a period of seven days, and about a month before the Israelites crossed over Jordan (Deut. 1:1-3). Moses was the writer, but not the author of the Pentateuch. More than 500 times in these first five books we find expressions like these: "the Lord spake," "God said," etc. God is the Divine Author of the Bible (II Peter 1:21). Moses in this book rehearsed and expounded the law which had already been given to the people. He did this in anticipation of, and with application to the settled life which the people would have in Canaan. This book is directed, not to the priests, but to the "common people."

Genesis tells of the beginnings of the chosen nation, Israel.

Exodus tells of the organization of these people into a nation, and the giving of the Law.

Leviticus tells the way these people were to worship God.

Numbers gives the story of the wilderness wanderings.

Deuteronomy relates the final preparation for entering the promised land and the commandments which the people were to keep after they were in the land.

Christ and Deuteronomy

Jesus frequently quoted from Deuteronomy. When he was tempted of the devil, he defeated the arch enemy of mankind by quoting from this book (Matthew 4:1-11; Luke 4:1-13; Deuteronomy 8:3; 6:16; 6:13; 10:20). He took Deuteronomy as his code of conduct (Luke 4:4, 8, 12).

Deuteronomy is God's book on obedience. "Observe to do" is the word which Moses gave to the people. He wanted them to be "doers of the word and not hearers only" (James 1:22). The words "thou shalt" and "thou shalt not" occur over and over again—"a blesing if ye obey" and "a curse if ye will not obey." "Trust and obey" is God's message to the people in this book.

I. Moses Looks Back

Deuteronomy 1-4

Place: By the Red Sea, forty years in the wilderness. The people are ready to cross Jordan.

Characters: Moses and the Children of Israel.

The book of Deuteronomy opens with the Children of Israel on the border of the land of Canaan. It had taken them forty years to get ready

to cross over the Jordan. We marvel at the unbelief of the people, but do we do any better today? (Matthew 13:58). Hundreds of years before, God promised that the seed of Abraham should enter this land (Genesis 17:8). God makes their entering and remaining in the land conditional. All of the conditions are summed up in one great word—*obedience*. Deuteronomy is one long plea for obedience to God. Only Caleb and Joshua were left from the generation that had come out of Egypt. The younger men who now lived had suffered hardships in the wilderness and were anxious and ready for conquest.

Moses had finished his work. This grand old man was now 120 years of age. He stood erect and gave his farewell address for "his eye was not dim nor his natural force abated" (Deuteronomy 34:7). Moses reviewed the past history of Israel and what God had done for the people. His final appeal to God to let him go over the Jordan was denied (Deuteronomy 3:23-28) because God had something better for him in a better world. Moses gave earnest exhortation to the people to keep God's commandments, to teach His laws to their children, and to shun idolatry.

II. Moses Looks Up
Deuteronomy 5-26
Place: On the east side of Jordan, ready to cross over.
Characters: Moses and all Israel.

Here Moses gave a law which the people were to observe when they were in the land. The ten commandments were repeated (Deuteronomy 5). These commands are also found in Exodus 20.

The Great Commandment

"Thou shalt love the Lord, thy God, with all thy heart, with all thy soul, and with all thy might" (Deuteronomy 6:5). This commandment is repeated over and over in Deuteronomy (Deuteronomy 10:12; 11:1, 13, 22). It was quoted by Jesus Christ and given first place in His teaching (Matthew 22:37). The people were not to depend on public preaching alone, but were to teach God's commandments at home (Deuteronomy 6:6-9). (See II Timothy 3:1-9; Deuteronomy 21:18-21).

The Canaanites and their idols were to be destroyed (Deuteronomy 7). No marriages were to be made with them. Only in this way could Israel be saved from idolatry. Three times Moses reminded the people that God's wondrous dealing with them was in spite of their constant rebellion (Deuteronomy 9, 10). Deuteronomy 11 is an appeal for obedience. Deuteronomy 12, 13, 14, and 15 are chapters giving various commandments: All idols were to be destroyed, the people are commanded to "rejoice," they are told about clean and unclean animals (Deuteronomy 14:1-21), the Sabbatic Year (Deuteronomy 15:1-11), slavery (Deuteronomy 15:12-18), and were told (Deuteronomy 16) about certain feasts which they were to keep, such as the Feast of the Passover, Pentecost and Tabernacles. Lesser

feasts were the Feasts of Trumpets, and Day of Atonement. All of these feasts were designed to keep God in the thoughts of the people.

Deuteronomy 17 prophesies about the people selecting a king (400 years later) and the kind of king they were to select. Actually God never wanted the people to have a king, and when they rejected God's government, they were rejecting God. But when the people were determined to have a king, God wanted the very best king it was possible to get. Notice that the kings were to be life long readers of God's word (Deuteronomy 17:18-20). This is good advice for rulers today. When the ancient rulers ceased to read God's word, they began to take additional wives, covet gold and silver, practice idolatry, and do many other things which were a detriment to the nation (I Kings 10:14-19; 11:1-13).

A Prophet Like Unto Moses

Here is one of the Old Testament's most specific references to Christ (Deuteronomy 18:15-19). Jesus so used it (John 5:46) and Simon Peter did likewise in his speech on the porch of Solomon's temple (Acts 3:22). The Hebrew nation was founded to bring Jesus Christ into the world. That system was then to be superseded by another system—the Christian system. Now that Christ has come, we are no longer under Moses.

Cities of Refuge

Six cities of refuge were ordained for the protection of those causing accidental deaths. All six were Levitical Cities (Numbers 35:6). There were three east of the Jordan—Bezer, Ramoth and Golan (Deuteronomy 4:41-43). After the promises to Abraham were fulfilled, three cities were selected west of the Jordan—Kedesh, Shechem, and Hebron. Certain rules of warfare are given in Deuteronomy 20.

Various Laws

Deuteronomy 21-26 gives a multitude of laws dealing with various problems. There are laws about slave-wives, polygamous children, rebellious sons, stray animals, lost articles, clothing of men and women, farming, clothing, adultery, idolatry, rape, bastards, Ammonites, Moabites, Edomites, cleanliness in camp, treatment of slave refugees, prostitutes, Sodomites, harlots, usury, vows, divorce, marriage, pledges, kidnapping, leprosy, wages, justice for the poor, interfering in strife, and many other things which the people needed to know.

III. Moses Looks Out
Deuteronomy 27-33
Place: The east side of the Jordan.
Characters: Moses, Joshua, the priests, the Levites, the Children of Israel.

Moses gave solemn warnings to the people. The law was to be written on plastered stones "very plainly" for all the people to see (Joshua 8:30-

32). Moses told the people the blessings of obedience and the fearful consequences of serving idols (Deuteronomy 29, 30).

Prophecy About the Jews

One of the most amazing chapters in the Bible is Deuteronomy 28. The whole future history of the Hebrew nation is outlined—the Babylonian Captivity, the Destruction, the Return from the captivity, the destruction by the Romans. The "eagle" (Deuteronomy 28:49) was the ensign of the Roman army. To place Deuteronomy 28 alongside the history of the Hebrew nation should convince anyone of the Divine inspiration of the Bible.

Moses Wrote the Law

Forty years before, Moses had written God's words (Exodus 17:14; 24: 4, 7). He wrote a diary of his journeys (Numbers 33:2). He now gave the book to the priests with instructions that it be read to the people (Deuteronomy 31). Reading God's word brought Josiah's great reformation (II Kings 23). It brought about the Reformation in the time of Ezra (Nehemiah 8). The Protestant Reformation came about because Martin Luther and others found the Book of God and read it. The New Testament was written to be read in the churches (I Thessalonians 5:27; Colossians 4:16). God's word is the power "unto salvation" (Romans 1:16). Heaven and earth shall pass away, but God's word will not (Matthew 24:35). After Moses finished "writing the book" he wrote a song for the people to sing (Deuteronomy 32).

The Death of Moses

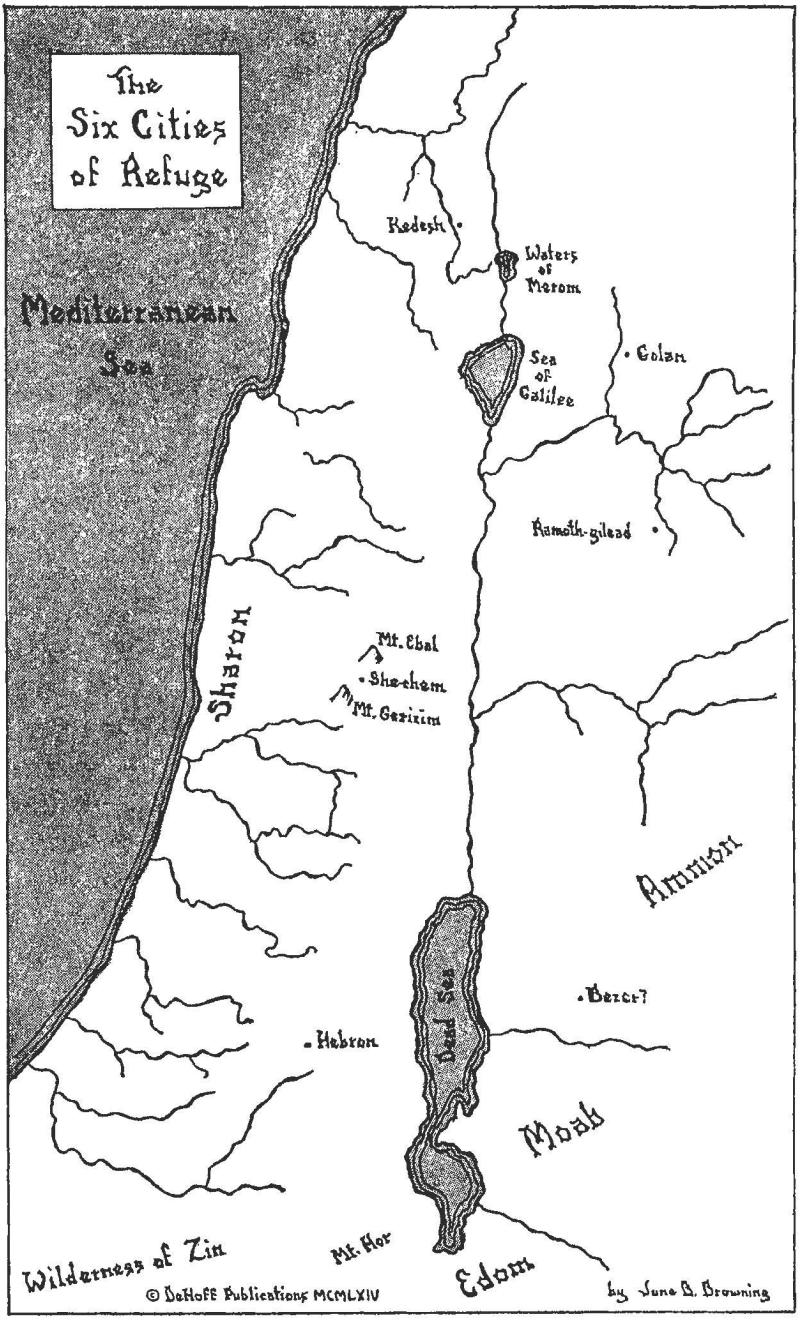
A touching and thrilling scene is presented in Deuteronomy 34. Moses, the grand man of God who had spent 40 years in the palace of Pharaoh, 40 years a refugee in Midian, and 40 years as a leader of Israel in the wilderness, now looked from Mount Pisgah's lofty height into the land toward which he had led the three million people. When his view was finished, God gently lifted his soul into eternity and buried his body. No man knows where his sepulchre is even until this day.

Mount Pisgah is 8 miles east of the mouth of the Jordan. From its summit may be seen the hills of Galilee and Judaea, Mount Carmel, where Elijah five hundred years later called down fire from heaven to destroy false prophets, and from which Elijah went to Mount Sinai where Moses had given the law and then to Mount Pisgah, where Moses died. Later in this very section where Moses died, angels came to bear Elijah away to join Moses in glory. From the top of Mount Pisgah can be seen, on a clear day far to the north, the snow capped summit of Mount Hermon. Here 1500 years later, Jesus was transfigured and Moses and Elijah appeared with him.

With the end of Deuteronomy, a fourth of the Old Testament is finished—all written by one man, Moses. It is doubtful if a greater man ever lived on the face of the earth than Moses. Modern critics who scorn his writing and his work are not worthy to touch the hem of his garment.

DEUTERONOMY CONTAINS

A prediction of a prophet like unto Moses	18:15-19
The great commandment	6:4
Words Christ quoted to the devil	6:13,16; 8:3


The Six Cities of Refuge
Mediterranean Sea
Kedesh
Waters of Merom
Sea of Galilee
Golan
Ramoth-gilead
Sharon
Mt. Ebal
Shechem
Mt. Gerizim
Ammon
Dead Sea
Bezer?
Hebron
Moab
Wilderness of Zin
Mt. Hor
Edom
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by June B. Browning

JOSHUA

The Author

Joshua was of the tribe of Ephraim (Numbers 13:8). He had been a personal attendant of Moses through the forty years in the wilderness, was with him in the mount (Exodus 24:13), was one of the twelve spies (Numbers 13:8,16), and Josephus says he was 85 years of age when he succeeded Moses. It is thought that he spent about six years conquering the land, and the rest of his life settling the twelve tribes in the land and providing government for them. In all, he led Israel about twenty-five years. He died at the age of 110, and was buried in Timnath-serah in Ephraim. Joshua was a great warrior with well disciplined armed forces. He put strong faith in God and trusted Him for the final result. A Grecianized form of his name was "Jesus" and his leading the people into the promised land is a type of Christ leading his people into heaven.

Purpose of the Book

The book of Joshua is written to tell of the conquest and partition of Canaan. It presupposes the existence of the Pentateuch, and is a continuation of the story. (It is commonly thought that Joshua wrote the account of the death of Moses which closes the book of Deuteronomy.) The principle characters in Joshua are Joshua and Caleb. The key words are courage and conquest. The book covers a period of about twenty-five years from the crossing of the Jordan to the division of the land. Joshua was born in slavery in Egypt, but God led him out and made him co-laborer of Moses, a valiant captain, and a great leader. He was almost stoned to death because he urged the children of Israel to advance into Canaan (Numbers 14:6-10). Forty years later he led them in.

OUTLINE OF JOSHUA

I. A Call to Arms!
Joshua 1, 2
Place: In the plains of Moab near Jericho.
Characters: Joshua, the children of Israel, Rahab.

Moses is dead. Joshua is the new leader. He stood with bowed head and a lonely heart for his wise counselor and friend was gone. God said, "I will not fail thee nor forsake thee." "Be strong and of good courage, be not afraid, neither be thou dismayed for the Lord thy God is with thee whithersoever thou goest." (Joshua 1:5,9). Joshua was careful to give heed to the words of the book of God. God honored him with great success. The book of law was Joshua's Bible. He depended on God's written word.

Rahab and the Two Spies.

Rahab had heard of the miracles wrought on behalf of Israel. She be-

lieved in the true God. She decided, at the risk of her life, to cast her lot with Israel and to protect the two spies. (She may not have been as bad as the word "harlot" now implies. She lived among people without morals. Priestesses of the Canaanite religion were public prostitutes. Her profession was considered by the people among whom she lived as honorable and not disgraceful as among us. The Canaanites were the descendants of Canaan, the son of Ham. They were a wicked and idolatrous people.)

Rahab hung a scarlet cord out of her window that her house might be marked and spared when the city was destroyed (Joshua 2:21). Rahab was not saved by character, but by blood. Even the vilest sinner may turn to the Lord and be saved. Her name is in the genealogy of Jesus (Matthew 1:5). She married an Israelite named Salmon (Matthew 1:5). Caleb had a son named Salmon (1 Chronicles 2:51). If this be the man whom she married, she had entered a leading family of Israel. She is named among the heroes of faith (Hebrews 11:24).

II. Into Canaan
Joshua 3, 4, 5
Place: Near Jericho
Characters: Joshua, priests, people.

Encouraged by the report from the spies, the Israelites moved from their encampment six miles from the Jordan to a place within a mile of the swollen stream. At dawn the officers passed through the camp and ordered all to watch the ark and follow it. Those who had followed the cloud in the wilderness, now followed the ark of God into Canaan. In leaving Egypt, they crossed the Red Sea, now at the close of the Exodus, they crossed the Jordan. It was the time of the overflow of the Jordan, and the people must have thought it impossible to cross, but God divided the waters for them. When the soles of their feet touched the waters of the Jordan, they stood on dry ground (Joshua 3:9-17). With men this is impossible, but with God all things are possible.

From the river bed "the place where the priests feet stood firm" stones were taken and piled up on the other shore as a memorial (Joshua 4:3).

III. The Fall of Jericho
Joshua 6
Place: In the land of Canaan.
Characters: Joshua, the priests, the people, and the inhabitants of Jericho.

Jericho was not far from the Jordan and only a short walk from the encampment at Gilgal. (The author has walked on the sight of the city of Joshua's conquest whose massive walls have been unearthed. The modern Jericho or Ericha is a mile away from the ancient stronghold which was destroyed by Joshua and rebuilt in the reign of Ahab.)

Jericho was destroyed by the direct help of God. Led by the ark of

God with trumpets blowing they encompassed the city seven days. Hovering above were the invisible hosts of the Lord (5:4) waiting for the appointed hour. On the seventh day the marches around the city were completed, the trumpets were blown, and the walls fell. A curse was pronounced on anyone who would attempt to rebuild the city (see also I Kings 16:34). The walls of Jericho enclosed about seven acres. It was an inner fortress for the heavy population "the walls fell down flat." The wall was double, the two walls being about fifteen feet apart, the inner wall twelve feet thick, both being about thirty feet high. The two walls were linked together by houses built across the top. Modern archaeologists have located all of these things just as they are described in the Bible.

The destruction of Jericho reminds us that God chooses the foolish and weak things to overcome those things which seem to be strong (I Corinthians 1:17-29).

IV. Campaign in Ai
Joshua 7, 8
Place: Ai
Characters: Joshua, Israel, Achan

The capture of Jericho gave Israel a chance to enter central Palestine. The village of Ai commanded the entrance to the valley leading into western Canaan. This made the city of strategic importance. Joshua sent spies to Ai. Over confident by their recent success, they gave poor advice when they returned. "Let not all the people go up; but let about two or three thousand men go up and smite Ai; and make not all the people to labour thither; for they are but few." The people made a mistake by trusting their own strength "not by might nor by power, but by my spirit, saith the Lord." (Zechariah 4:6).

God was with Israel, but He wanted them to know that He demanded obedience. Achan had stolen and hidden a wedge of gold (Joshua 7:13). He alone was not guilty. "Israel hath sinned, and they have also transgressed my covenant which I commanded them, for they have even taken of the accursed thing, and have also stolen, and dissembled also . . ." (Joshua 7:11).

Law Recorded at Mount Ebal

The law of God was read to the people as Moses had commanded (Deut. 20:7). Shechem, in the center of the land, was between Mount Ebal and Mount Gerizim in a beautiful valley where Abraham, six hundred years before, had erected his first altar. Here Joshua in solemn ceremony read the Book of the Law to the people.

V. The Southern Campaign
Joshua 10
Place: Gibeon and Beth-horon

Characters: Joshua, Gibeonites, Five kings of Southern Canaan under the king of Jerusalem.

Gibeon, about ten miles northwest of Jerusalem was one of the land's greatest cities. The Gibeonites were frightened at the fall of Jericho and Ai. They wanted to enslave themselves to Israel. The kings of Canaan (the kings of Jerusalem, Hebron, Jarmuth, Lachish and Eglon) formed a league against Gibeon. Joshua came to the rescue, and this led to the famous battle where the sun stood still for nearly a whole day. In what way the sun stood still (or ceased to do its work) we do not know. Some have calculated that the calendar lost a day about that time. At any rate, God prolonged the daylight until Joshua won the battle.

VI. The Northern Campaign

Joshua 11

Place: Merom

Characters: Joshua, the northern chieftains under the king of Hazor.

In the battle of Bethoron where the sun stood still, Joshua broke the power of the kings of the south. He now conquers the kings of the north at Merom and thus gained control of the whole land. At last the land rested from war (Joshua 11:23).

Three great miracles should be remembered in connection with Joshua conquering the land—the dividing of the Jordan River, the Fall of Jericho, and the stay of the sun. God did for Joshua and his people what needed to be done so they could gain the victory.

VII. The Land Divided

Joshua 13, 24

Place: Gilgal

Characters: Joshua and Caleb, the tribes of Israel, the Levites.

Joshua was now an old man. He was about ninety years of age, and there was much to be done. In order that the children of Israel might conquer, subdue, and inhabit the land, he divided it among them. The assignment was made by lots to all of the people "unto the Levites he gave none inheritance among them." (Joshua 14:3,4). They were set apart for the sacred service of the priesthood.

Caleb's Possession

Caleb was eighty-five years old. Only he and Joshua were alone among the spies that dared to trust God. Caleb asked Joshua for the high and walled cities (Joshua 14). Even at an advanced age, Caleb wanted a part in the work which the people had before them.

The cities of refuge that God planned, and which are spoken in Numbers and Deuteronomy, were also now set apart for the people (Numbers 35).

VIII. Joshua's Farewell

Joshua 24

Place: Shechem

Characters: Joshua, the officers and all the people.

Joshua had become an old man. He knew he could not live much longer. He wanted the people to have his final words of admonition.

Joshua had received the written law of God from Moses. He now added his own book to it (Joshua 24:26). Joshua made good use of "books." He surveyed the land with a "book" (Joshua 18:9). He read the "book" of Moses to the people (Joshua 8:34). At Mount Ebal, he "wrote on stones" a copy of the law (Joshua 8:32).

The main idea of Joshua's final address was against idolatry. Canaanite idolatry was a combination of religion with free indulgence of fleshly desires. It had great allurement for the people. Joshua called upon the people, "choose you this day whom ye will serve." He added, "as for me any my house, we will serve the Lord." (Joshua 24:14,15). It is good to make a solemn, public commitment of what we will and what we will not do.

Joshua reminded the people that the promises which God had made to Abraham were fulfilled when he led Israel into the land (Joshua 23:14-16).

At the age of 110, the grand old man, Joshua, died, "And Israel served the Lord of all the days of Joshua." (Joshua 24:31).


Palestine
in the time of
The Judges
Mediterranean
Sea
Sidon
Tyre
Kedesh
Waters of Merom
Hazor
Hamah
Sea of Galilee
Golan
Carmel
Ramath-gilead
Sharon
Mt. Ebal
Mt. Gerizim
Shechem
River Jordan
Jabbok
Shiloh
Zoar
Ai
Jericho
Gilgal
Ammon
Ashdod
Ashkelon
Tachish
Hebron
Gaza
Dead Sea
Beer?
Arnon
Moab
Wilderness of Zin
Mt. Hor
Edom
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JUDGES

The book of Judges is named from the principal characters of the book. The book was written about B.C. 1185 and is commonly attributed to Samuel, Ezra, or one of the other prophets of God who lived at that time. It is a book of history showing the early trials of Israel. Someone has called the book of Judges the account of the dark ages of the Israelite people. The people forsook God (Judges 2:13), and God forsook the people (Judges 2:23). Judges covers the period after the death of the great leader Joshua to the ascension of Saul to the throne of Israel. It covers the history of about 350 years in the land of promise.

The Hebrew nation, after the death of Joshua, had no strong central government. The nation consisted of twelve independent tribes united in a loose confederation. God was supposed to be the ruler speaking through the judges. The people did not pay too much attention to God and were more or less in a state of anarchy so far as civil government was concerned. The exact duration of the period of the judges is uncertain. While the rule adds up to about 300 years, yet the periods of rest and anarchy in between would make the rule of the judges much longer. The judges ruled about B.C. 1400-1100 which includes the periods of the wilderness, of Eli, Samuel, Saul and David, and is called in 1 Kings 6:1, 480 years.

Oppressions by:		**Judges, or Periods of Rest:**	
Mesopotamians	8 yrs	Othniel, of Kiriath-sepher, in Judah	40 yrs
Moabites, Ammonites, Amalekites	18 yrs	Ehud, of Benjamin	80 yrs
Philistines		Shamgar	
Canaanites, Midianites	20 yrs	Deborah, of Ephraim; Barak of Naphtali	40 yrs
Amalekites	7 yrs	Gideon, of Manasseh	40 yrs
		Abimelech (usurper), of Manasseh	3 yrs
		Tola, of Issachar	23 yrs
		Jair, of Gilead, in E Manasseh	22 yrs
Ammonites	18 yrs	Jephthah, of Gilead, in E Manasseh	6 yrs
		Ibzan, of Bethlehem, in Judah (?)	7 yrs
		Elon, of Zebulun	10 yrs
		Abdon, of Ephraim	8 yrs
Philistines	40 yrs	Samson, of Dan	20 yrs
Total Periods	111 yrs		299 Yrs

There were also oppressions by Sidonians and Maonites, 10:12.

OUTLINE OF JUDGES

I. Israel's Failure

Judges 1-3

Place: The land of Canaan

Characters: The Children of Israel and the people dwelling in the land.

Joshua was dead (Judges 1:1). He had destroyed the Canaanites in some sections of the land and had kept others in subjection. (Joshua 10: 40-43; 11:23; 13:2-7; 21:43-45; 23:4; 24:18). After his death, the Canaanites remained in the land (Judges 1:28-35). God had commanded Israel to destroy or drive out the Canaanites (Deuteronomy 7:2, 3, 4). If Israel had obeyed this command, it would have saved them a lot of trouble.

The generation which grew up under the powerful leadership of Joshua conquered the land. When these people died off, a new generation lapsed into a life of ease and took up the idolatry of their neighbors. Every man did what was right in his own eyes. When the people in their suffering and distress turned to God, God had pity on Israel and raised up judges who saved Israel from her enemies. As long as the judge lived, the people served God. When the judge died, the people again practiced idolatry. When they served God, they prospered. When they served idols, they suffered. A state of anarchy always brings great distress.

II. The Judges

Judges 3-16, Seven Oppressions and Seven Deliverances.

Place: The land of Canaan.

Characters: Fifteen judges, the people of Israel, the enemies in the land.

This section gives us a picture of seven failures, seven servitudes, and seven deliverances. The Israelites intermarried with the heathens, worshipped at their shrines, and practiced their vices.

Othniel, of Kiriath-sepher in the extreme south part of the land, saved Israel from Mesopotamians.

Ehud saved Israel from the Moabites, Ammonites and Amelekites. The Moabites were the descendants of Lot. They lived East of the Dead Sea. Their God, called Chemos, was worshipped by human sacrifice. The Ammonites were descendants of Lot. Their God was Moloch, who was worshipped by the burning of little children. The territory of the Ammonites joined Moab about thirty miles east of the Jordan. The Amalekites were descendants of Esau. They lived mainly in the northern part of the Sinaitic peninsula. They were the first to attack Israel on departure from Egypt (Exodus 17:8-16).

Shamgar, of whom little is told, saved Israel from the Philistines. The Philistines were descendants of Ham. They occupied the coastal plain on the border of Canaan. Our word "Palestine" is derived from them.

Deborah and Barak (Judges 4, and 5) saved Israel from the Canaanites who had been subdued by Joshua, but had become powerful again.

Gideon (Judges 6, 7, and 8) saved Israel from the Midianites, Amalekites and Arabians. These had swarmed into the land for seven years. Israel sought refuge in caves and made hidden pits for their grain (Judges 6:2-4:11). Gideon with an army of 300 men, armed with torches hidden in pitchers, at Moreh routed the enemy and these people came no more to fight against Israel.

Abimelech (Judges 9) was the son of a wonderful father, but was a very brutal man. His is the typical story of an evil man reaching for power.

Judges 10, 11 and 12 tell the story of Tola, Jair, Jephthah, Ibzan, Elon and Abdon. Jephthah came from Mizpeh in Gilead, the land of Job and Elijah. The Ammonites, whose power had been broken by Ehud, had become strong again and were plundering Israel. God gave Jephthah a great victory over them. The tragic thing connected with the story of Jephthah is the sacrifice of his daughter. Many fine Bible scholars believe that Jephthah actually burned his daughter as a sacrifice. Others believe she was allowed to live and serve God in a virgin state, but that Jephthah was punished by his line being cut off since she was his only child.

Samson (Judges 13, 14, 15, 16) was of the tribe of Dan on the Philistine border. God appointed him to deliver Israel from the Philistines, endowed him with super-human strength, and he did many amazing things. He was the last of the judges mentioned in the book of judges.

Migration of the Danites (Judges 17, 18)

The Danites had been assigned territory that included the Philistine plain. They were never able to take this. Part of the tribe, with a stolen god, migrated north and settled near the head-waters of the Jordan.

A Deed of Shame (Judges 19, 20, 21)

Here we have a story of savage justice for an unspeakably horrible crime. The tribe of Benjamin was almost wiped out. The last chapters of Judges give us a picture of anarchy and confusion. Israel had no judge and no king. When the people lost the way to God, they sank into sin and shame. The book of Judges is not a beautiful story. God had founded a nation. He was determined to maintain that nation. This book tells some of the evil things which the people did and the punishment which came upon them.

HEROES OF FAITH

Barak, Gideon, Jephthah and Samson are included among the heroes of faith in Hebrews 11:32. These people did many things which were wrong, but they had faith in God and God used them to accomplish His purposes.

RUTH

This book is named from its leading character, the heroine of the story. The author is unknown. Many people believe the story was written by Samuel. We have the story of the experience of a Moabite ancestress of David and of our Lord Jesus Christ. This book is supplementary to the book of Judges and illustrates the happier side of the life of the people. It is very instructive on social conditions and legal practices and is designed to trace the descent of David, showing that a foreigner was in the ancestral line. (Matthew 1:5; Luke 3:32).

The story of Ruth is the lovely story of a lovely woman. A thousand years before, God had called Abraham to found a new nation (Genesis 12) for the purpose of bringing a Savior to mankind. In the book of Ruth we have the founding within the nation of the family from which the Savior would come. Ruth was the great grandmother of King David.

OUTLINE OF RUTH

I. The Sojourn in Moab

A Bethlehem family, Elimelech and Naomi and two sons on account of famine, went to live in Moab. The Moabites were idolaters. They were the descendants of Lot and distantly related to the Jews (Genesis 19:37). Their God, Chemosh, was worshipped by the sacrifice of children. The two Bethlehem boys married two Moabite girls. After ten years the father and both boys were dead. Ruth, the widow of one of the boys, with a supreme statement of devotion (Ruth 1:16,17) returned to Bethlehem with her mother-in-law, Naomi.

II. In the Field of Boaz

Boaz was the son of Rahab (Joshua 2:1; Matthew 1:5). David's great grandmother was Moabite and his great grandfather half Canaanite. About a mile east of Bethlehem is a field called "the field of Boaz" where tradition says Ruth gleaned in the field. Just across the road is the traditional "shepherd's field" where the angels announced the birth of Jesus. If tradition be correct, the scene of Ruth's romance with Boaz, which led to the formation of the family from which Christ was to come, was at the same place where the angels made the heavenly announcement of the Savior's arrival eleven hundred years later.

III. The Marriage

Ruth and Boaz were married (Ruth 3 and 4). This was the culmination of a beautiful love story. Under the church of the Nativity in Bethlehem there is a room in which it is said Jesus was born. There is also a

tradition that this room was part of the ancestral home of David, and before David of Boaz and Ruth. According to this tradition, Boaz took Ruth to be his bride and lived in the very room where Christ was to be born eleven hundred years later. How beautiful and unsearchable are the ways of God.

Ruth's son was Obed (Ruth 4:17-22). Obed's son was Jesse, whose son was David. The book of Ruth was written to show that Ruth was an ancestress of our Lord.

THE DEVOTION OF RUTH

The words which Ruth uttered when she refused to leave the side of Naomi constitute one of the most determined, decisive and unhesitating confessions of love in all human literature.

"Intreat me not to leave thee,
To return from following after thee:
Whither thou goest, I will go;
Where thou lodgest, I will lodge:
Thy people shall be my people,
Thy God shall be my God:
Where thou diest, will I die,
There also will I be buried:
Jehovah do so to me, and more also,
If ought but death part thee and me."

I SAMUEL

Samuel was the connecting link between the Judges and the Kings. The book covers the period of approximately B.C. 1100-1050.

In the Hebrew Canon, the two books of Samuel are considered as one book and the same is true of the two books of Kings. In the Septuagint, they are divided into two books. The four books are regarded as a continuous series of sometimes called the four books of Kings. The two sets of books differ as literary productions, as to authors and times to which they belong.

The books of Samuel do not record the death of David. From this it is inferred that these books were written prior to David's death. Many early Christians held that the first twenty-four chapters of I Samuel were written by Samuel and that the balance of the book was written by Nathan and Gad. The books of Samuel consist of three biographies very closely related—Samuel, Saul, and David. The first book of Samuel consists of two parts. The first part relates to the closing period of the Judges during which time Samuel was head of the state as a prophet and judge, while the second section of the book gives the reign of Saul. The period of the judges occupies the book of Judges, of Ruth and of the first eight chapters of the first book of Samuel.

Samuel played an important part in the transition from judgeship to kingship. Israel entered a new stage of her national career. The outstanding event in this book is the establishment of the monarchy. Previous to this time the nation was different from all other nations in that there was no kingly power. It now became "like the other nations" in having a king, though he was selected on an entirely different basis. Though the monarchy was established, Samuel was not set aside. God was still Israel's Sovereign and through Samuel imposed his will upon the king. When Saul was unwilling to recognize this power, he was rejected and David became the king.

When Samuel came into power, the people had rejected God and were planning for an earthly king (I Samuel 8:4-7). This book begins the five hundred year period of the kings of Israel (approximately B.C. 1095-586). This book may be divided under the names of three of its chief characters, Samuel (1-7), Saul (8-15) and David (16-31). The greatest literature on earth is biography and some of the greatest biography is found in I Samuel. The stories of the boy Samuel (3), David and Goliath (17) and the friendship of David and Jonathan (18) have been in our hearts since childhood.

OUTLINE OF I SAMUEL

I. Samuel, God's Leader
I Samuel 1-7

Places: The tabernacle in Shiloh, Ebenezer, Ramah and Mizpeh.
Characters: Samuel, Hannah, Eli.

Birth of Samuel

The name Samuel means "asked of God." He was of Levitical parents (I Chronicles 6:33-38). His mother, Hannah, prayed that a son might be given to her. Samuel was the answer to that prayer. She is a noble example of motherhood and her son is one of the noblest and purest characters who ever lived on earth. She asked God for a son that she might dedicate him to God's service. (I Samuel 1:9-19). When Samuel was born, Hannah brought him to the tabernacle at Shiloh. Although the corruption of the priesthood was terrible, Samuel was protected and grew as a boy in the fear of the Lord (I Samuel 1:24-28; 2:12-26; 3:1-21).

A Change in Priesthood

Eli was both judge and priest at this time. He ruled for forty years and he was an indulgent father and his two sons, Hophni and Phinehas, were allowed to act in a most disgraceful manner. God decreed that there should be a change in the priesthood (I Samuel 2:31-35). Samuel succeeded Eli as judge and as acting priest (7:9; 9:11-14). These prophecies concerning a change in priesthood had a dual application. They were fulfilled when Solomon displaced Abiathar of Eli's family with Zadok of another line (I Kings 2:27; I Chronicles 24:3-6). Their ultimate fulfillment was in the eternal priesthood of Christ. The temporary merging of the offices of judge and priest in the person of Samuel during the transition period from judges to the kingdom seems to have been a sort of historical picture of the final combining of these two offices in Christ and His eternal kingdom.

Samuel was a prophet (I Samuel 3:20). He was also a priest offering sacrifice (I Samuel 7:9) and he "judged" Israel (I Samuel 7:15-17). He was the last judge, the first prophet and the founder of the monarchy. His main mission was the organization of the kingdom. The word "prophet" occurs occasionally before the time of Samuel (Genesis 20:7; Exodus 7:1). Samuel appears to be the first of the regular order of prophets. He founded a school at Ramah (I Samuel 19:20) and afterward at Bethel, Jericho and Gilgal (II Kings 2:3, 5; 4:38). Samuel instituted these schools as a sort of moral check on both priests and kings and so that young men might be trained for the Lord's work. These prophets functioned through a period of three hundred years. Before the time of the prophets who wrote the closing seventeen books of the Old Testament, they are called "Oral Prophets" to distinguish them from the "Literary Prophets" who wrote the books. The leading "Oral" prophets were Samuel, Nathan, Ahijah, Elijah and Elisha. These great men of God did much to stabilize the work of the Lord in a difficult period.

Philistines Capture the Ark

The capture of the ark by the Philistines is related in chapters 4,5,6, and

7. After this capture, the ark was never taken back to Shiloh. Shiloh ceased to be a place of importance. The ark remained in Philistine cities for seven months. The Philistines discovered that the ark brought plagues upon them. It was taken to Bethshemesh then to Kiriath-jerim where it remained twenty years (I Kings 7:2). Later it was taken to Jerusalem by David who built a tabernacle for it (II Samuel 6:12; II Chronicles 1:4). Here the ark remained until Solomon built the temple. After the destruction of the temple, we do not know what happened to the ark. After the ark was gone from Shiloh, the tabernacle was part time at Nob (21:1; Mark 2:26) at Gibeon (I Chronicles 21:9) and finally Solomon put it into the temple (I Kings 8:4). After the return of the ark from the Philistines, Samuel with the aid of God, administered a terrible defeat to the Philistines at the very place where they had captured the ark (4:1; 7:12).

II. Saul Chosen King

I Samuel 8-15

Places: Ramah, Gilgal, Gibeah (Saul's capital)

Characters: Saul, Samuel, David, Jonathan, Ammonites, Philistines.

God never intended for Israel to have a king. Israel in falling away became restless. They wanted a king like the nations around them. When God found it necessary to grant their request, he selected the very best king possible under the circumstances.

Saul, Israel's first king, was a failure. He was tall and handsome. He started out splendidly. He proved to be an able military leader. He defeated the enemies about him—the Philistines, the Amalekites and the Ammonites. At first, he was humble and trusted God, but he became proud and disobedient. No man had a greater opportunity than Saul, and no man ever was a greater failure. His jealousy of David bordered on insanity.

Though Saul was selected king when God did not want the people to have a king, yet God would have prospered the people and would have prospered the king if Saul had remained faithful to God (see I Samuel 12:12-15). The only reason any soul is ever rejected by God is because that soul has first rejected God.

"We love him because he first loved us." (I John 4:19).

Saul was of the tribe of Benjamin and of the city of Gibeah. He began his reign with a brilliant victory. He ended a failure. Saul's successes went rapidly to his head (I Samuel 13). He offered the sacrifice which was the exclusive function of priests. He gave a silly order for his army to abstain from food (I Samuel 14) and pronounced a death sentence on Jonathan, thus showing the people what a fool they had for a king. He deliberately disobeyed God (I Samuel 15) and heard Samuel's statement, "because you have rejected God, God has rejected you from being king."

SAUL'S DISOBEDIENCE

1. **Saul's Presumption at God's Altar (I Samuel 13:11-13)**
2. **Saul's cruelty to his son, Jonathan (I Samuel 14:44)**
3. **Saul's disobedience in the matter of Amalek (I Samuel 15:23)**
4. **Saul's jealousy and hatred of David (I Samuel 18:29)**
5. **Saul's sin in appealing to the Witch of Endor (I Samuel 28:7)**

SAUL'S CAMPAIGN

1. Against the Ammonites
   Beginning of reign . . . Ammonites completely ruined . . . Saul's prestige as king strengthened.
2. Against Philistines
   Saul sinned in assuming function of the priests . . . God rejected Saul . . . bravery of Jonathan . . . enemy routed.
3. Against Amalekites
   Saul drove enemy into desert . . . marred success by disobedience . . . seized valuable property . . . lied to Samuel . . . prophet repeated that God had rejected him.
4. Against the Philistines
   Saul in constant warfare with the Philistines . . . David appeared after his anointing and slew the giant Goliath . . . David won distinction.
5. Against David
   Blind jealousy drove Saul to seek David's life . . . David became outcast . . . David repeatedly delivered . . . Saul David's enemy until his death . . . David's immortal friendship with Saul's son, Jonathan.
6. Against the Philistines
   Battlefield plains of Esdraelon . . . Saul visits the Witch of Endor . . . Samuel called up . . . defeat and death announced . . . Saul and his three sons slain.

III. David Selected King

I Samuel 16-31

Place: Bethlehem

Characters: Samuel, David, Jesse and his sons, Saul, Jonathan and Goliath.

The last section of I Samuel opens with Samuel warning Saul. God rebuked him and told him to arise and anoint the new king (I Kings 16:1).

David was secretly anointed to be king (I Samuel 16). Had this been done openly Saul would have killed David. The purpose of this anointing was to give David a chance to train himself for the office. God took David under his care (13). David was short of stature, of beautiful countenance, handsome, of great physical strength, great personal attractiveness, a man of war, prudent in speech, very brave, very musical, and very religious. Many people believe he was the most unselfish man mentioned in the Bible. His fame as a musician brought him to the notice of King Saul, who did not know at that time that David had been anointed to be his successor. He became Saul's armor-bearer. This was good training for David as it put him into association with the king and his counsellors.

David and Goliath

David's first residence at the court of the king seems to have been only temporary. He returned to Bethlehem. Several years passed and the boy had changed into a man. He had grown so much that Saul did not recognize him (I Samuel 17:55-58). Socoh where Goliath was encamped was about fifteen miles west of Bethlehem. Goliath was about nine feet tall. His armor weighed about 150 pounds and his spearhead about twenty pounds. David's offer, with only a staff and a sling to fight Goliath, showed great bravery and amazing trust in God. His victory thrilled the nation. He was, at once, the king's son-in-law, commander of armies and the nation's hero.

Saul's Jealousy of David

David's popularity turned Saul against him. (I Samuel 18, 19, 20). Saul tried to kill him. David fled and for years was a fugitive in the mountains. Jonathan's friendship for David is a beautiful story of love (I Samuel 20). Jonathan was heir to the throne. His victory over the Philistines (chapter 14) and his nobility of character are good evidence that he would have made a worthy king. He learned that God had ordained David to be king and he graciously accepted the will of God and became David's lifetime friend.

David became a fugitive from Saul (I Samuel 21-27). He escaped to the Philistines. By feigning insanity, he fled to the cave of Adullam in west Judah, then to Moab, back to south Judah in Keilah, Ziph, Maon. He had gained six hundred followers. Saul pursued him. God continually delivered David. Many of the Psalms of David were written during this period. At En-gedi Saul was trapped and David could have killed him, but he refused to come to the throne by shedding blood. At Maon, Abigail, a wealthy, tactful and gracious lady became David's wife. David finally found refuge among the Philistines again and stayed there until the death of Saul.

The Death of Saul

The Philistines invaded the land and encamped at Mount Gilboa (I Samuel 28, 29, 30, 31). One of the Philistine princes had wanted David

and his men to go with them. The other princes did not trust David. David remained behind with his six hundred men and guarded the south against the Amalekites. Saul thoroughly frightened sought, through the Witch of Endor an interview with the spirit of Samuel. The spirit of Samuel apparently actually appeared. There is some difference of opinion as to whether the apparition was real or fraudulent. In the battle Saul was slain. He had reigned forty years (Acts 13:21).

II SAMUEL

The second book of Samuel is a continuation of the first. This accounts for the fact that this book bears the name of Samuel, though he died during the time covered by the first book while David was an outlaw pursued by Saul. It is commonly supposed that Samuel wrote the first twenty-four chapters (of first Samuel) and that the remaining chapters were written by Nathan and Gad. When the second book closes, David is still alive and it is not until we come to the second chapter of the first book of Kings that we have an account of his death. The natural assumption is that the author belonged to the time of David and that the book was written before David's death. In I Chronicles Nathan, Gad and Samuel are listed as writers of history (I Chronicles 29:29).

The first book of Samuel records the failure of man's king Saul. Second Samuel describes the enthronement of God's king, David, and in the establishment of the "house of David" through which the Messiah, Jesus Christ should later come.

The book of second Samuel is occupied with the story of David as king (II Samuel 5:3). It does not tell the whole story, for this begins with I Samuel and runs into I Kings (I Chronicles deals with it from another viewpoint). One who would understand this book must have in mind the biography of David. Note these points in the life of David:

1. Called from the sheepcote (I Samuel 16:11-13)
2. Given victory over Goliath (I Samuel 17)
3. Persecuted by Saul (I Samuel 18 to the end)
4. David was made king over Judah (II Samuel 1-4)
5. David made king over all Israel (II Samuel 5:24)

A King at His Best

From II Samuel 7:18-22 and 8:14, 15 we find David at his very best. He had become what he might have continued to be if he had remained faithful to God. David was a man after God's own heart—not because he boasted of perfection, but because he confessed his imperfections. He hid himself in God—he allowed God to take and use him.

The story of David the shepherd is found in I Samuel 16 and 17. Then we see him as a prince in the court (I Samuel 18-20) and finally in exile (I Samuel 21-31). No one in all of God's word is so versatile as David. The shepherd boy, the court musician, the soldier, the true friend, the outcast, captain, the king, the great general, the loving father, the poet, the sinner, the broken hearted old man—he was all of these, but he always was a lover of God. The stories of his daring courage, his encounter with lions and bears and the giant stir the imagination of every boy. He was a man of wonderful personal power and charm.

David is noted for his faithfulness, patience, courage, modesty, bigheartedness, trustfulness and penitence.

OUTLINE OF II SAMUEL

I. David the Great Ruler

II Samuel 1-10

Places: Ziklag, Hebron and Jerusalem

Characters: David, an Amalekite, Abner, the tribe of Judah, the tribes of Israel, Mephibosheth.

II Samuel chapters 1-6 contain an account of David's grief over the death of Saul, of David being made king over Judah, of seven years war with Ish-bosheth, Saul's son. David was made king over Israel and Jerusalem was made the capitol of the nation.

The Throne of David

The Old Testament is the story of God's dealing with the Hebrew nation for the purpose of bringing his Son into the world in order that all nations might be blessed. The promise that all nations would be blessed was through the family of David. As the story unfolds, it is explained that the way the family of David would bless the world would be through a great king who would one day be born into the family, that this king himself would live forever and establish a kingdom of endless duration. In II Samuel 7 begins the long line of promises that David's family should reign forever over God's people, that from David an eternal king would come. Some of these promises are found in II Samuel 7:16; I Kings 2:4; I Chronicles 22:8, 9, 10; II Chronicles 7:17, 18; Psalms 89:3, 4, 27-29, 34-37). Amos prophesied "in that day will I raise up the tabernacle of David that is fallen . . . that they may possess . . . all the nations which are called by my name, saith the Lord." (Amos 9:11, 12).

The promise of an eternal king to arise in David's family was repeated over and over to David himself, to Solomon, again and again in the Psalms, in the prophets, over a period of several hundred years. By and by in the fulness of time, the angel Gabriel announced the coming king to Mary, who was of the family of David. "Fear not, Mary: for thou hast found favour with God. And, behold, thou shalt conceive and bring forth a son, and shalt call his name JESUS. He shall be great, and shall be called the Son of the Highest: and the Lord God shall give unto him the throne of his father David: And he shall reign over the house of Jacob for ever; and of his kingdom there shall be no end." (Luke 1:30-33). In Christ, all the promises made concerning an eternal kingdom are fulfilled. This kingdom has now been established and Christians are in the Lord's Kingdom (Hebrews 12:28; Colossians 1:13, etc).

David's Victories (chapters 8, 9, 10)

After Saul's death, David was made king over Judah. Seven years later he was made king over all Israel. He became king at the age of thirty. He reigned over Judah 7 and ½ years and over Israel 33 years—40 years in

all (II Samuel 5:3-5). David died at the age of 70. Soon after becoming king over all Israel, David made Jerusalem his capitol. Here he brought the ark of God and planned the temple (5, 6, 7).

David was very successful with his wars. He completely conquered the Philistines, Moabites, Syrians, Edomites, Ammonites, Amalekites and all other nations who cared to fight against him, "the Lord gave victory to David wheresoever he went." (II Samuel 8:6). He took an insignificant nation and within a few years built it into a mighty kingdom. The Egyptian world empire had declined. The Assyrian and Babylonian empires had not yet arisen. Here on the highway between these great world powers, David brought the kingdom of Israel almost overnight into the most powerful single nation on earth at that time.

The Son of His Best Friend

The story of David's treatment of crippled young Mephibosheth when he found that the boy was the son of his best friend is an insight into the character of David which shows his kindness of heart, his loyalty and his great generosity (II Samuel 9). David was powerful in every art of war, but his heart was inclined to peace.

Under David's rule Israel reached its zenith. This has been called Israel's golden age. There were no groves, no idol worship, no worldly functions when the "sweet-singer of Israel," the "shepherd boy of Bethlehem" commanded the state. His merchant caravans crossed the desert, and his routes from the Nile to the Tigris and Euphrates. Israel prospered in those days because Israel was right with God and had a king who respected and loved God.

II. David's Fall

II Samuel 11-20

Place: Jerusalem

Characters: David, Uriah, Bathsheba, Absalom.

One could wish the life of David had ended before this chapter was written. No section of God's word is more tragic and more full of warning for a child of God. This was the blackest spot in David's life—adultery and virtual murder to cover the adultery. His remorse made him a broken hearted man. God forgave him, but said, "the sword shall never depart from thy house." (II Samuel 12:10). David reaped exactly what he had sown—and more. He had a long and bitter harvest. His daughter, Tamar, was raped by her brother, Amnon, who in turn was murdered by their brother, Absalom, who in turn led a rebellion against his father, David, and was killed in the struggle. David's wives were violated in public as he had secretly violated the wife of Uriah. David's glorious reign was clouded with unceasing troubles. Here is a lesson for those who think they can sin and sin and get away with it. Yet this was "the man after God's own heart" (I Samuel 13:14; Acts 13:22). David's reaction, his re-

pentance and remorse showed him to be just that. (Psalms 32, 51).

David's Troubles (13-21)

Absalom probably knew that Solomon was to be David's successor as king. He, therefore, made an effort to steal the throne. This must have been one of the most troublesome things in David's life. It involved the defection of some of David's advisers and utterly broke his heart. Absalom was finally killed and David restored to his throne. Next came the rebellion of Sheba. Absalom's attempted usurpation probably weakened David's hold on the people. Sheba tried his hand but was also crushed. The Philistines grew bold (21) and David was again victorious. In II Samuel 22, David sang a song of praise and showed his unfailing trust in God and his unbounded gratitude to God for his constant care. David's last words (II Samuel 23) shows that at the end of his glorious, but troubled life, David centered his attention on the goodness of God and his faith in God's covenant.

David sinned in numbering the people (II Samuel 24). It is difficult to see wherein this was wrong. God himself had ordered such a census at the beginning and the end of the forty years of wilderness wanderings (Numbers 1:2; 26:2). It is thought that in this case it may have indicated that David, who had so consistently all his life trusted implicity in God, had a tendency to trust in the greatness of his kingdom. The census was Satan's idea (I Chronicles 21:1). The devil may have considered it an opportunity to move David away from his trust in God, and since God regarded the act as sin, David and the people were punished (the census showed a population of about a million and a half of fighting men excluding the Levites and Benjaminites. (I Chronicles 21:5). In punishment God sent an angel of pestilence to destroy Jerusalem. In the place where the angel's hand was stayed, there David built an altar. Where David built the altar, later Solomon built the temple (II Chronicles 3:1).

David was a great man. He did some things that were wrong, but his heart and soul were devoted to God and the ways of God. In a nation of idolatry and in a world filled with idolatry, David stood like a rock for the one true God. In every circumstance of life, he went directly to God, in prayer, in thanks, and in praise. His two great accomplishments were the establishment of the kingdom and the writing of the Psalms. Either of these would entitle him to be called one of the greatest men who ever lived.


Mediterranean Sea
Dephnw
Hamath
Riblah
Zobah
Damascus
Dan
Tyre
Hadesh
Hazor
Aphek
Beth-shean
Shechem
Shiloh
Bethel
Gezer
Jericho
Jerusalem
Ashkelon
Gaza
Gath
Dead Sea
Argob
Period of David and Solomon
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by June B. Browning

I KINGS

The two books I and II Kings were one book in the Hebrew Old Testament. A division was made by the translators of the Septuagint. These books tell the story of (1) the reign of Solomon, (2) the division of the kingdom and the history of the northern and southern kingdoms after the division, (3) the later history of Judah to the captivity.

I Kings opens with the Hebrew nation in all its glory. II Kings closes with a nation in ruin. Together these books cover a period of about four hundred years, from approximately B.C. 1000-600. I Kings will tell the story of the reign of Solomon, the building of the temple, the splendor of Solomon's court, the golden age of Hebrew history, the division and decay of the kingdom, the apostasy of the ten tribes and the coming of the prophet Elijah.

Author

The author of I Kings is not known. Jewish tradition says that Jeremiah wrote the book. Frequent reference is made to other historical records existing at that time. "The book of the acts of Solomon," "the book of the chronicles of the kings of Judah," the "book of the chronicles of the kings of Israel" (I Kings 11:41; 14:19-29; 15:7,23,31; 16:5,14,27). There was an abundance of written records to which the sacred author had access. The Holy Spirit guided and directed all of the writers of the Bible. This book was written while the first temple was standing (I Kings 8:8). I and II Kings is a continuation of the books of Samuel. At first, the stories recorded here may seem dry to the average reader, but as one digs deeper, the lives of the kings, the events connected with them, and God's dealings with them and their associates teach us that God is no respector of persons, that God will reject those who reject him but reward those who serve him. Many of these stories are thrilling, indeed.

I. The Reign of Solomon
I Kings 1-10
Place: Jerusalem
Characters: Solomon, David, Nathan, Adonijah, the people of Israel.

When this book opens, David was old and stricken in years. He was prematurely aged, for he was only seventy. His son, Solomon, was but nineteen. Adonijah, David's fourth son (his oldest surviving son) was heir expectant to the throne (I Kings 2:15-22; II Samuel 3:3-4). While David was on his deathbed and before Solomon was formally anointed king, Adonijah plotted to seize the kingdom. This plot was thwarted by Nathan, the prophet. Solomon was generous in his treatment of Adonijah, but Adonijah persisted in his effort to steal the throne, and was put to death.

David saw that Solomon was most fit to succeed him. Solomon was

born of Bathsheba and though not in line for the succession, he was chosen by David and approved of God (I Kings 1:30; I Chronicles 22:9,10; I Kings 2:15). Solomon was crowned before David's death (I Kings 1:30, 39,53). Solomon received his religious training from Nathan, the prophet. This wise prophet loved Solomon and gave him the name Jedidiah, "God's darling." (II Samuel 12:25). Solomon's reign began in a blaze of glory. He was a magnificent king. His throne was the grandest the world had ever seen, and his life was filled with happenings of marvelous significance. His kingdom was sixty thousand square miles, and was ten times greater than that which his father inherited. This shows what David had accomplished during his reign.

Solomon's Choice of Wisdom

At Gibeon (I Kings 3:4) where the tabernacle and brazen altar were then located (I Chronicles 21:29) about ten miles northwest of Jerusalem, God told Solomon to ask what he would. Solomon asked for wisdom to govern his people. This humility pleased God and God richly rewarded Solomon. "No fairer promise of true greatness, or more beautiful picture of youthful piety is known in human history."

Solomon had inherited the throne of the most powerful kingdom then existent. He had vast business enterprises and was famous for his literary attainments. He wrote 3,000 proverbs, more than 1,000 songs and scientific works on Botany and Zoology. He wrote Proverbs, Ecclesiastes, and the Song of Solomon. He was a man of great wisdom, wealth and power (I Kings 4).

Building of the Temple (5-9)

Solomon built the magnificent temple which has become known throughout the world as "the temple of Solomon." Hiram, king of Tyre, a friend of David, cooperated in the building. This magnificent building was erected without the sound of a tool and was overlaid with gold. Israel had gone for 400 years with only a tent (the tabernacle) as God's dwelling place. When it was time for a permanent dwelling place to be built God gave the plans to David (I Chronicles 28:19; Exodus 25:9). Its fame was to be known through all the earth (I Chronicles 22:5). David had wanted to build the temple, but was forbidden because he was a man of war (I Chronicles 22:8). God helped David in his wars, but it appears that He thought it not best for a man of war to be the builder of God's house.

The temple was built of great stones, cedar beams and boards (I Kings 6:14-22; 7:9-12). The gold, silver and other materials used in the building have been estimated to be more than five million dollars in our money (I Chronicles 22:14-16; 29:2-9). This was the most costly building ever built on earth until that time. Its pomp and grandeur served a great purpose to remind people that God deserves the best. The gold used in the temple was also an incentive for evil kings of other nations to make attacks against Israel.

The temple was built after the general plan of the tabernacle, but was about twice as large. It faced the east. In the Most Holy Place was the

ark overshadowed by the two Cherubim (I Kings 6:23-28). In the Holy Place, next to the veil was the Golden Altar of Incense and five Golden Candlesticks on the Northside and five on the Southside. There were five tables of shewbread on the Northside and five on the Southside (I Kings 7:48,49; II Chronicles 4:8). In front on the east was a porch. On the porch were two pillars of brass each about 6 feet in diameter and 35 feet high (I Kings 6:3; 7:15-21). Against the wall of the temple on the north, south and west sides were three stories of side chambers for priests (I Kings 6:5-10). In front of the temple was the Brazen Altar of Burnt Offering, thirty feet square and fifteen feet high (II Chronicles 4:1). Nearby to the south stood the great Brazen Laver, fifteen feet in diameter and eight feet deep set upon twelve brazen oxen, to hold water for the priests to wash in. There were ten smaller portable lavers, five on the north side and five on the south side (I Kings 7:38,39; II Chronicles 4:1-6).

The temple was surrounded by two courts, an inner court and a great court (I Kings 6:36; 7:12). The temple was built by 30,000 Israelites and 150,000 Canaanites (I Kings 5:13-16; II Chronicles 2:17,18; 8:7,9). Seven years were spent in building it (I Kings 6:38).

Solomon's temple stood four hundred years (B. C. 970-586). Zerubbabel's five hundred years (B.C. 520-20). Herod's temple stood for ninety years (B.C. 20-A.D. 70).

Splendor of Solomon's Kingdom

I Kings 9 and 10 are an expansion of chapter 4. Solomon devoted himself to commerce and public works. He made a deal with the King of Tyre to use his navy on the Mediterranean. He controlled the trade routes south through Edom to the coasts of Arabia, India and Africa. He built his empire by peaceful commerce. The era of David and Solomon was the golden age of Hebrew history. David was a warrior. Solomon was a builder. David made a kingdom. Solomon built the temple. This was the age of Homer, the beginning of Greek history. Egypt, Assyria, and Babylon were weak. Israel was the most powerful kingdom in the world. Jerusalem was the most magnificent city, and the temple was the greatest building on earth. People came from the ends of the earth to hear of Solomon's wisdom and glory. The famous queen of Sheba said, "the half was not told me."

Solomon's annual income and supply in gold is spoken of as enormous. There were shields of gold, bucklers of gold, all the vessels of his palace were gold, his throne of ivory was overlaid with gold, and gold was as common in Jerusalem as stones (I Kings 10:10-22; II Chronicles 1:15). Within five years after the death of Solomon, Shishak, the King of Egypt, came and took away all of this gold.

II. The Kingdom Divided
I Kings 11-16
Place: Jerusalem
Characters: Solomon, Rehoboam, Jeroboam.

The glorious reign of Solomon was marred by a great mistake, his marriage to idolatrous women. He had 700 wives and 300 concubines (I Kings 11:3). This was a sin against God, against himself, and against his women. Many of these women were daughters of heathen priests wedded for the sake of political alliance. Solomon who had built God's temple, built along side it heathen altars. Idolatry, which David had suppressed was re-established in the palace. This brought to a close the glorious era ushered in by David and started the nation on the road to ruin. The apostasy of Solomon in his old age is one of the most pitiful spectacles in the Bible.

The Kingdom Divided

The kingdom had lasted 120 years. Saul ruled 40 years (Acts 13:21), David 40 years (II Samuel 5:4) and Solomon 40 years (I Kings 11:22). After the death of Solomon, the kingdom was divided. Ten tribes formed Israel, the northern kingdom and Judah and Benjamin formed the southern kingdom commonly called Judah. The northern kingdom lasted a little over 200 years being destroyed by Assyria (B.C. 721). The southern kingdom lasted a little over 300 years and was destroyed by Babylon about B.C. 600. The date of the division of the kingdom is variously placed between B.C. 983 and B.C. 931. There are difficulties in the chronology of the period and apparent discrepancies which may, in part, be accounted for by "overlapping reigns," "associated sovereignty," "intervals of anarchy," and "parts of years counted as whole years." These dates are only approximate. Following is the chart commonly given of the kings and the time when they ruled:

Kings of Israel		Kings of Judah	
Jeroboam	933-911	Rehoboam	933-916
Nadab	911-910	Abijah	915-913
Baasha	910-887	Asa	912-872
Elah	887-886		
Zimri	886		
Omri	886-875		
Ahab	875-854	Jehoshaphat	874-850
Ahaziah	855-854	Jehoram	850-843
Joram	854-843	Ahaziah	843
Jehu	843-816	Athaliah	843-837
Jehoahaz	820-804	Joash	843-803
Joash	806-790	Amaziah	803-775
Jeroboam II	790-749	Uzziah	787-735
Zechariah	748	Jotham	749-734
Shallum	749		
Menahem	738-736		
Pekahiah	738-736	Ahaz	741-726
Pekah	748-730		

Hoshea	730-721

Hezekiah	726-697
Manasseh	697-642
Amon	641-640
Josiah	639-608
Jehoahaz	608
Jehoiakim	608-597
Jehoiachin	597
Zedekiah	597-586

Religion in the Northern Kingdom

Jeroboam, founder of the northern kingdom, tried to keep the two kingdoms separate. He adopted the religion of Egypt—the worship of calves as the state religion. The calf came to stand as a symbol of Israel's independence of Judah. This calf worship was not destroyed until the fall of the kingdom. Baal was introduced by Jezebel and prevailed for about 30 years. It was exterminated by Elijah, Elisha, and Jehu and never returned. All of the nineteen kings of the northern kingdom followed the worship of the golden calf. Some also served Baal. No king attempted to bring the people back to God.

Religion in the Southern Kingdom

The worship of Jehovah was the official religion of the southern kingdom though many of the kings also served idols and walked in the evil ways of the kings of Israel. Some of Judah's kings served God, and at times there were great reformations in Judah. The reigns of Asa (41 years), Jehoshaphat (25 years), Joash (40 years), Amaziah (29 years), Uzziah (52 years), Jotham (16 years), Hezekiah (29 years) and Josiah (31 years) present examples of men who loved and served God. On the whole Judah sank lower and lower in the horrible practices of Baal worship and the history of this period is a warning of what idolatry will do to people (perhaps the most wicked king of all was Ahab I Kings 16:29-22:40). He reigned B.C. 875-854. These were 22 years of wickedness. He married Jezebel, a Sidonian princess who was a vindictive, devilish woman. A meaner one never lived. She was a devotee of Baal worship and built a temple for Baal in Samaria. She maintained 850 prophets of Baal and Ashtoreth, slew the prophets of Jehovah and abolished his worship (I Kings 18:13-19). Her name has become a synonym for idolatrous worship (Revelation 2:20).

III. The Coming of Elijah
I Kings 17-22
Place: The Highlands of Gilead
Characters: Elijah, Ahab, Jezebel

The last part of I Kings is mainly the story of Elijah. Elijah was God's answer to Ahab and Jezebel. God sent Elijah to eradicate the religion of

Baal. Elijah's "rare, sudden, and brief appearances, his undaunted courage and fiery zeal, the brilliance of his triumphs, the pathos of his despondency, the glory of his departure, the calm beauty of his reappearance on the Mount of Transfiguration make him one of the grandest characters Israel ever produced."

The Drouth (I Kings 17, 18)

Elijah was given power to shut the heavens for 3½ years, during which time he was fed by ravens at the Brook Cherith and by the widow of Sarepta, whose cruse of oil and jar of meal never failed. Elijah's contest with the false prophets of Baal on Mt. Carmel was magnificent. God must have revealed to Elijah that he would send the fire and rain, but all of this made no impression on the wicked Jezebel.

The Still Small Voice (I Kings 19)

Elijah was discouraged that the people did not return to the worship of Jehovah. He fled to Mt. Horeb and asked God to let him die (I Kings 19:4). God taught him a wonderful lesson. God was not in the wind, or earthquake or fire, but in "a still small voice." Elijah's ministry had been one of miracles, fire and sword. He had shut the heavens, been sustained by ravens, and by a jar of meal and cruse of oil. He had raised the dead, called fire down from heaven, slain the false prophets of Baal and brought rain to the land. God wanted Elijah to know that while force and spectacular demonstrations are sometimes necessary, God's real work is accomplished by "the still small voice" of calling men to do his will.

Centuries later Elijah again appeared to mortal view on the Mount of Transfiguration talking with Christ about "his decease which he should accomplish at Jerusalem."

Ahab closed his reign (I Kings 20, 21, 22) with a brutal crime against Naboth, who did not want to sell his vineyard. He was slain in war with Syria. Thus ended the career of one of the most contemptible characters who ever infested the earth.

II KINGS

II Kings contains the story of the divided kingdom, of Elisha, of the last 130 years of the northern kingdom, the last 250 years of the southern kingdom, of the captivity of Israel by Assyria and the captivity of Judah by Babylon.

II Kings is a continuation of I Kings beginning about 80 years after the division of the kingdom and carrying parallel accounts of the two kingdoms for about 130 years, to the fall of the northern kingdom and then giving the history of the southern kingdom for another 120 years. This book tells the story of the last twelve kings of the northern kingdom, and the last sixteen kings of the southern kingdom. The entire period is about 250 years, approximately B.C. 850-600.

The northern kingdom (Israel) fell about B.C. 721 at the hands of the Assyrians who came from their capitol, Nineveh. The southern kingdom (Judah) fell about B.C. 600 at the hands of the Babylonians. Elijah and Elisha were prophets sent to save the northern kingdom. Their ministry lasted 75 years, (About B.C. 875-800), during the reigns of Ahab, Ahaziah, Jorim, Jehu, and Jehoahaz, and Joash.

OUTLINE OF II KINGS

I. Elijah's Translation

Elijah was a native of Gilead. He wore a cloak of sheepskin or camel hair with his own long hair hanging down his back. His mission was to drive Baalism out of Israel. It is thought that he prophesied for about 25 years through the reigns of Ahab and Ahaziah. Some of his work was very hard, rough and disagreeable. Sometimes he thought he had completely failed and asked God to take his life. God did not think he had failed. When his work was done, God sent chariots of angels to bear him away in triumph to heaven. Elijah had been a prophet of "fire." He had called down fire from heaven on Mt. Carmel, and he called down "fire" to destroy the office at Ahaziah. Now he was borne away to heaven in "chariots of fire." Only one other, Enoch, was taken to heaven without dying. (Genesis 5:24).

Before going away, Elijah had anointed Elisha to be his successor (I Kings 19:16-21). As Elijah went to heaven, his mantle fell on Elisha and Elisha began immediately to work miracles like Elijah had done. He divided the waters of the Jordan as had Elijah (II Kings 2:8, 14). He healed the spring at Jericho (II Kings 2:21). Idolatrous boys who blasphemed God at Bethel were torn by bears (II Kings 2:24).

God sent these bears. Elisha did not do so. Bethel was the seat of Baal worship. (Presumably, these boys were old enough to be guilty of blaspheming Elisha's God.) Elisha anointed Jehu to exterminate Baalism (I Kings 19:16, 17; II Kings 9:1-10). Elisha performed many miracles (chap-

ters 4, 5, 6, and 7). The widow's oil was increased. The Shunammite's son was raised from the dead. The poisonous pottage was healed. The loaves of bread were multiplied. Naaman's leprosy was healed. The axe head was made to swim. Samaria was delivered by Elisha's invisible chariot. The Syrians were routed by horses and chariots of God. Nearly all that is recorded of Elisha consists of his miracles which were deeds of mercy and kindness.

Elisha began his ministry in the reign of Jehoram (II Kings 3:1, 11). Probably about B.C. 850 and continued through the reigns of Jehu, and Jehoahaz. He died in the reign of Joash about B.C. 800 (II Kings 13:14-20). He was a farm boy from the upper Jordan valley (I Kings 19:16, 19). He was trained by Elijah (I Kings 19:21; II Kings 3:11). Elijah was a very fiery and tempestuous man. Elisha was like the still small voice. Elijah was a blunt man of the wilderness. Elisha was gentle, gracious and diplomatic. Elijah dressed as a man from the wilderness, while Elisha dressed like the people from the city. These men were very different, yet Elijah's mantle fell on Elisha (I Kings 19:19; II Kings 2:13). Samuel had a school for the prophets at Ramah (I Samuel 19:20). Elisha had such schools at Bethel, Jericho, Gilgal and other places (II Kings 2:3, 5; 4:38; 6:1). He was not only a teacher, but an adviser to the king. He did not approve all the things which the kings did, but in times of crisis, he came to their rescue. Elisha in the northern kingdom may have been contemporary with Joel in the southern kingdom. He may have taught both Jonah and Amos. Elijah and Elisha in their personal lives and public work seemed to have been a prophetic picture of John the Baptist and Jesus. John is called Elijah (Matthew 11:14) and Jesus' ministry of kindness was a fuller development of the type of work Elisha had started.

THE SEVEN RESURRECTIONS

1. **Elijah raised the widow's son (I Kings 17)**
2. **Elisha raised the Shunammite's son (II Kings 4)**
3. **Jesus raised Jairus' daughter (Mark 5)**
4. **Jesus raised the son of the widow of Nain (Luke 7)**
5. **Jesus raised Lazarus (John 11)**
6. **Peter raised Dorcas (Acts 9)**
7. **Paul raised Eutychus (Acts 20)**

These seven resurrections of the Bible do not include the greatest one of all—the resurrection of Jesus which was accomplished without human instrumentality nor does it include the strange incident of Elisha's bones (II Kings 13:21).

II. The Corruption of Israel
II Kings 1-17
Places: The territory around Samaria
Characters: The kings of Israel

Jeroboam, king of the northern kingdom, made Shechem his capitol. It was the custom according to the law to go up to Jerusalem to worship. (Deut. 12:11, 14; 16:6, 15, 16; I Samuel 1:3, 7). Jeroboam was afraid to have his ten tribes go to Jerusalem. He made two golden calves and placed them in convenient spots, Bethel (Gen. 28:11-19) in the south, and Dan (Judges 18:29, 30) in the northern end of the kingdom. He substituted this man made religion for the religion of God.

After 256 years the people were carried into captivity by the King of Assyria (II Kings 17). God's prophets had warned, but the people would not return to Jehovah.

III. The Captivity of Judah
II Kings 13-25
Places: The territory about Judea
Characters: The kings of Judah

The southern kingdom tried to conquer the northern kingdom. For eighty years there was war. They failed, and then there was eighty years of peace between these two kingdoms. Finally, there was a fifty year period of war.

In the southern kingdom there was only one dynasty, from King Rehoboam to Zedekiah. The great prophets of that day were Isaiah, Nathan, Jeremiah, Joel and Zephaniah. About 136 years after the northern kingdom had been taken into captivity by Assyria, the southern kingdom was taken captive by Nebuchadnezzar, King of Babylon. Jerusalem was destroyed, the temple burned, and the princes led away. The people had forgotten God and refused to listen to the warnings of his prophets.

In I Kings we saw the kingdom of Israel filled with pride and arrogance falling apart. In II Kings, Israel still sinning went into captivity. The history of the Jews is a record of God's dealings with disobedient children. The secret of their downfall is in II Kings 3:2 "and he wrought evil in the sight of the Lord."

The two great figures of these days were the prophets Elijah and Elisha. Elijah was the strength of Israel. Jezebel and Ahab had frightened the people into submission, but Elijah stood for the truth. When Elijah had gone home, Elisha continued his work.

Israel was scattered throughout the nations for an indefinite period, but God specified the length of Judah's captivity to 70 years. Judah was to return to Jerusalem because the Messiah was to come out of Judah and God was preparing the way for him to come to Palestine and not to Babylon or Assyria. God even used Cyrus, king of Persia, to issue a decree which would allow his people to return to their homeland. God even uses heathen nations to accomplish his purpose.

I CHRONICLES

The twelve preceding books of the Bible ended with the Hebrew nation in captivity. I and II Chronicles retell the same story ending at the same point. They retell all that has gone before with special attention to the reigns of David, Solomon and, subsequently, the later kings of Judah. I Chronicles is, in part, the same as II Samuel. It has to do with the story of David, beginning with nine chapters of genealogies. The genealogies cover the period from Adam to the Jews' return from captivity. It was necessary to have these genealogies to distribute the land and to maintain the temple services when the people returned. God therefore had these records carefully preserved.

The Author

I and II Chronicles, Ezra, and Nehemiah were originally one series of works. According to Jewish tradition, Ezra was the author. He frequently made references to other histories and the official archives. He had access to journals, diaries and public records to previous Old Testament books, and best of all, the Holy Spirit of God guided him in writing this sacred narrative.

Difference Between Kings and Chronicles

I and II Chronicles repeat much which has already been told in I and II Kings. I and II Kings is a parallel account of the northern and southern kingdoms, while Chronicles confines itself to the southern kingdom. Chronicles seems to be mainly concerned with the kingdom of David and bringing his line up to date.

OUTLINE OF I CHRONICLES

I. The Genealogies

The genealogies cover the first nine chapters. They had for their immediate object, the resettling of the land according to the public records. Those who returned from captivity were entitled to lands formerly held by their families (Lev. 25). The priesthood was hereditary in families. A priest was to be succeeded by his son. The kingly line of David must be preserved. The most important and precious of all promises was that Jesus Christ would come in David's family. The main interest of these genealogies is to trace the descent of David's line. Many of the genealogies are incomplete with breaks in the lists. The main line is given here. These chapters would make very dry reading for devotional purposes, but they are very important in showing that the Bible is real history and not legend.

II. The Reign of David
I Chronicles 10-29

II Samuel, the book of I Chronicles (except the genealogies) are devoted entirely to the reign of David. I Chronicles tells about the organization of the temple service. It was written after the captivity, and was designed to encourage the exiles in the work of restoring the temple worship to its proper place.

When David became king, he made Jerusalem the capitol. This city is centrally located and from a military viewpoint was very difficult to capture. It was the home of the Jebusites (Joshua 15:63; II Samuel 5:6-10; I Chronicles 11:4, 5). When David was king over Judah, he maintained his capitol at Hebron for seven and one half years. Jerusalem was a much more desirable location, and all of the people who have ruled in Palestine have attempted to maintain a capitol there. David's men gained entrance to Jerusalem by means of a "water course" (II Samuel 5:8). This sloping tunnel with stairsteps cut through solid rock was discovered in 1886 and visitors to Jerusalem may go through the tunnel today. The J. T. Marlin expedition in 1954 went through this tunnel.

David had the ark of God brought to Jerusalem (I Chronicles 13, 14, 15, 16). This ark had been captured by the Philistines (I Samuel 4:11), where it remained seven months before it was returned to Israel. It was a great moment when David assembled the people and brought the ark of God into Jerusalem. For four hundred years Israel had wanted the ark of God in this location. The celebration was marred by the unfortunate regarding Uzzah (I Chronicles 13:10) who was put to death for touching the ark. His act was in violation of God's law and was a warning to all people that it is necessary to obey God (Numbers 4:15; I Chronicles 15:2, 3).

David practiced polygamy. This was the custom of ancient kings who sought to impress others by the number of wives which they possessed. This polygamy was against the law of God (I Chronicles 14:3), and God seems to have been very lenient with Old Testament people who practiced polygamy. Even then the results were not good (II Samuel 13).

David's Desire to Build the Temple

The tabernacle was the place for God's people to worship. David was very anxious to build the temple because he thought such would show more respect for God. Because he had been "a man of war" and had "shed much blood" he was not allowed to build the temple. This task remained for Solomon (I Chronicles 22:8; 28:3, 6). David made plans for the temple and collected large amounts of gold and silver as well as other building material. It was to be "exceeding magnificent of fame and glory in all the earth." (I Chronicles 22:5). Since the Levites would not need to carry the tabernacle anymore (I Chronicles 26), they were assigned the job of overseeing the temple. They served as doorkeepers, musicians, officers, judges "for the outward business over Israel," and for "affairs of the king." Apparently they had some work to do for the civil government (I Chronicles 23:4; 26:29, 32).

The priests were organized into twenty-four courses to serve in the Sanctuary. They were "princes of God" that had charge of the sacrifices.

Their work ceased when Christ was crucified (Matthew 27:1, 6, 20, 41). "Priests" in the Old Testament sense are no longer necessary. All Christians are priests in the sense that we go directly to God through Jesus Christ (Rev. 1:6; 5:10, 20). The organization of the temple services is further described in I Chron. 25, 26, 27. David's final prayer is found in I Chronicles 28, 29. He had set his heart on building the temple. Not being allowed to do so, he planned a building for his son to erect. He "served his generation" as none had done before. He finished his work and went to meet Him who later bore the name "Son of David."

II CHRONICLES

II Chronicles is a continuation of I Chronicles. The period of Solomon and the Kings of Judah is covered by the books of I Kings and II Kings. In these books, the Kings of both Israel and Judah are discussed. In Chronicles we have only a history of Judah and reference to the other kings as they are brought into contact with Judah. In II Chronicles the author's aim is to set forth the history of Judah to the time of the captivity and the decree of Cyrus who issued a decree ending the captivity and allowing the Jews to return to their homeland.

OUTLINE OF II CHRONICLES

I. The Glory of Solomon's Reign (1-9)

The first nine chapters of II Chronicles tell about the building of the temple and the glory of the reign of Solomon. This is discussed at length in the section on I Kings. Solomon's prosperity and fame are mentioned in II Chronicles, but his apostasy is not.

II. First Period of Judah
II Chronicles 10-20
Persons: Asa, Jehoshaphat and the people of Judah.

The history of Asa is discussed in chapters 15, 16. Emphasis is placed upon the reforms which he made, and this is discussed more fully than in the book of Kings. II Chronicles 16 adds the reproving of Asa by Hananiah, the Seer, for relying upon the Syrians rather than upon God. Asa had himself imprisoned. This account reminds us that it is difficult for a pious and good man to bear criticism of his wrong doings. When Asa's feet were diseased, he consulted physicians instead of turning to the Lord.

Jehoshaphat instituted many reforms (II Chronicles 17-20). He sent the Levites into the various cities of Judah to teach the people. There is a special discussion of the kings of Judah who labored to bring the kingdom to higher religious levels. Jehoshaphat was king of Judah B.C. 874-850. He established courts of justice throughout the country and maintained a vast army to defend his people. He made an alliance with Ahab for which he was reproved. His son married the daughter of Ahab and Jezebel and Athaliah attempted to establish Baalism in Judah as her mother had done in Israel. She was queen eight years, queen mother one year, and ruled six years in her own right—fifteen years in all. She was perhaps as evil as her mother Jezebel. She massacred her own grandchildren.

II. Second Period of Judah
II Chronicles 21-32
Persons: Joash, Uzziah, Hezekiah.

Joash (Jehoash) was the king of Judah B.C. 843-803. He reigned 40 years. When Athaliah was murdering the royal seed, Joash was stolen away and hidden in the temple for six years. When he was seven years old, Jehoida, the high priest, who was also his uncle, placed him on the throne. Jehoida was the real ruler as long as he lived. Joash cleared the land of Baalism, repaired the temple, and restored the worship of God.

Joash "did right all the days of Jehoida." After Jehoida's death, he was ruined by the princes of Astoreth. He even ordered Zechariah, the son of Jehoida, stoned to death. Within a year after Zechariah's death, the kingdom was plundered by the Syrians and they "executed judgment on Joash."

Uzziah's Presumption and Punishment

Uzziah (Azariah) was the king of Judah from B.C. 787-735. He reigned 52 years, a part of which time he probably ruled along with his father Amaziah. He had a large army with good military equipment and won victories over the Philistines, the Arabians, and the Ammonites. He became arrogant and took the place of the priest offering incense upon the altar. He was smitten with leprosy for defying the princes of God.

Hezekiah

Hezekiah was king of Judah B.C. 726-697 (II Chronicles 29, 30, 31, 32). He inherited from his father, Ahaz, a disorganized and irreligious kingdom. He began his reign. He began his reign with a religious reformation, breaking down the idols, cleansing the temple and restoring the service of God. Hezekiah was a great ruler, a great patron of the arts and literature, a great engineer, and above all, a great servant of God. He strengthened the wall, built a conduit and made great military preparations. He received great prestige and power because of his deliverance by the angel (II Kings 19:35).

III. Third Period of Judah
II Chronicles 33-35
Characters: Manasseh and the people of Judah, Josiah and Cyrus

The book of Kings gives the facts of Manasseh's terrible idolatry. Chronicles adds the particulars regarding his captivity in Babylon, his repentance, restoration to the throne, his destruction of idols and altars and renewal of the worship of Jehovah. He reigned 55 years (II Kings 21:1-18). About B.C. 697-642. He was said to be the wickedest of all of Judah's kings. He reestablished Baal worship and even burned his own children in the fire. Tradition says that he had Isaiah put to death.

The Reforms of Josiah

Josiah was king of Judah B.C. 639-608. He reigned 31 years. His story is told in II Kings 22, 23 and II Chronicles 34, 35. He began to reign

when he was eight years old. When he was twenty he began his reform. He did a great work in attempting to destroy idol worship.

Proclamation of Cyrus

Following the destruction of Jerusalem, the Lord's people were taken to Babylon to fill out the balance of the seventy years captivity (the captivity actually consisted of 19 years of servitude in Jerusalem and 51 years in Babylon). II Chronicles 36:22, 23 gives the account of the decree of Cyrus which enabled the Lord's people to begin returning home from Babylon to the land of Palestine.

EZRA-NEHEMIAH-ESTHER

The closing section of Old Testament History is formed by the three books Ezra, Nehemiah and Esther. Here is a story of the Jews return from Babylonian captivity, the rebuilding of the temple and of the great city of Jerusalem, and the re-establishment of the people in their homeland. About 100 years of history is covered here B.C. 536-432. Haggai, Zechariah and Malachi wrote during this period of the Jews restoration.

Two Periods

Under Zerubbabel, the governor, and Joshua, the priest, the temple was rebuilt (Ezra 3-6). Haggai and Zechariah were the prophets, and this period lasted about twenty years B.C. 536-516.

During the second period, Nehemiah was governor and Ezra the priest. The wall was rebuilt, and Jerusalem was restored. Malachi was the prophet. This period lasted about twenty-five years (B.C. 457-432).

Ezra gives an account of both periods. Nehemiah tells of the second period, and Esther comes in between the two periods.

Three Returns

Zerubbabel with 42,360 Jews, 7,337 servants, 200 singers, 736 horses, 245 mules, 435 camels, 6,720 asses, 5,400 gold and silver vessels. This was in B.C. 536 (some give this date as B.C. 537).

The second return was led by Ezra with 1,754 men, 100 talents 750 talents of silver. This was in B.C. 457 and took about four months.

The third return was under Nehemiah, as governor, with army escorts supplied by Artaxerxes I. Nehemiah rebuilt and fortified Jerusalem about B.C. 444.

CHRONOLOGY OF THE RESTORATION

B.C. 536, 49,897 Jews returned from Babylon to Jerusalem.

B.C. 536, in the seventh month they built the altar and offered sacrifice.

B.C. 535, work on the temple began, but was soon stopped.

B.C. 520, work on the temple renewed by Haggai and Zechariah.

B.C. 516, the temple was completed.

B.C. 478, Esther became Queen of Persia.

B.C. 457, Ezra went from Babylon to Jerusalem.

B.C. 444, Nehemiah rebuilt the wall around Jerusalem.

B.C. 432, Nehemiah returned again from Babylon.
Israel was taken captive by Syria in B.C. 741.
Judah was taken captive by Babylon in B.C. 606.

Cyrus the great permitted the return from captivity beginning B.C. 536.

EZRA

Author

Ezra is thought to have been the author of this book. He is commonly reported to have written I and II Chronicles, Ezra and Nehemiah, the four books being originally on work. Some think that Nehemiah himself wrote the book of Nehemiah. Ezra was the grandson of Hilkiah, the priest who 160 years earlier had directed Josiah's reformation (Ezra 1:1; II Kings 22:8). Ezra went from Babylon to Jerusalem in B.C. 457, 80 years after the Jews had first returned, and 13 years before Nehemiah arrived.

Certain parts of Ezra are written in the first person (chapter 7:27-9:15). Other parts are written in the third person. Whether this means that Nehemiah, or others, wrote part of the book, we do not know. Fortunately, God guided the men who wrote and here is His account of what happened:

Promise of Restoration

During the captivity, the prophets Jeremiah and Ezekiel told the Jews of their restoration and predicted that they would return to their own land and rebuild Jerusalem. Jeremiah told them this would happen at the end of 70 years, "For thus saith the Lord, That after seventy years be accomplished at Babylon I will visit you, and perform my good word toward you, in causing you to return to this place." (Jer. 29:10). The book Kings ended with the story of the captivity of the northern kingdom of Israel, and then the southern kingdom of Judah. Daniel was carried away captive to Babylon. At the time of the captivity, the last incident in the history was the story of Daniel in the lions' den (Daniel 6:16-24). This happened about ten years before Cyrus the Great became King over Babylon. Daniel was an old man when the events of the book of Ezra took place.

OUTLINE OF EZRA

I. Return Under Zerubbabel and Rebuilding the Temple. Ezra 1-6

Places: Babylon to Jerusalem

Characters: Cyrus, the king of Persia, Zerubbabel, Darius, the Jews.

Cyrus, King of Persia, made a proclamation throughout his kingdom permitting the Jews who were captive in his kingdom to return to Jerusalem. This proclamation was made shortly after Daniel had read the handwriting on the wall, in which it was declared that Babylon would fall to Persia (Daniel 5:25-31). It is quite probable that Daniel showed to Cyrus the prophecies that were to be fulfilled (Jeremiah 25:11-12; 19:10). Two hundred years before God had prophesied that Cyrus would issue such a decree. He had even called Cyrus by name and stated that under him

the Jews would return and rebuild Jerusalem (Isaiah 44:26-28; 45:1, 13). Daniel's influence in the court was very great and Cyrus had high regard for the God of the Jews.

At the first call of Cyrus (B.C. 536) only about 50,000 Jews took advantage of the opportunity to return to Jerusalem under Zerubbabel (Ezra 1:1-4). Cyrus gave back to Zerubbabel the golden vessels which Nebuchadnezzar had taken from the temple (Ezra 1:5-11). These exiles began a journey of more than 700 miles across the desert from Babylon to Jerusalem. They came not merely from Judah, but from other tribes as well (I Chronicles 9:3; Ezra 10:25). The term "all Israel" is used of those who returned (Ezra 2:70; 6:17; 8:35). Money for traveling expenses, for rebuilding the temple, and for other needs were provided by God under the direction of Cyrus (Ezra 1:4, 6).

Foundation of the Temple Laid (Ezra 3)

When the people returned in the seventh month of the first year, they built again the altar, kept the Feast of Tabernacles and in the second month of the following year when the foundation of the temple was laid, they sang praises to God. The older men, who had seen the first temple, wept aloud because this temple had no glory when compared with the first. Zerubbabel was the grandson of King Jehoiachin, who had been carried to Babylon (I Chronicles 3:17-19). If there had been a kingdom, he would have been the king. Cyrus appointed him to be governor of Judah.

Hindrances arose and work on the temple and the wall stopped (Ezra 4). The neighbors objected, threatened, and falsified until the work was stopped for fifteen years. The messages of Haggai and Zechariah, the prophets encouraged the people. Darius was friendly to the Jews, and issued a decree that the temple should be finished. He gave an order to draw on the royal treasury for the money which was needed. Within four years (B.C. 520-516) it was completed and dedicated with great rejoicing (Ezra 5,6).

Zerubbabel's temple was very plain and simple. It was not a great edifice like that of Solomon, but it was God's house and the people thanked God and took courage.

II. Return and Reformation Under Ezra
Ezra 7-10
Places: Babylon to Jerusalem
Main character: Ezra

It was not until the 7th chapter that Ezra appeared in person. This was in B.C. 457, in the reign of Artaxerxes, Queen Esther's stepson and Ezra's friend. This was more than 60 years after the temple had been completed, and 80 years after the first Jews had gone back to Jerusalem. Ezra was a priest. He went to teach the Law of God, to beautify the temple and to restore the divine services of the temple. He bore his commission from

Artaxerxes (Ezra 7:11-8:14). More important than this, his commission was actually from the word of God for which he had great love and respect (Ezra 7:25). Ezra had with him about 1700 Jews. It took them four months to make the trip to Jerusalem (Ezra 7:12-26). It is worth remembering that Cyrus, Darius and Artaxerxes, the three Persian Kings, were very friendly to the Jews. This was thought to be partly because of the influence of Daniel.

Conditions in Jerusalem (Ezra 9, 10)

When Ezra arrived in Jerusalem, he found conditions worse than he had expected. The people had intermarried with their idolatrous neighbors and were practicing heathen religions (Ezra 9:1-4). The princes and rulers were the worst offenders. God had allowed the people to spend 70 years in captivity because of their idolatry. Now the little remnant which had returned home began the old sinful practices again. Ezra called upon the people to put away their heathen wives and be faithful to God. So effective was his work that, generally, the Jews have remained free from idolatry until the present time. The people confessed their sins and helped Ezra with his reforms.

NEHEMIAH

The Author

Nehemiah was the cup-bearer to King Artaxerxes. This was a position of great honor which brought him into familiar contact with the King and other leaders. The book of Nehemiah was probably written by Nehemiah himself (see chapter 1:7; 12:27-43; 13:4-31). It is quite probable that Ezra and Nehemiah collaborated in writing this book. The book takes its name from Nehemiah who was the principal character. Nehemiah went to Jerusalem in B.C. 444. Ezra had already been there 13 years. Ezra was a priest. Nehemiah came as civil governor with authority from the King of Persia to rebuild the wall and fortify Jerusalem. The Jews had already been home nearly 100 years, but, beyond rebuilding the temple, had made little progress in fortifying the city.

OUTLINE OF NEHEMIAH

I. Repairing the Walls of the City
Nehemiah 1-7
Places: Shushan, the palace, Persia, Jerusalem
Characters: Nehemiah, Artaxerxes, the king of Persia.

Nehemiah served in the court of King Artaxerxes whose step mother was Esther, the Jewess. She may have been still alive and may have used her influence to secure the appointment of Nehemiah. Nehemiah was a man of prayer, patriotism, action, courage, and perseverance. He spent four months in prayer before making his request of the king (Nehemiah 1:1; 2:1).

Nehemiah reached the city. He wept at the general condition. He then assigned the people their work, and in 52 days the general task of rebuilding the wall was completed because, "the people had a mind to work." (Nehemiah 4:6). Nehemiah was not only a man of great faith—he was a great engineer. The remains of his work may be seen in Jerusalem today. When Nehemiah returned, the old time enemies of the Jews, the Moabites, the Ammonites, the Ashdodites and the Arabians, were in possession of the land (Ezra 4,5,6). They bitterly opposed the work of rebuilding the wall of Jerusalem. They mobilized their armies and marched against Nehemiah. Nehemiah skillfully arranged his men and worked day and night to finish the city. In B.C. 586, 142 years after its destruction, Jerusalem was again a fortified city.

HOW THE ENEMY WORKS

1. **Ridicule (Nehemiah 2:19) "They laughed us to scorn and despised us."**
2. **Compromise (Nehemiah 6:2-9)**
3. **Fight (Nehemiah 4)**

II. Restoring the Morals of the People
Nehemiah 8-13
Place: Jerusalem
Characters: Nehemiah, Ezra and the people.

After the wall was finished, Nehemiah and Ezra gathered the people together to read God's word. For seven days, every day from early morning until midday, Ezra and his helpers read and explained the law of God. This brought a great wave of repentance and revival of faith among the people. When Josiah found the book of the Law, a great reformation was brought about (II Kings 22). When Martin Luther found the Bible (driven out of circulation by the Roman Papacy), the Protestant Reformation was brought about, and "the dark ages" were ended. The hope of the world today is the teaching of God's written word. The great error of the Roman Church is the substitution of Papal Decrees for the word of God and the great weakness of Protestant Churches is the neglect of the word of God. God's word should be publicly proclaimed and should be privately taught to our children.

The Wall Dedicated (Nehemiah 9, 10, 11, 12)

The people "made a sure covenant and wrote it, and sealed it, and entered into an oath and a curse that they would walk in God's law." (Nehemiah 9:38; 10:29). The wall was completed and dedicated and one tenth of the population was brought into the city to live. The government and the temple services were properly organized. Nehemiah demonstrated his great ability as an administrator.

Nehemiah was governor for at least twelve years. Josephus says that he lived to a great old age and governed Judah the rest of his life. In his closing days, he sought to correct evils among the people concerning tithes, usury, the Sabbath Day, and mixed marriages (Nehemiah 13).

ESTHER

The book of Esther contains the story of the Jews' deliverance from extermination.

The scene is laid in the court of Persia in the reign of Ahasuerus (Xerxes) about B.C. 483-473.

Esther became Queen of Persia about B.C. 478. She saved the Jews from massacre (B.C. 473). She appeared on the scene about 40 years after the temple was rebuilt and about 30 years before the wall of Jerusalem was rebuilt. Her story logically comes between the books of Ezra and Nehemiah. It seems that Esther made possible the work of Nehemiah. Her marriage to the king gave the Jews great prestige. Without her help the city might not have been rebuilt. The story of the deliverance of the Hebrew nation from annihilation is very important. If the Hebrew Nation had been wiped out of existence 500 years before Christ came into the world, this would have made great difference in the destiny of mankind. This Hebrew maiden helped to prepare the way for the coming of our Blessed Lord and Savior of mankind.

OUTLINE OF ESTHER

I. A New Queen
Esther 1, 2
Place: Shushan the palace.
Characters: Ahasuerus, Vashti, the princes and nobles, Esther.

Xerxes the King

King Ahasuerus was another name for Xerxes who ruled Persia B.C. 485-465. He was one of the monarchs of the ancient world. The great feast to which Vashti refused to come, it has been learned from Persian inscriptions, was held in preparation for his famous expedition against Greece, in which he fought the battles of Thermoplyae and Salamis, B.C. 480. It seems that he deposed Vashti (B.C. 482) before he left and married Esther (B.C. 478) after he returned (Esther 1:3; 2:16).

Shushan, or Susa, was 200 miles east of Babylon and was the winter home of Persian kings. An inscription of Artaxerxes II (B.C. 405-358) has been found. It reads, "My ancestor, Darius, built this palace in former times. In the reign of my grandfather, Artaxerxes I, it was burned, and I have restored it." This palace was the residence of Darius, who authorized rebuilding the temple, Artaxerxes, Esther's husband, and Artaxerxes I, who authorized Nehemiah to rebuild the walls of Jerusalem.

Xerxes spent four years in making preparations for his expedition against Greece. When he made a great feast for the kings and princes, and they

were in the midst of their drunken revelry, he called for Vashti to come in so that he could show off her beauty. No Persian woman could do this. It was an outrage to womanhood. Drunkenness has caused the king to violate one of the most sacred rules of Oriental etiquette. The seclusion of the harem was to be violated for the amusement of a group of drunken revellers. Vashti refused. This made the king a laughing stock. To defend himself he deposed the queen (Esther 1:12-22).

Esther Becomes Queen (Esther 2)

Between chapters 1 and 2, Ahasuerus made his historic attack on Greece and suffered a terrible defeat. He returned home. As soon as he saw Esther, he made her his queen. The little Jewish orphan girl, brought up by her cousin, Mordecai, was lifted to the Persian throne. At this time, the Persian Empire covered more than half the known world. Esther was queen of Xerxes for thirteen years. It is thought that she lived far into the reign of her stepson, Artaxerxes. It was Esther's marriage to this famous Persian Monarch that gave the Jews enough prestige at court to make possible Nehemiah's rebuilding Jerusalem (Nehemiah 2:1-8).

The Great Palace

The great palace of Xerxes has been excavated. The city, itself, was destroyed by fire by Alexander the Great in B.C. 331. It was buried in the sands of the desert until 1930, when the Oriental Institute of Chicago received permission from the Persian government to excavate and restore the palace. The foundation of the palace was a platform fifty feet high and covered an area of 2½ acres. Underneath was a vast sewer system, many miles in length and through which one may walk today. The walls of the palace were covered with magnificent carvings and sculptures. These treasures are now displayed in the Louvre Museum in Paris. When the rubbish was cleared away, these carvings were found as fresh and beautiful as when Queen Esther walked through the corridors.

The second chapter describes scenes in this palace. Richly colored awnings were stretched on silver rods hung from marble pillars. Exalted guests reclined on the gold and silver seats while they feasted and drank (Esther 1:5-8). In the grand audience hall of this palace, men came from the four corners of the earth to honor the great king. This is the palace where Esther reigned as queen. (Here occurs the story of Mordecai's saving the king's life, an account which figures prominently later in the book (Esther 2:21-23).

II. The Plot of Haman
Esther 3, 4
Place: The palace
Characters: Esther, Mordecai, Xerxes, Haman

In Esther 3-5, we read of a man named Haman who came to power.

He was a wicked man whose day of triumph was short and whose joy endured but for a moment. He was a wicked monster in the life of God's chosen people. (During the reading of the book of Esther in a Jewish synagogue at the Feast of Purim, the congregation is sometimes found taking part in a chorus at every mention of the name of Haman, "may his name be blotted out.") Haman appears in the book of Esther after he had been exalted into the highest position under the King of Persia (Esther 3:1). This honor turned his head, and he was insulted when a porter at the gate did not pay homage to him (Esther 3:2). Haman issued a decree that all the Jews in the province should be killed. (Esther 3:12-13). This was the king's twelfth year, and Esther had been queen five years. Esther went in to intercede with the king on behalf of her people. The outcome was that Haman was hanged on the very gallows which he had erected for Mordecai, and his place was given to Mordecai, Esther's cousin. This Jewish queen risked her life to deliver her people. "And who knoweth whether thou art come to the kingdom for such a time as this." (Esther 4:14). Esther faced the issue, resolved to do her duty, and said, "And if I perish, I perish."

III. Feast of Purim (Esther 8, 9)

A decree given by a Persian king could not be changed (Esther 8:8; Daniel 6:15). The decree for the Jews massacre could not be reversed. Esther persuaded the king to make another decree authorizing the Jews to resist and slay all who would attack them, which they did. Esther saved the Jewish race from destruction. The Feast of Purim, which Jews still observe, was established at this time.

Mordecai was a great man (Esther 10). He was next to the king, and he waxed greater and greater. His name went throughout the provinces (Esther 9:4; 10:3). Xerxes, the mighty Persian Emperor, had a Jew for his prime minister, and his favorite wife was Jewish. Mordecai and Esther constituted the brains and the heart of the palace. Like Joseph of Egypt, and Daniel in Babylon, Mordecai and Esther in Persia served in a heathen court and rendered great service to the people of God.

THE UNSEEN HAND

The name of God is not mentioned in the book of Esther, but His Unseen Hand is clearly evident, and His Providence runs throughout the story.

LESSONS FROM ESTHER

1. Do what is right and leave the results with God.

"So will I go in unto the king, which is not according to the law: and if I perish, I perish." (Esther 4:16).

2. God meets every emergency with His prepared people. "Who

knoweth whether thou art come to the kingdom for such a time as this." (Esther 4:14).

3. Prayer moves the hand that moves the world. The Jewish maiden moved a determined monarch. "Surely, the rock of man shall praise thee." (Psalms 76:10).

4. God's children risk all to gain all.

JOB

We have finished studying the historical books of the Old Testament—Joshua through Esther. We come now to the books of poetry—the wisdom literature—Job, Psalms, Proverbs, Ecclesiastes, Songs of Solomon, and Lamentations. These books tell the story of the heart and soul of man.

The wisdom literature belong mainly to the period of David and Solomon. Job is generally assigned an earlier date and some of the Psalms are later. Many of the Psalms are assigned to David. Proverbs, Ecclesiastes and the Songs of Solomon are attributed to Solomon. Standing together, these books are largely the work of David and Solomon. They do not belong exclusively to them nor to their age.

Hebrew poetry did not have meter or rhyme like English poetry. It was made up of thought rhythm, and many times of synonymous or antithetical couplets. "The sentiment of one line echoed in the next." Sometimes a single thought is carried through as many as eight lines.

Literary Merit of Job

The book of Job is one of the greatest poems ever written. The key word is "pride." "He knoweth the way that I take: when he hath tried me, I shall come frorth as gold." (Job 23:10). Trial and suffering are not always for our punishment, but many times for our education and training. Tennyson called the book of Job "the greatest poem, whether of ancient or modern literature." Victor Hugo said, "the book of Job is, perhaps, the greatest master piece of the human mind."

Thomas Carlisle said of the book of Job, "I call this book, apart from all theories about it, one of the grandest things ever written. Our first, oldest statement of the never ending problem: man's destiny and God's ways with him in the earth, there is nothing written, I think, of equal literary merit."

The land of Uz (Job 1:1) is thought to have been between Palestine and Arabia and extending from Edom toward the Euphrates River. This would have placed it near the Caravan Route between Babylon and Egypt. Tradition assigns the home of Job to a region east of the Sea of Galilee, noted for its fertility of soil and large production of grain. This area was once thickly populated. It is now dotted with the ruins of more than three hundred cities.

The Man Job

Job was a real man who lived in the land of Uz. Many have thought Job was not a real person, but a personification of the suffering of humanity. God, through the prophet Ezekiel said, "Though these three men Noah, Daniel, and Job, were in it, they should deliver but their own souls. . . ." (Ezekiel 14:14). James said, "Ye have heard of the patience of Job. . . ." (James 5:11). There is no reason for supposing that Job was not a real character who lived on earth. It seems that Job was a member of

one of the early tribes descending from Abraham and living along the northern border of Arabia about the same time the Israelites were in Egypt.

Many people believe that Job is the oldest book in the world. It deals with the oldest problem, "Why do Godly people suffer?" This is the theme of the book. It gives God's answer to the question. Many of the Jews believed that all suffering was a result of personal sin (read John 9:2). The book of Job gives an entirely different answer. Job was honored by being permitted to suffer for God.

Jewish tradition ascribes this book to Moses. Moses was in the wilderness of Midian (Exodus 2:15) which bordered on Edomite country. He could have learned the story of Job from Job's immediate descendants, or from Job himself. Moses may have written the book, or it may have been written by Job. Modern criticism has assigned a much later date for the book of Job. There is no reason, whatever, for this, except the everlasting effort of some critics to destroy faith in God and His word. We believe Job was a real person, and that the book was written about the time of Moses.

The General Story

The book of Job is a historical poem based on an event that actually occurred. Job was the greatest and most widely known man in his part of the world. He was a wealthy patriarch with vast herds of camels and oxen, many servants, 7,000 sheep and a family of 10 children. All at once his camels were stolen and the servants killed by a band of Chaldean robbers. His oxen were stolen and servants killed by a band of Sabean robbers. His sheep and their attendants were destroyed by a storm. His family of children were all killed by a cyclone. Job himself was later smitten with hideous and painful boils covering his entire body.

This story was so unusual that it was known far and wide. For many months people talked about it (Job 7:3). Men wrote about it (Job 13:26). This book contains some of the things that Job and his friends said and thought. It contains God's answer. Some of the most brilliant thoughts in the world are found here.

This book deals with the problem of human suffering. Perhaps from the dawn of human history, men have wondered how a good God could make a world where men suffer. Many times this suffering is endured by those who least deserve it. We probably do not understand the problem any better than did Job. We do know that the Lord Jesus Christ—God come down to earth—has now become a partaker with us of the suffering of mankind. While this may not increase our understanding of suffering, it does help us to be reconciled to the suffering and to know that "all things work together for good to them that love the Lord and are called according to his purpose."

GOD DEALT WITH JOB

1. **He was broken (Job 16:12, 14; 17:11)**
2. **He was melted (Job 23:10)**
3. **He was softened. "The hand of God hath touched me." (Job 19:21)**
4. **"God maketh my heart soft." (Job 23:16)**

OUTLINE OF JOB

I. Job Confronted by Satan
Job 1, 2, 3
Place: Heaven, Job's home
Characters: God, Satan, sons of God, Job.

Job was a patriarchal chief of immense wealth and influence. He was known for his integrity and his good works. He was a good man who suffered terrible reverses.

Satan accused Job of serving God only for physical gain. God permitted Satan to test this accusation. Job stood the test. When all of his physical property was gone, he continued to serve God. He demonstrated that there is such a thing as unselfish faith and integrity of heart.

Job was afflicted with a terrible disease. This is thought, by some, to have been a form of leprosy with Elephantiasis. This was one of the most loathesome and painful diseases known to the Oriental world.

II. Job and His Friends
Job 2-37
Place: Earth
Characters: Job, Job's friends, Job's wife.

Three friends of Job are presented to us, Eliphaz, the Temanite was a descendant of Esau and an Edomite (Genesis 36:11). Bildad, the Shuhite, was a descendant of Abraham and Keturah (Genesis 25:2). Zophar, the Naamathite, was of unknown origin.

Job had many complaints. In chapter 3 he wishes he had never been born and longs for death. Job's discussions with his friends are mostly rather obscure. Job's three friends seem to think that all suffering was a punishment for sin, and that Job's intense suffering was evidence of hypocrisy.

Elihu seemed to think that suffering was sent, not so much as a punishment from sin, as to keep man from sinning.

God's speech at the end of the book seems to indicate that God's idea

is that men with their finite minds ought not to expect to understand all the mysteries of God's creation and government of the universe, but that those who suffer in the end should come to see God and be abundantly rewarded with greater prosperity and blessedness than at first. (Job 42:12-16).

WHAT KIND OF MAN WAS JOB?

He was a perfect man	**Job 1:1**
He was a prosperous man	**Job 1:2**
He was a praying man	**Job 1:5**
He was a popular man	**Job 29:21**
He was a proven man	**Job 42:10**

We have a long section of speeches. Job 4,5 gives the reply of Eliphaz. He advises Job to turn to God (Job 5:8) and suggests that if Job would repent, his troubles would disappear (Job 5:17-27).

Job's second speech is given in chapters 6 and 7. Job longed for sympathy, not reproof (Job 6:14-30). He was disappointed in his friends. He knew he was not a wicked man, yet he was suffering terrible affliction. Even if he had sinned, he did not feel that he deserved such terrible punishment. He prayed that he might die (Job 6:9).

Each person thought he had an answer to the question of "why does God permit the righteous to suffer?"

Job cried out from the ashes, "I cannot understand it. It does not seem right."

Job's wife was discouraged. She thought religion was a failure. She said, "Curse God and die." This is the voice of despair.

Eliphaz said, "God never makes a mistake. What have you done to bring this on yourself."

Bildad cried out, "God is just. Confess your sin."

Zophar backed his argument with some old proverbes (Job 8) and said, "God is all wise. He knows man."

Elihu, God's man, was the wisest of all. He said, "God is good. Look up and trust Him for He is God." (Job 32-37).

Job lost his friends. Their advice was wrong. He was glad to see them and tell them his troubles even though they did not understand. He was miserable and misunderstood. Even the advice of his wife was not good, but he turned to God. Only God understands all of our problems and knows the answer to every question.

III. God and Job
Job 38-45
Place: Earth
Characters: Jehovah, Job

God spoke out of a whirlwind. He dwelt on the ignorance, helplessness and littleness of man compared to God. God asked question after question. Job was awed into silence. He could not answer any of these questions. Job chapters 38 through 41 are some of the most sublime chapters in any literature.

Job's repentance and restoration is described in chapter 42. God endorsed the ideas Job had expressed rather than the ideas of others. Job was not a wicked man. He was a righteous man brought face to face with human suffering. He stood his trials magnificently, and God blessed his old age with great rewards. When Job came into the presence of God, he forgot the speech he wanted to make. (Job 40:4,5). He fell on his face in God's presence (Job 42:6). God allows his children to suffer in order to reveal character, to set forth an object lesson and to bring to light man's dependence on God. The book of Job well illustrates Romans 8:28. Job found God in his troubles. Many know God as Creator and believe in His greatness, but they do not really know the help which God extends in time of trouble. Even Job had to learn this.

THE BOOK OF JOB TEACHES US

1. That eventually we will be separated from our earthly possessions.
2. That all would suffer trial.
3. The end will bring glorious blessings from the hand of God.

PSALMS

I. *Man*—His Blessedness, Fall and Recovery Psalms 1-41

Here we have a collection of Psalms written by David and giving a picture of man in various conditions.

Psalms 1 tells of the road to success. Those who delight in God's word and derive their ideas of life from it rather than their worldly neighbors will be happy. Children of God should (1) *refuse to walk* in the counsel of the ungodly. We should not take their advice nor follow their lives. Children of God should (2) *refuse to stand* in the way of sinners. They should (3) *refuse to sit* in the seat of the scornful watching the struggles of their fellow men without caring that they are losing the fight. The critic is sure "that every minister, missionary or Christian worker is either a fool or a hypocrite."

Psalms 2 presents a picture of the coming Messiah. Psalms 3 tells of David's trust in God. Psalms 4 gives an evening prayer. Psalms 5 gives a morning prayer. Psalms 6 is the cry of a broken heart. Psalms 7 is a prayer for protection and Psalms 8 presents man as the greatest of all of God's creation. Each of the 41 Psalms in this section presents the outpouring of man's heart as he cries to God for help. God is pictured as the source of all good.

Psalms 22 tells of the good shepherd giving his life for his sheep, and Psalms 23 tells of the great shepherd leading and keeping his sheep, "The Lord is my shepherd, I shall not want." God promises to guide, keep, and provide for each one. Psalms 24 tells of the chief shepherd in his glory rewarding the sheep.

Psalms 32 is a Psalm of penitence. This psalm was, no doubt, occasioned by David's sin with Bathsheba (see II Sam. 11-12). He could find no words to express his shame and humiliation. A good man may sin, and yet, be a good man. David's remorse showed him to be a good man. This is quite different from the wicked man who purposely and willfully and habitually violates all the laws of decency. Other Psalms of penitence are 6, 25, 38, 51, 102, 130, 143.

Psalms 35 is an imprecatory psalm (similar ones are in 52, 58, 59, 69, 109, 137). They breathe vengeance on enemies. They are not God's pronouncements of His wrath, but the prayers of man for vengeance on his enemies. Some of these Psalms are battle hymns and expressions of an intense patriotism. They were necessary in the maintenance of a powerful nation. These Psalms do not represent the spirit which Christ would have individuals manifest today.

SUBJECTS

It is very useful to classify Psalms according to the subjects. Some of these have been listed as follows:

Instruction: 1, 19, 39.

Praise: 8, 29, 93, 100.

Thanksgiving: 30, 65, 103, 107, 116.

Penitence: 6, 32, 38, 51, 102, 130, 143.

Trust: 3, 27, 31, 46, 56, 62, 86.

Distress: 4, 13, 55, 64, 88.

Aspiration: 42, 63, 84, 137.

Histories: 78, 105, 106.

Prophecy: 2, 16, 22, 24, 40, 45, 68, 69, 72, 97, 110, 118.

II. Israel

Psalms 42-72

Her ruin ..... Psalms 42-49
Her redeemer ..... Psalms 50-60
Her redemption ..... Psalms 61-72

In section 2 of the Psalms, we have those compiled by Hezekiah for use in the temple. This section opens with a "cry" from the depths of depression and despondency (see Psalms 42-49). It carries the people through periods of battle, of vanity, of sinfulness, and betrayal, of deliverance, of discouragement, of confidence, of thanksgiving, and of suffering. This section closes with a discussion of the glorious reign of Solomon (Psalms 72), and in describing the peaceful and glorious reign which Solomon experienced at that time, some of the statements are an illusion to a coming kingdom of the Lord Jesus Christ.

Psalms 42 and 43 discuss a lonely exile in the Hermon region east of the Jordan among ungodly and hostile people. There this exile thirsted and longed for the house of God.

Psalms 44 is a cry of despair in a time of national disaster when the armies had been defeated.

Psalms 45 may be a reference to David or Solomon, but some of the statements refer to the Lord Jesus Christ as king and anticipate the marriage of the lamb (Rev. 19:7).

Psalms 46 is Zion's mighty battle song which inspired Luther's famous hymn, "A Mighty Fortress Is Our God." This Psalm was the watchword of the Protestant Reformation. Psalms 47 and 48 picture God on the throne and the earth rejoicing.

Psalms 49 and 50 picture God as the owner of the earth and all that is therein. They show the vanity of life and that all finally ends in death.

Psalms 51 is a prayer of David for mercy after his sin with Bathsheba (II Samuel 11, 12). David prays for a clean heart. This could well be the prayer of all of us continually.

Psalms 52 pictures David's trust in God as contrasted with the wicked boastfulness of Doeg, his enemy. (I Samuel 21:7; 22:9).

Psalms 53 pictures the universal sinfulness of man. Psalms 54 is David's cry to God for help when the Ziphites told Saul where David was hiding (I Samuel 26). This is David's cry while he was fleeing from Saul. Psalms 55 belongs to the time of Absalom's rebellion and refers to Ahitophel (II Samuel 15:12,13). It pictures one being betrayed by his friends.

Psalms 56 is a prayer for deliverance from the Philistines. David used all his resources and even on one occasion pretended to be insane, yet he prayed and trusted God for the result. Psalms 34 is his song of thanks for deliverance.

Psalms 57 is David's prayer in the Cave of Adullam, while hiding from Saul (I Samuel 22:1). Psalms 58 is a statement that the wicked will be destroyed.

Psalms 59 is a prayer of David when Saul sent soldiers to entrap him at home (I Samuel 19:10-17). David trusted in God, and this is his prayer.

Psalms 60 is one of discouragement at a time of reverses in war with the Syrians and Edomites (II Samuel 8:3-14). David's prayer was certainly answered (II Samuel 8:14). Psalms 61 is a song of confidence when David was apparently away from home on some distant mission. Psalms 62 is a poem of devotion to God and unfailing trust in Him. David had much trouble and made many mistakes, but he never failed to trust in God.

Psalms 63 is a hymn of the wilderness and belongs to the period when David was in the wilderness of Engedi (I Samuel 24) in flight from Absalom. Psalms 64 is a prayer for protection from his secret enemies.

Psalms 65 is a song of the sea and the harvest. Psalms 66 is a national song of thanksgiving. Psalms 67 is a missionary song rejoicing that the good news of the gospel cover the whole earth and the nations sing.

Psalms 68 is a battle march of God's victorious armies. This song was a favorite of the Crusaders, the Huguenots, Savenarola and Oliver Cromwell.

Psalms 69 gives a glimpse of the suffering Messiah and is quoted in the New Testament (John 2:17; 15:25; 19:28-30; Acts 1:20; Romans 11:9; 15:3). Psalms 70 is an urgent cry for help. Psalms 71 is a Psalm of old age.

Psalms 72 pictures the grandeur and glory of Solomon's reign, but is also a reference to the glorious reign of the Lord Jesus Christ when His kingdom should be established.

III. The Sanctuary
Psalms 73-89

In this section of the Psalms, we have the Sanctuary of God mentioned

or referred to in almost every one of the Psalms. This section is concerned almost entirely with material used in worship service. We see the counsel of God in relation to the Sanctuary. The Sanctuary is seen from its ruin to its restoration.

Psalms 73 discusses the prosperity of the wicked. Psalms 74 discusses the national disaster. Jerusalem was in ruins. This was probably in the time of the invasion of Shishak (I Kings 14:25). Psalms 75 tells us that God is the judge and the wicked will certainly be destroyed—that one day the earth, itself, will be dissolved. Psalms 76 offers thanks for a great victory, and perhaps, refers to the destruction of Sennacherib's army by the angel of God during the time of Hezekiah (II Kings 19:25).

Psalms 77 and 78 are historical Psalms dealing with the marvelous works of God. Psalms 79 and 80 belong to a time of great disaster. Psalms 81 and 82 discuss the waywardness of the children of God.

Psalms 83 is a prayer for protection. All nations united against God's children and they cried for God to protect them. Psalms 84 discusses the blessedness of devotion to the house of God. This is, perhaps, a prophecy referring to the church.

Psalms 85 and 86 is an offering of thanks to God and a prayer for mercy and forgiveness. Psalms 87 shows God's love for Zion. Psalms 88 is the prayer of a shut-in suffering from a long illness. This is one of the saddest of all the Psalms.

Psalms 89 is a magnificent hymn discussing the fact that the throne of David will endure forever. Christ is now seated on that throne and rules and reigns in glory (Acts 2:30,31).

IV. The Earth
Psalms 90-106

God's blessing needed ..... Psalms 90-94
God's blessing anticipated ..... Psalms 95-100
God's blessing enjoyed ..... Psalms 101-106

The first of this group of Psalms was written during the wanderings in the wilderness. It is thought that they were collected by Ezra.

Psalms 90 is a Psalm of Moses who lived 400 years before David. Many think it was the first Psalm ever written. Moses wrote other Psalms (Exodus 15; Deuteronomy 32), and is supposed to have written Psalms 91-100. This Psalm shows that human life is brief, but that God has been our dwelling place in all generations. How often we have read this Psalm at funeral services when some loved one had been called home!

Psalms 91 is one of the best loved Psalms. It is a hymn of trust. Psalms 92 is a Sabbath hymn of praise looking back to the Sabbath of creation and forward to the age of eternal Sabbath. Psalms 94 and 95 picture the majesty of God and the destruction of the wicked. Psalms 95-98 tell of the sovereignty of God and the Kingly reign of the coming Messiah. There is probably a reference to the first and second coming of Christ in Psalms

97. This section closes with the song of crowning day and glorious happiness as God's children rejoice over the victory which comes through Jesus Christ. Psalms 99 tells us that God reigns, and, therefore, wicked people should tremble. Psalms 100 calls on people everywhere to praise God.

Psalms 101-106 contains a Psalm for rulers, a prayer of penitence, a Psalm of God's mercy, a nature Psalm and two historical Psalms dwelling on the miraculous delivery of Israel from the land of Egypt.

DAVID SPEAKS OF CHRIST AS

1. **The Good Shepherd** ..... **Psalms 23**
2. **The Rock of Ages** ..... **Psalms 27:5; 28:1, etc.**
3. **The Light** ..... **Psalms 27:1; 100:18,27**
4. **The Redeemer** ..... **Psalms 19:4; 77:16, etc.**
5. **The King** ..... **Psalms 2, 21, 24, 110**
6. **Our Priest** ..... **Psalms 40**

V. The Word of God
Psalms 107-150

All of the teaching in this section centers around the importance of the word of God. Psalms 119 is the great Psalm of the whole book. It tells us that the word of God reveals the heart and mind of God to us. His word is, "sweeter also than honey in the honeycomb," and, "above gold, yea, the finest gold." Nearly every verse speaks of God's word, law, precepts or statutes.

There is no more important lesson to be learned in our day than that the Bible is God's verbally inspired, immovable, perfect word, a lamp to our feet and a light to our pathway. The great preachers in the history of the world have been those who preached the word of God. The great days of the church have been days when God's written word was exalted.

When Jesus met Satan, the arch enemy of mankind in combat, he routed him by quoting the *written* word of God (Matthew 4).

THE WORD OF GOD

Is quick and powerful ..... Hebrews 4:12
Gives light ..... Psalms 119:130
Gives understanding ..... Psalms 119:130
It quickens ..... Psalms 119:50
We are cleansed by ..... John 15:3
We are sanctified by ..... John 17:17

We are purified by ..... I Peter 1:22
We are begotten by ..... James 1:18
We are born of ..... I Peter 1:23
It converts ..... Psalms 119:7
We are saved by ..... Acts 11:14
It is the word of life ..... Phil. 2:16
It is the word of reconciliation ..... II Cor. 5:19
It is the word of salvation ..... Acts 13:26
It saves souls ..... James 1:21
It gives spirit and life ..... John 6:63
It is a sword ..... Ephesians 6:17
It is a fire ..... Jeremiah 23:29
It is a hammer ..... Jeremiah 23:29
It is a seed ..... Luke 8:11
It is a lamp and a light ..... Psalms 119:105
We are judged by the word ..... John 12:48
God's word shall not pass away ..... Matthew 24:35
We are to preach the word ..... II Timothy 4:2

VALUE GOD'S WORD BECAUSE

It blesses little children ..... Matthew 19:14
It strengthens young men ..... I John 2:14
It sanctifies and cleanses all who read it .... Ephesians 5:26
It protects the widow ..... Exodus 22:22,23
It honors the aged ..... Leviticus 19:32
It offers eternal life ..... John 3:36

PROVERBS

Like the Psalms and the Pentateuch, the book of Proverbs is divided according to its titles into five parts: The Proverbs of Solomon, chapters 1-9; More Proverbs of Solomon, Proverbs 10:24; Proverbs of Solomon copies by Hezekiah, Proverbs 25-29; Words of Agur, Proverbs 30; A Mother's Counsel, Proverbs 31. Most of the Proverbs are ascribed to Solomon. He seems to have borne about the same relation to Proverbs that David did to Psalms. Each was the principle writer. While Psalms is a book of devotion, Proverbs is a book of practical ethics.

The book opens, "The Proverbs of Solomon." Solomon was a great king, famous for his wisdom and his riches. He wrote 3,000 proverbs and 1,005 songs. (I Kings 4:31-32). God had given Solomon "wisdom and understanding exceeding much, and largeness of heart even as the sand that is on the seashore" (I Kings 4:29). As a young man he had a consuming passion for knowledge and wisdom. His intellectual attainments were the wonder of the age. He was a scientist. Kings came from the ends of the earth to hear him lecture on Botany and Zoology. He was a politician, a king, a business man with vast enterprises, a poet, and a preacher. He did not claim to be the author of all of the Proverbs, but "he gave good heed and sought out and set in order many proverbs" (Ecclesiastes 12:9).

A Proverb

A proverb is a short saying the truth of which is evident immediately. In this book we have one terse saying after another. The wisdom of the ages is put in short axiomatic sayings.

Practical Values

The book of Proverbs deals with the practical affairs of life. Psalms is a devotional book, but Proverbs is a book having to do with the hustle and bustle of every day life. Throughout the Bible, God has taught in many ways how He would have men to live. The teachings of Proverbs are not given as commandments of God as in the Law of Moses, but rather a giving as coming out of the experience of a man who tried and tested almost everything. Moses said, "Here are the commandments which God has given." Solomon is here saying, "the things which God has commanded are here proved by human experience to be best for man." God has used every possible method to put His truth into the hearts of people. Solomon's fame was a sounding board that carried his voice to the ends of the earth. The book of Proverbs has been called one of the "best guide books to success that a young man can follow."

OUTLINE OF PROVERBS

I. Proverbs of Solomon

Proverbs 1-9

Subject: Words of Wisdom for Young Men

The purpose of this book is clearly stated in chapter one—to promote wisdom, instruction, understanding, righteousness, justice, equity, knowledge, discretion, learning and sound counsels. To attain all of these one must (1) fear God (v. 7); (2) give heed to the instruction of parents (vs. 8-9); (3) avoid bad companions (vs. 10-19); (4) wisdom is personified as crying out her warnings (vs. 20-33).

Wisdom must be sought wholeheartedly. The place to find it is in the word of God (Proverbs 2). Chapter 3 emphasizes kindness, truth, long life, peace, trust in God, honoring God with our substance, prosperity, security, happiness, and blessedness. This is a superb and beautiful chapter.

Wisdom the Principal Thing

Wisdom is presented as the principal thing (Proverbs 4). Every young man must therefore seek wisdom. The path of the righteous "grows brighter and brighter." The path of the wicked grows "darker and darker."

Solomon was married to many wives, but he advised against such an arrangement. He emphasized the joys of being loyal and faithful to one wife, and he warned against unchaste love (Proverbs 5).

Proverbs 6 warns against questionable business practices, laziness, hypocrisy, haughtiness, lying, trouble making, disregard of parents, and illegitimate love. Chapters 5, 6, and 7 warn against lewd and loose women.

ADVICE FOR THE YOUNG
Proverbs 1-10

1. **Get wisdom. Acknowledging God is the first step to wisdom (Proverbs 1:7)**
2. **Walk in righteous paths. (Proverbs 2:20)**
3. **Ask God for wisdom and help. (Proverbs 3:6)**
4. **Obey parents. (Proverbs 3:11, 12; II Tim. 3:2)**
5. **Shun bad companions. (Proverbs 1:10-19; 4:14-19)**
6. **Flee flattery. (Proverbs 5:3)**
7. **God's black list—liars, pride, murder, deceit, mischief, betrayal, discord. (Proverbs 6-17, 18, 19)**
8. **Avoid bad women (Proverbs 7:15-27)**
9. **True riches are character riches (Proverbs 11)**
10. **Present your whole body to God. (Proverbs 4:23-26)**

II. Solomon's Proverbs for Men
Proverbs 10-20

Wisdom is personified as a woman inviting all to her banquet of good things. This is in contrast to lustful women calling to the simple "stolen waters are sweet" (Proverbs 8-9). Solomon gives a vivid contrast between wise men and fools, righteous and wicked, diligent and lazy, etc. (Proverbs 10). He points out that a false balance is an abomination to God, that a beautiful woman without discretion is like a jewel in a swines snout, that a liberal soul shall be made flat and "he that winneth souls is wise" (Proverbs 11).

He states that a worthy woman is the glory of her husband, lying lips an abomination to God, and that in the pathway of the righteous there is no death (Proverbs 12). He points out that one who guards his mouth guards his life, that the control of the tongue is one of the most important of all the things we need to learn, that the way of the transgressor is hard, that we are made wise by associating with wise men (Proverbs 13).

One who is quick to anger will deal foolishly, but one who is slow to anger will develop great understanding. One who oppresses the poor is a reproach to God (Proverbs 14).

A soft answer turns away wrath. One who possesses a cheerful heart has a continual feast. A wise son makes a glad father (Proverbs 15). The hoary head is a crown of glory if it be found walking in the way of righteousness (Proverbs 16). Even a fool, when he holds his peace, is counted wise (Proverbs 17). A fool's mouth is his destruction (Proverbs 18). A prudent wife is a gift of God (Proverbs 19).

Drunkenness

Strong drink is the curse of every age. Who hath woe, who hath sorrow, who hath contention, who hath heart trouble? (Read Proverbs 20, 23:29-35; 31). No sin is more severely condemned in the scriptures than drunkenness. "Know ye not that the unrighteous shall not inherit the kingdom of God . . . no thieves, nor covetous, nor drunkards, nor revilers, nor extortioners shall inherit the kingdom of God." (I Cor. 6:9, 19). It is an honor for a man to hold aloof from strife, but every fool will meddle in quarrels which are not his concern (Proverbs 20).

MESSAGES FOR MEN
Proverbs 11-20

1. **A gift is never lost (Proverbs 11:24)**
2. **You cannot convince a fool of his foolishness (Proverbs 12:15)**
3. **A lying tongue is an enemy of righteousness (Proverbs 13:5)**
4. **Two should not become angry at the same time (Proverbs 15:1)**
5. **A man deep in wickedness will belittle sin (Proverbs 16:2).**
6. **A friendly man will have friends (Proverbs 18:24).**
7. **Those who use to drink now and then are drinking more now than they did then. (Proverbs 20:1).**

III. Rules for Rulers
Proverbs 21-30

It is better to dwell in the desert than with a contentious woman in a big house. Whoso keepeth his tongue, keeps his soul from trouble. Men prepare for battle, but God gives the victory (Proverbs 21). A good name is rather to be chosen than great riches. Train up a child in the way he should go, and when he is old, he will not depart from it. Seest thou a man diligent in his business, he shall stand before kings; he shall not stand before mean men (Proverbs 22). Do not wear yourself out trying to be rich. Hearken to your father and mother. Let them rejoice in you when they are old. Who has woe? They that tarry long at the wine. At the last it biteth like the serpent and stingeth like an adder (Proverbs 23).

Solomon points out that a fool takes only his own advice, but that a wise man listens to a multitude of counsellors. (Proverbs 24).

A group of Solomon's Proverbs (Proverbs 25-29) are said to have been copied by men of Hezekiah. Hezekiah lived more than 200 years after Solomon. One of the great works of Hezekiah was restoring the word of God (II Kings 18). It is assumed that Solomon's manuscript may have been worn out or lost and that Hezekiah copied it and restored it to use. How grateful we should be to him!

A man who is wise in his own conceit has less hope than a fool. (Proverbs 26). Solomon gives a long list of Proverbs about fools (Proverbs 27). Solomon did not like fools and often said what he thought of them (Proverbs 28-29). In chapter 30, Solomon included the Proverbs of Agur. He was probably a friend of Solomon, and Solomon thought so much of his proverbs that he included them in this book.

IV. A Mother's Counsel to a King
Proverbs 31

Lemuel is thought to have been another name for Solomon. If so, then Bathsheba was the mother who taught him this beautiful poem. Few if any mothers have raised finer boys. As a young man Solomon's character was as splendid as any in the history of all mankind. Proverbs 31 contains the story of a worthy woman. It describes her industriousness, her loyalty to God, her beauty of soul and the pride and confidence which her husband may have in her.

RULES FOR RULERS
Proverbs 21-31

1. **Self control** ..... **Proverbs 21:23**
2. **Reputation "a good name . . ."** ..... **Proverbs 22:1**
3. **Soberness** ..... **Proverbs 23:31**
4. **Wise counsel** ..... **Proverbs 24:6**
5. **Better solitude than a nagging woman** ..... **Proverbs 25:24**
6. **Gossip: scandal stops when mouths are stopped** ..... **Proverbs 26:20**
7. **Tomorrow: there is no tomorrow, act today** ..... **Proverbs 27:1**
8. **Have an understanding heart** ..... **Proverbs 28:16**
9. **Seek justice, accept no bribes** ..... **Proverbs 29:4**
10. **There is security in God** ..... **Proverbs 30:5**

ECCLESIASTES

Key to the Book

Solomon, the author of this book, was the most famous and most powerful man in the world in his day. His wisdom and literary attainments were unequaled by any other.

The theme of this book is that all earthly life is vanity, and the experience of Solomon proves this. It is only in the hope of immortality which God gives to us that we have real hope. There is a marked contrast between the book of Psalms, which is one of joy, that of Proverbs, which is one of wisdom, and Ecclesiastes, which presents a melancholy strain. David, Solomon's father, had a long and hard struggle to build his kingdom, yet he was forever calling upon the people to "rejoice and shout for joy, to praise God and be happy." Solomon sat upon the throne in peaceful security. He had riches, honor, splendor and power and lived in luxury. All the great people of the world honored him. He continually cried, "all is vanity." He was not a happy man.

Not all of the ideas in this book are God's ideas. God gave Solomon wisdom and opportunity to observe and to explore every avenue of earthly life. This is a true account of what Solomon heard, thought and felt. Selected verses from this book would leave a wrong impression. One must read the whole book and get Solomon's grand conclusion in the last chapter to understand the message of Ecclesiastes. Solomon saw life, earthly life, at its best. He seems to have made his chief business to see what a good time he could have. Yet his soul was never satisfied. The soul of man is satisfied only with immortality. Solomon had some idea of the resurrection, immortality and eternity, but he could not understand fully, because it was Christ who brought life and immortality to light by his resurrection from the dead (II Timothy 1:10). Solomon lived a thousand years before this event. The longing which was in the heart of Solomon—which is in the heart of all humanity—is answered by the coming of the Lord Jesus Christ.

The Problem

Solomon's problem was how to find happiness apart from God. (Ecclesiastes 1:1-3). He did not find it in science (Ecclesiastes 1:4-11). Philosophy gave no answer (Ecclesiastes 1:12-18). Pleasure (Ecclesiastes 2:1-11), mirth (vs. 1), drinking (vs. 3), building (vs. 4), wealth (vss. 5-7) music (vs. 8) all failed to bring satisfaction.

He tried materialism (Ecclesiastes 2:12-26), fatalism (Ecclesiastes 3:1-15) and deism (Ecclesiastes 33:1-4:16), natural religion (Ecclesiastes 5:1-8), wealth (Ecclesiastes 5:9-6:12) and even morality (Ecclesiastes 7:1-12:12). All proved empty and fruitless.

Solomon's conclusion was that we must know and serve God. "Fear God and keep His commandments for this is the whole duty of man."

OUTLINE OF ECCLESIASTES

I. Confession
Ecclesiastes 1-7

In a world where everything swiftly passes away all worldy things fail to satisfy. Solomon asked himself what is the solution to life in such a world. He shows the vanity, emptiness and looselessness of all his own vast works. Even his wisdom was disappointing. The wickedness and cruelty of man made all of these things less valuable. (Proverbs 1-4).

In Ecclesiastes 5-10, Solomon gives many miscellaneous proverbs bearing on the general theme of this book. It is thought that Ecclesiastes 7:27, 28 may be a sideline on Solomon's harem. He had a thousand women (I Kings 11:1-11). It seems from Ecclesiastes 7:26-28 that he had some difficulty with some of these ladies of his court.

WHAT FAILED SOLOMON?

Wisdom, Ecclesiastes 1

Pleasure, Ecclesiastes 2

Architecture, Ecclesiastes 2:4

Gardening, Ecclesiastes 2:5, 6

Cattle breeding and art collecting, Ecclesiastes 2:7-8

The weary round of life, Ecclesiastes 3

The Stoic's philosophy, Ecclesiastes 4

Ritualism—formal religion, Ecclesiastes 5

Wealth, Ecclesiastes 6

Reputation, Ecclesiastes 7

All is vanity.

II. Admonition
Ecclesiastes 8-12

The turning point of this book is Ecclesiastes 8:12, "Yet surely I know that it shall be well with them that fear God." The full meaning of the book is found in the last chapter—"fear God and keep his commandments for this is the whole duty of man." (Ecclesiastes 12:13).

The preacher looked at life and found vanity, but he looked up to God and was satisfied. The phrase, "under the sun" (Ecclesiastes 1:3) is found twenty-eight times in this book. The "under the sun life" is hardly worth living, but above the sun God is in heaven. We can never find

satisfaction and happiness in this world. True happiness is found only in Christ. This satisfaction is found alike among the rich and the poor, the ignorant and the learned, the people and their rulers.

The last chapter of Ecclesiastes calls upon us, "Remember now thy creator in the days of thy youth." The greatest proportion of men and women who are serving God chose Him in childhood. This chapter describes the wearing out of man's body—shoulders are stooped, hands tremble, teeth are few, eyes are dim, old age afflicts the body. All of these things will shortly happen to each one. Solomon then pictures death as "the golden bowl broken at the fountain," or "the wheel broken at the cistern." He pictures the funeral cortege going along the street, the body of man returning to the dust of the earth. The most glorious thought of all is that the spirit returns to God who gave it. Here is the grand consummation of our fondest hopes and dearest dreams—that we return to God from whence we came.

SONG OF SOLOMON

Glorification of Wedded Love

This is a song of love set in Oriental imagery exhibiting Solomon's fondness for nature, for gardens, for meadows, for vineyards, for orchards and flocks (I Kings 4:33). It is considered the choicest of all 1005 songs written by Solomon. (I Kings 4:32). It is also called Canticles. It is thought to have been written to celebrate Solomon's marriage to his favorite wife.

The book is written in the form of Hebrew poetry, suddenly jumping from one speaker to another and from one place to another with no explanation of shifting scenes and actors. This makes it very difficult to understand the book. The speakers seem to be a bride, called the Shulammite (6:13), the king and a chorus of palace ladies called the daughters of Jerusalem. Solomon's harem at this time was small including only 60 wives and 80 concubines, with many on the waiting list (6:8). It afterward grew to include 700 wives and 300 concubines (I Kings 11:3). The Shulammite is commonly thought to have been Abishag of Shunem, the fairest maiden in all the land who attended David in his last days (I Kings 1:1-4), and who became Solomon's wife. Her marriage to another might have endangered his throne (I Kings 2:17-22).

Interpretations

This poem is thought to be a eulogy of the joys of wedded life. Its essence is found in its tender and devoted expressions of the intimate delights of wedded love. Marriage is ordained of God (Genesis 2:24) and upon the happiness of married life depends the future of civilization.

Christians and Jews read a different meaning into this poem. Jews regard Israel as the bride of the Lord and God's love for Israel is pictured in the love of a great king for this humble maid (Jeremiah 3:1; Ezekiel 16).

Christians commonly regard this as a song of Christ and the church. In the New Testament the church is called the bride of Christ (Ephesians 5:23).

Many Old Testament kings were polygamists. God's law was against polygamy from the beginning as Christ plainly stated. Yet in Old Testament times, God seems to have accommodated himself in a measure to the prevailing customs. Kings, generally, had many wives. This was one of the signs of royalty. Solomon's devotion to this lovely girl seems to have been genuine and unmistakeable. From the family of Solomon came the Messiah. It seems fitting that his marriage, in a sense, should prefigure the Messiah's eternal marriage to his bride, the church.

SUBJECTS OF THE CHAPTERS

To appreciate the meaning, try to identify the speakers which is not easy.

Chapter 1, the bride's love for the king.

Chapter 2, the bride's delight in the king's love.

Chapter 3:1-5, the bride's dream of her lover's disappearance and her joy in finding him.

Chapter 3:6-11, the bridal procession, greeting from the palace ladies.

Chapter 4, the king adores his bride.

Chapter 5, another dream of her lover's disappearance, followed by a reunion and her devotion to him.

Chapter 6, the Shulammite, the loveliest among the 140 beauties of the palace, is recognized by the king.

Chapter 7, mutual devotion of the king and the maiden.

Chapter 8, their unquenchable love and undying devotion.

SOLOMON!

Author, Professor, Psalm Writer

Solomon wrote three books, 1005 songs, 3,000 proverbs!

Solomon lectured on natural science and zoology (I Kings 4:33).

Solomon was read at the Passover (Song of Solomon) and at the Feast of Tabernacles (Ecclesiastes).

THE PROPHETS

The Old Testament Books, Genesis through Esther, are the historical books of the Old Testament. They tell the story of the rise and fall of the Hebrew nation.

The Books Job through Songs of Solomon are the poetical books and, in the main, belong to the golden age of the Hebrew nation.

Isaiah through Malachi are the prophetical books of the Old Testament and belong to the days of the fall of the Hebrew nation.

There are seventeen books of prophecy, written by sixteen prophets (Jeremiah wrote the book of Jeremiah and Lamentations). These books are commonly called the "major prophets" and "minor prophets."

The major prophets are Isaiah, Jeremiah, Ezekiel and Daniel.

The minor prophets are Hosea, Joel, Amos, Obadiah, Jonah, Micah, Nahum, Habakkuk, Zephaniah, Haggai, Zechariah, and Malachi.

The classification "major" and "minor" is based on the size of the books. Isaiah, Jeremiah, or Ezekiel—any one of these books standing alone—is larger than all twelve of the minor prophets. Daniel is about the size of the two largest minor prophets, Hosea and Zechariah combined.

Thirteen of the prophets were connected with the destruction of the Hebrew nation, and three with its restoration.

The destruction of the nation was accomplished in two periods. The Northern Kingdom fell B. C. 734-721. Preceding and during this period were Joel, Jonah, Amos, Hosea, Isaiah and Micah. The Southern Kingdom fell B. C. 606-586. During this period were Jeremiah, Ezekiel, Daniel, Obadiah, Nahum, Habakkuk, and Zephaniah.

The restoration of the nation occurred B. C. 536-444. Connected with this were Haggai, Zechariah and Malachi.

Historical Background

The Apostasy of the ten tribes at the close of Solomon's reign caused God to send forth the prophets to warn the people. As a political measure, the kingdom separated. The Northern Kingdom adopted calf worship, the religion of Egypt. Soon afterward, they added Baal worship, which was also found in the Southern Kingdom. God's name was disappearing from the minds of the people. The prophets were sent to teach the word of God and warn the people.

The priests were the regularly appointed religious teachers of the nation. The office was hereditary and many of the priests were very wicked. Instead of crying out against the sins of the people, they fell in with them and became leaders in iniquity. The prophetic office was not hereditary. Each man received his call from God. They differed widely. Jeremiah and Ezekiel were priests. Zechariah was, perhaps, a priest. Isaiah, Daniel, and

Zephaniah were of royal blood. Amos was a farmer. What the rest were we do not know, but all were called by Almighty God to deliver His message and warn the people.

The mission of the prophets was to save the nation from idolatry. They were to warn the people that those who would not repent of idolatry would be destroyed. They were to promise that a remnant would be saved and that from this remnant would come the man, Christ Jesus, a descendant of David who would be raised up to sit on David's throne and who would establish a kingdom which would never be restroyed. The coming of Christ and the establishment of His kingdom—His church—is the great promise held out to the people by all of the prophets.

The Time of the Prophets

The period of the prophets covers about 400 years, B. C. 800-400. The great event of the period was the destruction of Jerusalem. With this event, 7 of the prophets were connected: Jeremiah, Ezekiel, Daniel, Obadiah, Nahum, Habakkuk, Zephaniah. The fall of Jerusalem was the time of the greatest prophetic activity. Though God brought on the destruction of Jerusalem, yet He did all He could to avoid it. Jerusalem stood for the name of God. He, therefore, wanted to save the city and sent prophet after prophet in an effort to do so. The city was destroyed, and the people were led into capavity only when it became evident that the name of God was being erased by idolatry. The prophets could not save the city, but they did promise that there would be a restoration of God's people, and a glorious future for them.

The Social Message

Modern scholars and modern books lay great stress on the social message of the prophets, their denunciation of political corruption and the general political ideas which they advanced. All of these things are important, but the one thing uppermost in the mind of every prophet was that the idolatry of the people was an insult to God and that sin is a reproach to any people.

Many modern scholars are inclined to belittle the predictive element of the Old Testament prophets. The prophets may not have understood the full import of their own words. Some of their predictions have to do with historic events of their own day, yet no one who has studied the prophets can deny that the story of Christ, the establishment of His kingdom, and the spread of Christianity over the earth is pictured before hand, in minute detail and in language that cannot refer to anything else in the history of the world. There is no greater proof of the inspiration of God's word than prophecy and its fulfillment. One who would remove the predictive element from the prophets of the Old Testament is simply denying the inspiration of God's word.

Message of Each Prophet

Isaiah—the coming of Christ and the establishment of His kingdom.

Jeremiah—Jerusalem's sin, destruction and future glory.

Ezekiel—Fall of Jerusalem, restoration of God's people.

Daniel—the four worldly kingdoms and God's everlasting kingdom.

Hosea—Jehovah will be the God of all nations.

Joel—A vision of the gospel age.

Amos—a descendant of David will rule the world.

Obadiah—Edom shall perish.

Jonah—God wants His enemies saved.

Micah—the coming King and His reign.

Nahum—Judgment on the city of Nineveh.

Habakkuk—God's people will be victorious.

Zephaniah—A new message for God's people.

Haggai—The second temple and the greater temple of the future.

Zechariah—The coming King and His kingdom.

Malachi—The closing message while the people awaited the coming of the Messiah.

ISAIAH

The Messianic Prophet

Isaiah "saw the glory of Christ and spoke of him" (John 12:41). He looked forward to the day when the Lord Jesus Christ would come and be a blessing to all nations. Here is a complete history of the life of Christ written hundreds of years before Christ was born.

The Author

Isaiah was a prophet of the Southern Kingdom of Judah, at the time the Northern Kingdom was destroyed by the Assyrians. He lived in the reigns of Uzziah, Jotham, Ahaz, and Hezekiah. He began his work the year Uzziah died. According to tradition, he was killed by Manasseh. His active ministry covers the period about B. C. 745-695.

The Rabbis taught that Isaiah's father, Amoz (not Amos) was a brother of Amaziah, the king. If this be true, he was a first cousin to King Uzziah, a grandson of King Joash and of royal blood. He wrote other books which we do not have, such as a life of Uzziah (II Chronicles 26:22) and a book of the kings of Israel and Judah (II Chronicles 32:32). He is quoted in the New Testament more than any other prophet. His was one of the great minds of the world. In some of his writing, he reaches heights unequalled by any of the poets, ancient or modern. He sounded every depth and touched every shore of human emotion.

There is a tradition in the Talmud stating that Isaiah resisted Manasseh's idolatrous decrees and was fastened between two boards and "sawn asunder." If this be true, it is, perhaps, referred to in Hebrews 11:37.

The Isaiah Scroll

We do not have the original copies of Bible books, so far as we know. Our Bible is made from copies of copies. We have thousands of such copies written by the hands of those who loved the Lord and wanted to circulate His word. Since A. D. 1458, when printing was invented, we have had printed copies of the Bible. The oldest known existing Hebrew manuscripts of Old Testament books were made about A. D. 900. There are so few variations in the copies made by the scribes that Hebrew scholars are in general agreement that our present Bible text is essentially the same as the original. If all of the errors of all of the manuscripts were put into one Bible—which of course, would never happen—it would effect such a small portion of the text that one could still learn the word of the Lord, obey it, and go home to Heaven.

The famous Dead Sea Scrolls found at Ain Fashkha about 7 miles south of Jericho and one mile west of the Dead Sea in 1947 contains a scroll identified as the book of Isaiah. These scrolls were found by some Arabs traveling from the Jordan Valley to Bethlehem and searching for a lost goat. In a partially collapsed cave, they found a number of crushed jars

with protruding ends of scrolls. These scrolls were taken to St. Marks Syrian Orthodox Convent in Jerusalem and later turned over to the American Schools of Oriental Research.

The Book of Isaiah, found among these scrolls, was written more than 2,000 years ago. It is a roll written on parchment about 24 ft. long and made up of sheets about 10 x 15 inches sewed together in script of ancient Hebrew. Scholars believe it was written at least B. C. 200. This, along with other scrolls, had been carefully sealed in earthenware jars. Evidently, it was part of a Jewish library which had been hidden in the cave in time of danger. It is essentially the same as the book of Isaiah in our Bible. Dr. W. F. Albright calls it "the greatest manuscript discovery in modern times." This discovery completely demolishes the "two Isaiah theory." (A theory that the book of Isaiah was written by two people long after the coming of Christ.) It proves that the book of Isaiah existed before Christ and confirms and strengthens the faith of all who have any faith to confirm.

OUTLINE OF ISAIAH

I. Under Uzziah and Jotham

Isaiah 1-6

Place: Jerusalem

Characters: Uzziah, Jotham, Isaiah, Judah and Israel.

Isaiah was a prophet during the reigns of Uzziah, Jotham, Ahaz and Hezekiah (Isaiah 1:1). He preached in Jerusalem. He received his commission in the year that King Uzziah died (Isaiah 6:1-13). He had probably written chapters 1-5 before this time. Uzziah's long reign of 52 years was glorious, but ended in gloom because the last four years of his life he was a leper. He was shut off from the business of the state and the kingdom was under the regency of his son, Jotham (II Kings 15:5). Jotham is mentioned only twice in Isaiah (Isaiah 1:1; 7:1). Isaiah's prophecy deals mainly with the next two kings--Ahaz and Hezekiah. Ahaz reigned 16 years and Hezekiah reigned 29 years. Ahaz was one of the most wicked kings who ever lived. He practiced and encouraged idolatry. Hezekiah was a good king who worked to remove idolatry from the nation, called on the people to worship God and defended his people against their enemies.

Isaiah warned Judah of her folly and rebellion (Isaiah 1:2-9). The people separated themselves from God by idolatry, greed and heathenism (Isaiah 2:6-9). God called them a fruitless vine.

The Branch

Isaiah refers to the coming "branch" (Isaiah 4:2-6). This is his first mention of the coming Christ. "The branch" growing out of the stump of David's fallen tree would take away the idolatry of Zion and through Israel bless the whole world (Isaiah 11:1; 53:2; Jeremiah 23:5; 33:15; Zechariah 8:6-12).

Isaiah's Call

Isaiah 6 contains an account of the call of the prophet. It is not known whether the vision of Isaiah 6 antecedes the visions of the first 5 chapters. Also we do not know if this was Isaiah's original call, or a special call. He was called to preach the truth. This had the effect of hardening the nation so as to insure its destruction (Isaiah 6:9,10). God's real purpose was to bring the people to repentance. When people will not repent, the same message which should have caused them to repent, will likely harden them against God. This prophecy was probably given B. C. 735. A year later, North Israel was carried away by the Assyrians and within 14 years all the rest of the Northern Kingdom had fallen. (B. C. 721). Judah alone was left. A hundred years later Judah was destroyed. Man lives his little day on earth. All of those who have rebelled against God are gone. Their rebellion brought them nothing.

II. Under Ahaz

Isaiah 7-14

Place: The royal palace

Characters: Ahaz, Isaiah, Rezin, the King of Syria, Pekah.

Ahaz was a wicked king. God allowed Rezin, King of Syria, and Pekah, King of Israel, to invade his kingdom. Isaiah had been silent under Jotham, and this invasion brought him to the front. "Then the Lord said unto Isaiah, go forth now to meet Ahaz" (Isaiah 7:3). Isaiah called for him to put his trust in God for help rather than to call in Pileser from Nineveh.

After predicting the Assyrian invasion in Isaiah 8, the prophet saw an end to all of Israel's troubles through the birth of the Christ child who would reign over the kingdom of David in righteousness. He gave Ahaz a "sign" that Judah was not to perish. "Therefore the Lord himself shall give you a sign; Behold a virgin shall conceive, and bear a son, and shall call his name Immanuel." (Isaiah 7:14). It would not be any kind of sign for a "young woman" to bear a son. This happens every day. But for a "virgin" to bear a son was a real sign. Isaiah talked to Ahaz of signs in his own family, and at the same time gave a prophecy of the greater sign yet to occur in David's family, the virgin birth of the Son of God.

Critics have scoffed at the virgin birth because they said it is "not natural." Obviously, it is not natural—it is supernatural, a miracle performed to show that the coming of this child was different from that of any other person ever born on earth. We might remark in passing that we do not know whether the virgin birth of Christ was "natural" or not, since we do not know the "natural" way for a god to be born. It should be only half as hard to believe in the virgin birth as in the creation of Adam and Eve. Adam and Eve came into existence without any father or mother. Jesus had an earthly mother but no earthly father. The virgin birth should be, therefore, only half as difficult to believe. Those who do not believe in the virgin birth must believe that life had some origin. What-

ever the "first life" was, it had neither father nor mother. If one can believe in an original "tadpole" who had neither father nor mother and came into existence without any god at all, then he should not scoff at the faith of Christians who believe in the virgin birth of Christ who had an earthly mother, but no earthly father.

In chapters 7 and 8, the prophet predicted the fall of Israel. But in chapter 9 he points out that some day the same region would have the proud honor of giving to the world the Redeemer of mankind. In Isaiah 2-4, the prophet mentions Zion's future universal reign, in Isaiah 4:2-6, the king, himself, in Isaiah 7:14, his virgin birth, and here in Isaiah 9:6,7, he mentions the deity and the eternity of his throne.

The prophet pronounced a sentence of doom upon the king and upon the land. (Isaiah 8:6-22). This destruction for idolatry should be a warning to nations today.

The Prince of Peace

In Isaiah 9:6-7, we find another great prophecy concerning Christ. "For unto us a child is born, unto us a son is given: and the government shall be upon his shoulder: and his name shall be called Wonderful, Counsellor, The Mighty God, The everlasting Father, The Prince of Peace." Christ was to come and sit upon the throne of his father, David, and rule his people. Read the fulfillment of this in Luke 1:32,33.

The Fall of Babylon

Babylon rose to world power about B.C. 606 and fell in B.C. 536. Isaiah sang of the fall of Babylon a hundred years before its rise. The splendor to which Babylon rose a hundred years after Isaiah's day as the queen's city, is here pictured as if Isaiah had been there. The burden of the prophecy is the fall of Babylon. Medes, who in Isaiah's day were almost an unknown people, are named as the destroyers of Babylon (Isaiah 13:17-19). Isaiah's prophecy is that Babylon shall supersede Assyria (Isaiah 14:25). Media shall supersede Babylon (Isaiah 13:17), and Babylon shall pass away forever (Isaiah 13:19-22). One may visit the location of old Babylon today and find it as described by Isaiah.

In Isaiah 14:28 we read that King Ahaz died. Isaiah warned the people that even worse oppressors were yet to come (Isaiah 14:28-32).

III. Under Hezekiah

Isaiah 15-66

Place: Jerusalem

Characters: Hezekiah, Sennacherib, Isaiah, the Assyrians and the Babylonians.

Hezekiah was one of the greatest kings of Israel. "He trusted in the Lord God all the days of his life." He was a godly king. He came to the throne at the age of 25. The spiritual and political life of Israel was at

a low ebb. The temple was neglected and filled with filth and debris. God's word was unused. Below the temple in the valley had been erected a furnace where human sacrifices were offered in worship to Baal. Groves of trees throughout the area lined the roads like modern "roadside parks." Here the people prayed to their idols. On the wall of the temple was the brass snake which Moses had used in the wilderness. The people now worshipped it by burning incense and praying before it. When Hezekiah came to the throne, he destroyed the furnace, cut down the trees, beat in pieces the images, cleaned out the temple, tore down the brass snake from the wall, brought forth the word of God, read it to the people, and called upon them to repent. The first action of this 25 year old king was to lead his people in a religious revelation.

The Assyrian armies were a continual threat. Before Hezekiah completed his 6th year, Samaria had fallen before this invader. Eight years later, Judah was invaded. First by Sargon, and secondly by his son, Sennacherib. The critical year of Hezekiah's reign was the fourteenth. (Isaiah 36:1). In this year was the Assyrian invasion, the king's mortal sickness, and his recovery, and the final withdrawal of the Assyrian's from the land. All of this covered a period of about four years.

King Hezekiah attempted to fight off the enemy, but could not do so. (II Kings 18:13-16). The Assyrians built their campfires around the city of Jerusalem and demanded its surrender. Read the intensely dramatic account of the conferences between the Assyrian general and the chiefs of Jerusalem. See then the swift disaster that fell upon the Assyrians as they were slain by a mysterious visitor in their camp (Isaiah 37:36-38). This second invasion and destruction occurred about B.C. 701.

Two Isaiah's

The book of Isaiah, as it is in our Bible, was in the time of Jesus one book—not two. It is characterized by unity from beginning to end. Set forth in the most beautiful language, it is one of the grandest books ever written. It is not a "patchwork" nor is it "two books put together." There was just one Isaiah and this is his book. A "second Isaiah" is a figment of the fervid imagination of modern criticism, without foundation and fact, and an infidel trick to destroy faith in the word of God. "Lord, I believe!"

Cyrus

Isaiah chapters 44 and 45 are a forecast of Israel's return from the captivity under Cyrus. This King of Persia reigned B.C. 538-529. He permitted the Jews to return to Jerusalem and issued a decree authorizing the rebuilding of the temple (II Chronicles 36:22, 23; Ezekiel 1:1-4). Isaiah prophesied B.C. 745-695, over 150 years before the time of Cyrus, yet he called him by name and prophesied that he would rebuild the temple. In Isaiah's day, the temple had not yet fallen!

God's superiority over idols and His ability to foretell the future is emphasized in these chapters. This is an example of God's power to "declare things yet to come." (Isaiah 45:4-6). Isaiah emphasized God's ability to

foretell the future. He ridiculed idols and idol worshippers. He said that these gods cannot see, speak nor hear. They cannot even do the things which men can do. But the God whom we worship can not only do what man can do, but he can do what man cannot do. He invited a conference of nations for comparison of gods, and asked if any nation had in its literature predictions from of old of things that afterward came to pass. His question is unanswered yet. There is no book like the Bible. There is no greater proof of its divinity than the unfolding story of man's religious history—told in advance.

The fall of Babylon is told in Isaiah chapters 46, 47, and 48. Zion's redemption and the restoration of the Jews is foretold in Isaiah 51 and 52.

A Man of Sorrows

One of the best loved chapters in the Bible is Isaiah 53. A suffering Savior is so presented that one would almost think Isaiah was present at the arrest, the trial and the crucifixion of our Lord. Seven hundred years before Calvary, he wrote a complete story of the crucifixion and of our Lord's suffering for us. Read Isaiah 53. Substitute your own name for that of all and read "surely he hath borne *my griefs* and carried *my sorrows*. . . ." How intensely personal does it become. Jesus died for me.

The sins of Israel's day are graphically pictured in Isaiah 56, 57, 58 and 59. Israel's leaders were gluttonous. They profaned the Sabbath, practiced idolatry. They were punctilious in fasting, but were unjust in dealing with others. They "strained at a gnat and swallowed a camel."

Zion's Redeemer

Beginning at Isaiah 59:20, we have a song of the Messianic Age. Here is a picture of the gospel being preached to the whole world and finally blending into the eternal glory of heaven. Jesus quoted Isaiah 61:1-3 as referring to himself. (Luke 4:18). God's children were to be given a "new name" (Isaiah 62:2; 65:15). Before the coming of Christ, God's people were known as "Jews" or "Hebrews." After these prophecies were fulfilled, beginning in Acts 11:26, the disciples were called "Christians." This is the new name which God gave to his children.

The prayer of God's children in exile is found in Isaiah 63 and 64. God's answer with a new heaven and a new earth is given in Isaiah 65 and 66. The faithful remnants shall be restored (Isaiah 65:8-10). New nations shall be brought into the fold (Isaiah 65:1; 66:8). God's children shall be called by a new name (Isaiah 65:15). They shall inherit new heavens and new earth (Isaiah 65:17; 66:22). The righteous and the wicked shall be forever separated (Isaiah 66:22-24). Our Lord himself endorsed these words (Mark 9:48). Peter's closing message to Christians was that even this earth, itself, will be destroyed and Christians were to look for a new heaven and a new earth (II Peter 3:10-14). Many of these prophecies have been fulfilled. The exiled returned to their land. Christ has come. His kingdom has been established. The gospel is being preached through the whole world. God's children wear a new name. Does anyone doubt

that at the end of the journey the righteous and the wicked shall be separated and the righteous will dwell forever in the presence of God in the new home which His Son, Jesus Christ our Lord has gone to prepare?

SOME OF ISAIAH'S PREDICTIONS

Fulfilled in His Own Lifetime

Judah to be delivered from Syria and Israel, 7:4-7, 16.
Syria and Israel to be destroyed by Assyria, 8:4; 17:1-14.
Assyria to invade Judah, 8:7-8.
Philistines to be subjugated, 14:28-32.
Moab to be plundered, 15 and 16.
Egypt and Ethiopia to be conquered by Assyria, 20:4.
Arabia to be pillaged, 21:13-17.
Tyre to be subdued, 23:1-12.
Jerusalem to be delivered from Assyria, see under 36.
Hezekiah's life to be extended 15 years, 38:5.

Fulfilled After Isaiah's Time

Babylonian Captivity, 39:5-7.
Babylon to be overthrown by Cyrus, 46:11.
And the Medes and Elamites, 13:17; 21:2; 48:14.
Babylon's perpetual desolation, 13:20-22.
Cyrus called by name, 44:28; 45:1, 4.
Cyrus' conquest of the world, 41:2-3.
Cyrus to liberate the captives, 45:13.
Cyrus to rebuild Jerusalem, 44:28; 45:13.
Israel to be restored, 27:12-13; 48:20; 51:14.
Israel's religion to permeate Egypt and Assyria, 19:18-25.
Israel's religion to spread over the whole world, 27:2-6.
Tyre's captivity and restoration, 23:13-18.
Edom's perpetual desolation, 34:5-17.

About the Messiah

His Advent, 40:3-5.
His Virgin Birth, 7:14.
Galilee to be the scene of his ministry, 9:1-2.
His Deity and Eternity of his throne, 9:6-7.
His Sufferings, 53.
To die with the wicked, 53:9.

To be buried with the rich, 53:9.
Might and gentleness of his reign, 40:10-11.
Righteousness and beneficence of his reign, 32:1-8; 61:1-3.
His justice and kindness, 42:3-4, 7.
His rule over the Gentiles, 2:2-3; 42:1, 6; 49:6; 55:4-5; 56:6; 60:3-5.
His vast influence, 49:7, 23.
Idols to disappear, 2:18.
A warless world to be brought into being, 2:4; 65:25.
The earth to be destroyed, 24; 26:21; 34:1-4.
Death to be destroyed, 25:8; 26:19.
God's people to be called by a New Name, 62:2; 65:15.
A New Heaven and New Earth to be created, 65:17; 66:22.
Righteous and wicked to be eternally separated, 66:15, 22-24.

JEREMIAH

This book presents God's final effort to save Jerusalem. Jeremiah lived about 100 years after Isaiah. Isaiah had saved Jerusalem from Assyria. Jeremiah tried to save it but failed.

The Author

Jeremiah was a priest by birth (Jeremiah 1:1). He was called by the Lord to be a prophet at an early age (Jeremiah 1:6). He came from the village of Anathoth about 3 miles from Jerusalem. His father, Hilkiah, was a priest, and this gave Jeremiah many advantages. Some think his father was "Hilkiah" the priest in II Kings 22 who brought the book of the Lord to the attention of King Josiah. His early life was molded by strong religious influences. Before Jeremiah was born, God knew that he would be a prophet (Jeremiah 1:5). Jeremiah never married (Jeremiah 16:1-2). He was called to be a prophet in the thirteenth year of the reign of Josiah. (Jeremiah 1:2). This was about B.C. 626. Jerusalem was partly destroyed in B.C. 606, further destroyed in B.C. 597, and finally burned and laid waste in B.C. 586. Jeremiah lived through terrible forty years at the close of the monarchy and while the nation was in its death throws. He was a pathetic, lonely figure giving God's last message to a city which had been hopelessly attached to idols.

Jeremiah's message was not popular. One time, he barely escaped with his life (Jeremiah 26:7-16). Another time he was beaten and imprisoned. Men did not want to be told that they were sinners and that it was necessary to repent to avoid destruction.

Historical Background

Babylon furnished the background for Jeremiah's ministry just as Assyria did for the ministry of Isaiah. The Northern Kingdom had fallen and much of Judah. Only Jerusalem was left. Assyria, Babylon and Egypt were battling for world supremacy. Assyria had ruled the world for 300 years. The North Euphrates Valley had been the source of its strength and Nineveh its capitol. She was now very weak. Babylon in the South Euphrates Valley was becoming powerful. Egypt in the Nile Valley had been a world power a thousand years before but it had declined. She was again becoming ambitious. Babylon became the dominant power. She broke the power of the Assyrians about B.C. 607 and crushed Egypt two years later in the battle of Carchemish, B.C. 605. For 70 years Babylon ruled the world. These were the 70 years of the Jewish captivity.

Jeremiah's Message

Twenty years before the issue was settled, Jeremiah insisted that Babylon would become a world power and would destroy Judah. He warned that Judah could be saved only by repenting. When there seemed no hope of

Judah being saved, Jeremiah prophesied that she would go into Babylonian captivity, but that later Babylon herself would be destroyed never to rise again, while a remnant of the Jews would be gathered home.

Jeremiah advised Jerusalem to surrender to the king of Babylon without fighting. His enemies accused him of being a traitor. This was a matter of political expediency since the Jews could not possibly win the battle. Nebuchadnezzar rewarded him for thus advising his people, by sparing his life and offering him a worthy place in the Babylonian Kingdom (Jeremiah 39:12). Jeremiah cried aloud that the king of Babylon was himself committing a terrible crime (Jeremiah 50, 51).

Prophets contemporary with Jeremiah were Ezekiel, a fellow priest somewhat younger than Jeremiah who preached in Babylon among the captives the same things that Jeremiah was preaching in Jerusalem, Daniel, a man of royal blood who served in the palace of Nebuchadnezzar, Habakkuk and Zephaniah who helped Jeremiah in Jerusalem and Nahum who predicted the fall of Nineveh, Obadiah, probably prophesied about the same time predicting the ruin of Edom.

The prophecies of Jeremiah are not given in chronological order, and one should bear this in mind when reading the book. The analysis is more moral than structural.

Symbols in Jeremiah:

	Chapter
The Almond Rod	1
The Boiling Caldron	1
The Marred Girdle	13
The Full Bottle	13
The Drouth	14
The Potter's Vessel	18
The Broken Bottle	19
Two Baskets of Figs	24
Bonds and Bars	27
Buying a Field	32
The Hidden Stones	43
The Book Sunk in the Euphrates	51

CHRIST IN JEREMIAH

Christ Pictured As

Fountain of Living Waters	**2:13**
Great Physician	**8:22**
Good Shepherd	**31:10**
The Righteous Branch	**23:5**
David the King	**30:9**
The Redeemer	**50:34**
The Lord of Righteousness	**23:6**

Some Great Characters in Jeremiah

Jeremiah, Baruch, Josiah, Jehoiakim, Zedekiah, Necho, Nebuchadnezzar.

Thrilling Events in Jeremiah

1. Finding of the Book of the Law
2. The Reformation
3. Battles of Megiddo and Carchemish
4. Nebuchadnezzar's Invasion of Judah
5. Jeremiah's Roles
6. Jehoiakim's Vandalism

THREE GREAT EVENTS IN JEREMIAH'S LIFE

1. *Battle of Megiddo* between Judah and Pharaoh-Necho where good king Josiah was killed.

2. *Battle of Carchemish* near the same spot about four years later during Jehoiakim's reign. In this battle the Egyptians were defeated by Babylon under Nebuchadnezzar, and some of the Jews were deported.

3. *Capture of Jerusalem* by Nebuchadnezzar. Destruction of the city and the temple and exile of greater part of Jews that were left to Babylon.

OUTLINE OF JEREMIAH

I. The Call of Jeremiah

Jeremiah 1

Place: Anathoth

Character: Jeremiah

In the little village of Anathoth, a young man by the name of Jeremiah became aware about the age of 21 that God had chosen him before his birth to be a prophet (Jeremiah 1:5). Jeremiah said, "Ah, Lord God! behold, I cannot speak: for I am a child." (Jeremiah 1:6). He was modest and reluctant to undertake the task which God had designed (Compare the call of Jeremiah with that of Moses, Exodus 4:10-12). Modest and conscious of his own inexperience, Jeremiah was still ready to do what God commanded him to do. He could not complain of ability to speak because God said, "Behold, I have put my words in thy mouth." (Jeremiah 1:9). Jeremiah received his commission direct from the Lord. He did not trust himself, but he did trust God. Against the power of God's word nothing can stand (Isaiah 55:11; Hebrews 4:12). It is a hammer that breaks the rock in pieces (Jeremiah 23:29).

II. Before the Fall of Jerusalem

Jeremiah 2-39

Time: Before the Fall of Jerusalem

Place: Jerusalem

Characters: Josiah, Jehoiakim, Zedekiah, Jeremiah, Baruch, the Kingdom of Judah.

The prophecies of Jeremiah before the Fall of Jerusalem may be divided into these parts:

Prophecies in the reign of Josiah 2:12
Prophecies in the reign of Jehoiakim 13:20-25:1; 27:11
Prophecies in the reign of Zedekiah 21-24; 27:12-39:18

Reign of Josiah

The first twelve chapters cover the prophecy of this period. Jeremiah 2-6 tells the story of Judah's sin and gives God's call to repentance. Judgments of condemnation are placed upon those who refuse to repent.

Jeremiah 7-9, here we read the great grief of the prophet because the people will not repent.

Jeremiah 10-12, here we see idolatry and disobedience continued and the Lord's disappointment in His people.

In the early years of his ministry, during the reign of Josiah, Jeremiah's message was mostly a warning to Judah and a call for her to repent. He exposed the moral rottenness of the people (Jeremiah 7:1-26). He told them of the danger from the north (Jeremiah 4:6). This probably describes the advance of the devastating Babylonian armies which destroyed Jerusalem (B.C. 606-586). It also refers, in part, to the Scythian Invasion which preceded that of the Babylonians. These Barbarians struck from the north in the same year that Jeremiah was called to be a prophet in B.C. 626. Their ravages were terrible, indeed.

Jeremiah nearly lost his life because of his prophecy. (Jeremiah 7, 26). The men of his home town had made a conspiracy to put him to death (Jeremiah 11:18-23). His neighbors and even his own relatives were disloyal to the young suspecting prophet. This was only the beginning of his troubles and trials. (Jeremiah 12:5-6). His chief enemies were the priests and prophets (Jeremiah 26:7-8). They had a large following among the people while Jeremiah was merely a "voice crying in the wilderness."

We do not know much about Jeremiah's work during the later years of Josiah's reign. In the death of King Josiah at the battle of Megiddo, Judah suffered a calamity from which she never recovered. King Josiah was succeeded by his younger brother Jehoahaz whom "the people of the land" placed on the throne instead of the older brother, Eliakim. Jehoahaz reigned only three months. He was deposed by Necho and carried off in chains to Egypt where he died. Necho appointed Jehoiakim to be ruler.

Reign of Jehoiakim

Jeremiah predicted the judgment of God upon all the nations and especially upon Judah. He reproved the false prophets and foretold the Babylonian Captivity. For this message he was severely persecuted.

It was a sad day for Judah when Jehoiakim came to power. (Jeremiah 26:1-7). He was a proud, selfish, covetous, vindictive ruler. He paid tribute to Egypt (II Kings 23:35). He was indifferent to the suffering of his people and gave attention only to enlarging and adorning his palace. He reigned eleven years, and after his death, his son, a youth of eighteen came to the throne. This son, Jehoiachin reigned only about three months and ten days because Nebuchadnezzar's army appeared at the gates of the city and captured it. He took the most prominent people away to Babylon (II Kings 24:14). It was then that Jeremiah first mentioned the seventy years captivity (Jeremiah 25:1-14). God told the people how long they must remain in exile (Daniel 9:2).

Jeremiah did not hesitate to condemn the king or his evil doings. He stood in the temple and told the people that the temple and the city would be destroyed. (Jeremiah 26:7-9). They called his words blasphemy and said, "This man is worthy to die for he hath prophesied against the city." (Jeremiah 26:11). The Jews thought that because God had made the temple His dwelling place, He would not allow it to be destroyed by His enemies. They charged Jeremiah with being unpatriotic. The prophets and priests laid hold of Jeremiah and threatened to put him to death, but Jehovah delivered him. When Jeremiah was in prison he wrote his words on a roll and sent his friend, Baruch, to read these words to the people (Jeremiah 36:4-6).

A royal investigating committee brought in Baruch and commanded him to read the roll again (Jeremiah 36:14-15). Jehoiakim had the book brought and read to him in the luxury of his palace where he sat before an open fire. When he could stand no more, he took his pen knife and cut the word to pieces and threw it into the fire (Jeremiah 36:20-26). In every age and in every generation there have been those who have sought to cut to pieces and destroy the word of God. They are gone with Nineveh and Tyre—their mouths are stopped with dust—their glory has departed, but God's blessed word lives and abides forever.

The king ordered Jeremiah and Baruch seized, but God "hid them." (Jeremiah 36:26). So often, God hides us under His Wings and holds us in the hollow of His Hands far from harm. God commanded Jeremiah to take *another* roll and write "all the words of the book which Jehoiakim, king of Judah, had burned in the fire, and there were many added besides unto them many like words" (Jeremiah 36:27-32).

Note on the Potter and the Clay: In Jeremiah 18, we have presented the famous story of the potter and the clay. This is referred to in Romans 9:21 "hath not the potter power over the clay, of the same lump to make one vessel unto honour, and another unto dishonour?" God makes from each piece of clay the very best thing which can be made from that kind of dirt.

Each man determines what kind of clay he will be. If God determines to pluck up, pull down, and destroy a nation, and that nation repents, then God will not destroy the nation (Jeremiah 18:7, 8). If God speaks good concerning a nation and that nation does evil, then God will repent of the good which He sought to do unto that nation (Jeremiah 18:9, 10).

If it be objected that clay cannot make itself, let it also be noted that literal clay cannot "speak" or "reply against God." This is an illustration to show that we need not blame God for the calamities which come upon us. God will do for us the very best that can be done. We determine by our own actions the quality of clay.

III. After the Fall of Jerusalem

Jeremiah 40-52

Places Jerusalem

Characters: Zedekiah, the king, Jeremiah.

Exiles at Home

In the fourth year of Jehoiakim's reign, Nebuchadnezzar invaded Judah. Daniel and his companions were carried away to Babylon. Jehoiakim was put into chains. Zedekiah, Jehoiakim's brother was placed on the throne. Only the poor were left in Jerusalem. Jeremiah likened them to bad worthless figs in contrast to the good figs which were gone (Jeremiah 24). Peak men of the nation were carried away. Daniel, one of these, later became the Prime Minister of Babylon.

Zedekiah was disposed to be friendly to Jeremiah, but he was a weak man like clay in the hands of the princes who surrounded the throne. The men left were not qualified to govern. Jeremiah incurred the displeasure of the prophets who had gone to Babylon because in a letter to the exiles he directly opposed their predictions of an early return from captivity. (Jeremiah 29:1-14). The prophet thus had suffered the enmity of the people in Jerusalem and the exiles in captivity. Jeremiah insisted that the Chaldeans would capture the city (Jeremiah 37:3-10). Eventually, Zedekiah broke his covenant with the King of Babylon, and Nebuchadnezzar marched swiftly against Jerusalem. As the siege proceeded, Jeremiah was thrown into prison. His enemies petitioned the king to put him to death (Jeremiah 38:4). Zedekiah gave Jeremiah over into the hands of the princes. They then shrank from killing him but chose a worse thing—they lowered him with cords into a miry dungeon and left him to die of starvation and exposure. God raised up a friend to deliver him. An Ethiopian, Ebed-melech heard of Jeremiah's condition and made his way to the king. He gained permission to help, rushed to the dungeon and lowered a quantity of "old rotten rags" for the prophet to put under his arms beneath the cords, for Jeremiah had "sunk in the mire" and the work of getting him out was difficult. (Jeremiah 38:6-13). After Jeremiah's deliverance, Zedekiah visited him to ask what was in store. Jeremiah still insisted that the king

should surrender to Nebuchadnezzar, but Zedekiah was afraid of the princes (Jeremiah 38:14-28). After 18 months of siege, Jerusalem was taken. Zedekiah's sons were put to death before his eyes, and he himself was blinded and carried in chains to Babylon (Jeremiah 39:1-7). Jeremiah was given the choice of going to Babylon where freedom and honor awaited him or remaining with the remnant in the land. He chose to stay in his homeland (Jeremiah 39:11, 12; 40:1-16).

Jeremiah urged Judah to submit to Babylon in accordance with God's will, but was merely accused of being a traitor (Jeremiah 21:1-10). King Nebuchadnezzar offered him great honor (Jeremiah 39:11-12). Jeremiah also predicted that Babylon would be destroyed and be in ruins forever (Jeremiah 51:37-43). See also a similar prophecy in Isaiah 13:17-22.

Babylon is Gone

The great city of Babylon has been destroyed. Prophecy has been fulfilled. Jeremiah, not only predicted the Jewish captivity, but the return of the Jews from captivity and the destruction of Babylon. All of this came to pass just as he had said. He prophesied concerning:

1. Conquest of the land by Nebuchadnezzar (Jeremiah 20:4).
2. Judah's exile or captivity in Babylon and the return after seventy years (Jeremiah 25 and 26).
3. Concerning the Messiah (Jeremiah 23:6; 34:11; 33:14-26).
4. Israel will be scattered among all the kingdoms of the earth (Jeremiah 24).
5. Christ will reign on David's throne (Jeremiah 23:6).

LAMENTATIONS

A Funeral Dirge Over the Destruction of Jerusalem

The last chapter of Jeremiah should be read as an introduction to Lamentations. This book is an appendage to Jeremiah. It gives Jeremiah's sorrow over the city which he had done his best to save. Just outside the north wall of Jerusalem is a place called "Jeremiah's grotto," where tradition says Jeremiah wept bitter tears and composed this book. This grotto is under the knoll that is called Golgotha. The suffering prophet wept where later the suffering Savior died.

It is thought that this book was composed in the three months between the burning of Jerusalem and the departure of the remnant to Egypt (Jeremiah 32:2; 41:1, 18). The seat of government was at that time at Mizpah (Jeremiah 40:8). There are five beautiful and distinct poems in this book. The book is not all sorrow. Above the clouds of the poet's weeping over the sins of the people, God's sun is seen shining (Lamentations 3:22-27).

Lamentations 1 tells of the desolation of Zion. Chapter 2 tells of the devastation of Jerusalem and attributes this to the anger of God. Chapter 3 tells Jeremiah's grief, and chapters 4 and 5 tell of the suffering of the people during the siege. Starving children cried (Lamentations 2:11, 12, 19). Women ate their own children (Lamentations 2:20; 4:10). The city of Jerusalem did not learn its lesson. It was rebuilt after the captivity and in the time of Jesus had again become a great powerful city. Once more, the people rejected the truth and even crucified the Son of God. The great city was finally destroyed in 70 A.D. by the armies of Rome.

EZEKIEL

This book tells the Fall of Jerusalem, about God's judgment on the surrounding nations and prophesies the return of the exiles from Babylon. It also makes reference to the coming of Jesus Christ and the establishment of his kingdom.

The Author

Ezekiel was much younger than Jeremiah and may have been his pupil. He was carried away captive with King Jehoiachin in B.C. 597 (Ezekiel 33:21; 40:1). He had a wife (Ezekiel 24:15-18) and a home (Ezekiel 8:1). He preached among the exiles in Babylon the same thing that Jeremiah continued to preach in Jerusalem. Daniel had been in Babylon nine years when Ezekiel arrived and was already a famous man (Ezekiel 15:14-20). Daniel served in the palace while Ezekiel served in the country. They may have met often.

Ezekiel lived by the River Chebar, a great ship canal branching off from the Euphrates River above Babylon and running through Nippur to the Tigris River. Nippur, about 50 miles southeast of Babylon was Calneh, a city built by Nimrod (Genesis 10:10). Telaviv seems to have been Ezekiel's hometown (Ezekiel 3:15). About 40 miles away was Fara the traditional home of Noah. Ezekiel used the name of Noah in his book (Ezekiel 15:14, 20). Eridu, the traditional site of the Garden of Eden was only 100 miles away. Ezekiel mentions the Garden of Eden (Ezekiel 28:13; 31:8, 9, 16, 18; 36:35).

It seems that one of the main reasons why the Jews were taken into Babylonian captivity was their idolatry. Ezekiel preached against idolatry and called upon the people to worship the true God. "They shall know that I am God" occurs in, at least, 27 of the 48 chapters. From the Babylonian captivity until now the Jews have never been idolators.

Ezekiel's book centers around the destruction of Jerusalem B.C. 586. His prophecies began six years before that and continued sixteen years afterward—a period of 22 years. Until Jerusalem fell, Ezekiel was continually predicting the event (Ezekiel 1-24). After that, his prophecies dealt with the overthrowers, surrounding heathen nations (Ezekiel 25:32) and the return of the Jews from captivity (Ezekiel 33-48).

FOUR FAMOUS VISIONS

Vision of the Cherubim (Ezekiel 1:1-3:13). In this vision four living creatures appear having unusual faces, but each with a general appearance of a man. The purpose of the vision is to commission Ezekiel for service and to impress upon him the need for depending on the words which God spoke to the people. He ate "the roll of the book" (Ezekiel 3:1).

Vision of Glory and Godlessness (Ezekiel 8-11). Before the siege of Jerusalem, Ezekiel is given an extended vision which shows the abomination of the people in defiling the Sanctuary of God.

Vision of the Burning Vine (Ezekiel 15). The vine was a symbol of Judah, and the burning of a useless vine which bears no fruit represented the destruction of the people of God. This vision of doom was followed by the parable of the unfaithful wife. Israel was Jehovah's "bride" who had forsaken God to serve idols.

The Vision of Dry Bones (Ezekiel 37). In this vision a great valley is seen filled with dry bones said to be "the whole house of Israel." The main lesson is the restoration of the Jews from captivity and their resettlement in their homeland.

OUTLINE OF EZEKIEL

I. Before the Fall of Jerusalem
Ezekiel 1-24
Places: Chebar River, Babylon.
Characters: The Lord, Ezekiel.

This book opens with Ezekiel, a young man about 30, commissioned by the Lord to preach to the people. He entered upon his work only after the Lord called him. The vision of the four living creatures impressed upon him the power, wisdom and omnipresence of God. The prophet's authority is suggested by the symbolic swallowing of a book (Ezekiel 2:8-3:15). The contents were bitter to his mouth, but sweet as honey when he had eaten. Ezekiel was commissioned as God's watchman. (Ezekiel 3:16-21). Like a watchman on the wall, he was to warn the people. In Ezekiel chapters 8-11, the prophet shows how the people have profaned the temple of God. He warns against the sins of both Samaria and Jerusalem.

II. Predictions During the Siege of Jerusalem
Ezekiel 25-32
Places: Chebar River, Babylon.
Characters: The Lord, Ezekiel, and Judah's enemies.

Ezekiel's gloomy predictions are completed (Ezekiel 1-24). With the news of the Fall of Jerusalem, he began to prophesy about the future restoration of Israel. Before this restoration, those who are Israel's enemies must be put out of the way. First, he prophesies against her near neighbors who have insulted and harassed her, and then the more distant and powerful ones. God pronounces His judgment upon Ammon, Moab, Tyre, Sidon, Egypt for their sins against Israel. All of these powers were ancient enemies of Israel. In passages of great literary power, Ezekiel describes the

brilliance of Tyre, the extent of her commerce, and the great fall which awaited her. In Ezekiel 29-32 he tells of the collapse of Egypt. Nebuchadnezzar with his mighty army will deal a crushing blow and Egypt will be devastated.

III. Predictions After the Siege of Jerusalem

Ezekiel 33-48

Place: Babylon

Characters: The Lord, Ezekiel, a messenger from Jerusalem

God will scatter his people, but over and over again He promises that when the seventy years have passed, they will be gathered home. Ezekiel tells of this gathering under the figure of a valley of dry bones (Ezekiel 37:1-14). He also tells about the wonderful blessings which will come through Jesus Christ of the seed of David. He tells of the establishment of the Kingdom of Christ—the church and the glories of the New Testament Dispensation.

DANIEL

The book of Daniel tells of the great Hebrew statesman and prophet in the service of a heathen government at Babylon.

The Author

Daniel was in the first group of captives taken from Jerusalem to Babylon B.C. 606. He was of royal blood and Josephus says that Daniel and his three friends were relatives of King Zedekiah. These handsome and brilliant young men were under the special care of God and had ready access to the palace at Babylon. They bore witness to the name of God in a heathen court which then ruled the world. They refused the "king's dainties" which probably consisted of food sacrificed to Babylonian idols. Daniel's world wide rise to fame is indicated in Ezekiel 14:14, 20 written only fifteen years later. Daniel was loyal to his religious convictions and a true servant of Jehovah, yet he was so loyal to his idolatrous king that he was trusted with the affairs of the kingdom.

Historical Background

The Babylonian Empire. In Daniel's day the city of Babylon was not only the great city of the pre-Christian world, but it ruled the most powerful empire the world had ever known. This empire lasted 70 years. Daniel was there from its rise to its fall.

Daniel lived and served under these kings: Nabopolassar, B.C. 625-604; Nebuchadnezzar, B.C. 606-561; Evil-Merodach, B.C. 561-560; Neriglissar, B.C. 559-556; Labash-Marduk, B.C. 556; Nabonidas, B.C. 555-536 and his son, Belshazzar. Daniel's life in Babylon extended from the first year of Nebuchadnezzar's through the reigns of the succeeding five kings past the fall of Babylon into the Persian Empire, through the reign of Darius, the Mede, even unto the third year of Cyrus, the Persian. From B.C. 606 to B.C. 534—72 years—from the first year of the Jews' captivity until two years after their return from captivity, this noble servant of God bore witness in the palace of the empire that ruled the world.

The City of Babylon

Babylon was the wonder city of the ancient world. In the cradle of the human race, near the region of the Garden of Eden, it was built around the tower of Babel, and was a favorite residence of Babylonian, Assyrian and Persian Kings. Even Alexander the Great enjoyed the city. Babylon reached the zenith of its power and glory in the days of Daniel. He was brought there by Nebuchadnezzar who was Daniel's friend, and who during his 45 year reign, never wearied of building and beautifying its palaces and temples.

Ancient historians said that the wall of Babylon was 60 miles around, 15 miles on each side, 300 feet high, 80 feet thick and extended 35 feet below

the ground so that enemies could not tunnel under it. It was built of brick one foot square and 3 or 4 inches thick. There was ¼ mile of space between the city and the wall all the way around, the walls protected by wide canals filled with water. There were 250 guard towers on the wall with guard rooms for soldiers and 100 gates of brass leading into the city. The Euphrates River divided the city into two almost equal parts. Both banks were guarded by brick walls all the way with 25 gates connecting into the streets, and ferry boats. There was one bridge on stone piers ½ mile long and 30 feet wide with drawbridges which were removed at night. There was a tunnel under the river 15 feet wide and 12 feet high.

The great heathen temple of Marduk (Bel) was the most famous sanctuary in all the Euphrates Valley. It had images containing no less than 50,000 lbs. of gold. There were golden images of Bel and Ishtar, two golden lions, a golden table 20 feet long and 15 feet wide, and a human figure of solid gold 18 feet high. Babylon was a "city of gold" (Isaiah 14:4). The city had 53 temples and 180 altars to Ishtar. Nebuchadnezzar's palace, where Daniel served, was one of the most magnificent buildings ever erected. Its ruins have now been excavated. The hanging gardens of Babylon were one of the seven wonders of the ancient world. These were built by Nebuchadnezzar for his Median queen, the beautiful daughter of Cyaxeres who had helped his father conquer Nineveh. They were erected on several tiers of arches, one over the other, each bearing a solid platform. The terraces and top were covered with flowers, shrubs and trees. Water for the reservoir was raised from the river by hydraulic pumps. Underneath the arches were luxurious apartments, the pleasure ground of the palace. These were built while Daniel was the chief governor.

The city of Babylon remained an important city through the Persian period. Alexander the Great would have restored its glory, but his plans were cut short by death. After him it declined. By the time of Christ its political and commercial supremacy were gone. In the first century A.D. the greater part was in ruin. For many centuries it has now been a desolate heap of ruins. Its houses are full of doleful creatures. Wolves cry in the castle and jackals in what were once pleasant palaces. Babylon is sleeping the perpetual sleep (Isaiah 13:17-22; Jeremiah 51:37-43).

Nebuchadnezzar

Daniel was friend and advisor to Nebuchadnezzar, one of the greatest men of the ancient world. He was the real builder of the Babylonian Empire and ruled it for forty-five years. Nabopolassar, the father of Nebuchadnezzar, and viceroy of Babylon, threw off the Assyrian yoke in B.C. 625 and ruled the city B.C. 625-604.

Nebuchadnezzar was placed at the head of his father's armies in B.C. 609. He invaded the western countries and arrested control of Palestine from Egypt in B.C. 606, and took Jewish captives to Babylon, including Daniel. The same year, B.C. 606, he became Co-regent with his father and sole ruler in B.C. 604. He was one of the mightiest monarchs of all times. In B.C. 605 he broke the power of Egypt in the famous battle of

Carchemish. In B.C. 597, he crushed a rebellion in Palestine and took Jehoiachin and many captives to Babylon. Among them was Ezekiel. He burned Jerusalem in B.C. 586 and took more captives. For thirteen years his armies besieged Tyre B.C. 585-573.

He invaded and plundered Moab, Ammon, Edom and Lebanon in B.C. 582. In B.C. 581 he again took captives from Judah. In B.C. 572 he invaded and plundered Egypt. He died in B.C. 561. Daniel exerted a powerful influence over him, and three times he recognized the God of Daniel as the true God (Daniel 2:47; 3:29; 4:34).

OUTLINE OF DANIEL

I. Reign of Nebuchadnezzar
Daniel 1-4
Place: The palace in Babylon
Characters: Daniel, Nebuchadnezzar, Shadrach, Meshach, Abed-nego

Daniel, Shadrach, Meshach, and Abed-nego were taken from Jerusalem by Nebuchadnezzar and carried away to his palace in Babylon. Daniel was only about 16 years old, and Nebuchadnezzar himself was not much older. He came to the throne about the time that Daniel was taken captive into Babylon, and was the most powerful and distinguished king in the Babylonian Empire. Daniel was carried to Babylon during the first deportation of the captives. He gained a high position in the kingdom and was influential through the whole period of his captivity. He lived to see his captive brothers return to Jerusalem under the decree of Cyrus. He saw Babylon pass away and a new empire arise. Even at the age of 90 he received a position of high distinction in the Persian court.

Daniel and his companions were tested:

1. In the court of a powerful emperor.
2. In the fiery furnace.
3. In the den of lions.

The king's meat had probably been offered in sacrifice to idols (Exodus 34:15; I Corinthians 10:20). The flesh food was probably killed with blood left in the animals which made it unclean for Jews (Leviticus 3:17; 7-26). "God gave them knowledge and skill in all learning and wisdom and Daniel had understanding in all visions and dreams."

Nebuchadnezzar dreamed a dream which no one could interpret. Daniel and his friends prayed. "Then was the secret revealed unto Daniel in a night vision." (Daniel 2:19).

Nebuchadnezzar dreamed of a great image. Its head was of gold. This represented the Babylonian Empire. Its breast and arms were silver. This represented the Medo Persian Empire. Its belly and thighs were of brass. This represented Macedonian Empire under Alexander the Great. Its legs

were of iron with its feet and toes of iron and clay. This represented the Roman Empire which later divided into two parts and still later was divided among ten generals and gradually lost its power.

"In the days of these kings" the God of heaven was to set up a kingdom which would never end. (Daniel 2:44, 45). This kingdom is represented by a little stone cut out of the mountains without hands which hit the image in the feet and crushed it. This meant that in the days of the Roman Empire the Lord Jesus Christ would set up a kingdom which would grow and fill the whole earth. According to this image, the last world empire is the kingdom of the Lord Jesus Christ (Read more about the "stone" Psalms 188:22; Isaiah 8:14; 28:16; Zechariah 3:9).

God spoke to the king another time in a dream (Daniel 4:4-27). Even when God spoke to Nebuchadnezzar from the burning fiery furnace, the king did not repent of his sins.

God spoke to Nebuchadnezzar for the third time in the dream of a great tree which was cut down (Daniel 4:4-27). This was a warning to Nebuchadnezzar of his coming badness. A year later we see the king fancying himself a beast (Daniel 4:28-34). He set himself up as a rival of God. He ate grass with the beasts of the field. Through his insanity, Nebuchadnezzar's eyes were opened and his conscience was touched. He confessed to the greatness and bore testimony to the goodness of God (Daniel 4:34). He had learned that man cannot be successful if he leaves God out of his life.

II. The Reign of Belshazzar

Daniel 5-8

Place: The palace of Belshazzar

Characters: Guests of the feast, Persians.

Daniel had been in Babylon 70 years. He was now a very old man. Chapter 5 pictures a feast on the night of the fall of Babylon. Belshazzar with a thousand of his lords sat around the banquet table. Belshazzar had sent for the sacred vessels of gold and silver which his grandfather, Nebuchadnezzar, had stripped from the temple in Jerusalem. He drank wine to heathen gods from these sacred vessels. While this was happening, God showed his power in the handwriting on the wall. "In that night was Belshazzar, king of the Chaldeans, slain." The Bible does not tell how the city was taken, but from Xenophon and Herodotos, we read the strange story of the fall of the city. The River Euphrates was diverted from its course, and a mighty army marched into Babylon and took it without a battle. It is thought that Darius received the kingdom from Cyrus as his vice-gerent. Cyrus entered the city four months after its capture.

In the first year of Belshazzar's reign, Daniel had a vision of four wild beasts which symbolized the four kingdoms pictured in Nebuchadnezzar's dream. (Daniel 7). In Nebuchadnezzar's dream, we have a view of the magnificence of these kingdoms. In Daniel's dream we have God's view of

the same. (Daniel 7:17-23). Babylon was like a lion with eagle's wings. Jeremiah likened Nebuchadnezzar both to the lion and the eagle (Jeremiah 49:19-22). Persia was like a bear, a cruel animal which delights to kill just for the sake of killing. The third was a leopard, a panther, a beast of prey. His four wings pictured swiftness. Here we see the rapid marches of Alexander's army and his insatiable love of conquest. In thirteen short years he conquered the world. The fourth beast was different from all the rest. He was "dreadful and terrible and strong exceedingly; and it had great iron teeth." (Daniel 7:7). This represents the Roman Empire. These beasts seem to form the basis of the imagery of the seven headed, ten-horned beast of Revelation 13. The "ten horns" of the fourth beast are taken to be the ten kingdoms into which the Roman Empire was divided. The "other horn" (Daniel 7:8, 20, 24, 25), which should arise among the ten horns is quite commonly taken to be the Papacy, a combination of the leopard beast and the lamb beast of Revelation 13. The "three kings" which he displaced (Daniel 7:8, 24) are thought to refer to the Lombards, Ravenna, and Rome which were handed over to the Popes as the beginning of their temporal kingdom A.D. 754. The "other horn" exactly fits the Papacy, but it also has reference to the anti-christ.

Time Periods in the Book of Daniel

"A time, times, and a half" (Daniel 7:25) denotes the duration of the other horn of the fourth beast. "A time, times, and a half" (Daniel 12:7) denotes the period from Daniel until the end of time (Daniel 12:6). "A time, times, and a half" is used in Revelation 12:14 as identical with 42 months and 1260 days. (Revelation 11:2, 3; 12:6, 14). This denotes the period the holy city was trodden down. The two witnesses prophesy. The woman was in the wilderness, and the revived beast was on the throne.

"Twenty-three hundred evenings and mornings" (Daniel 8:14), the time the sanctuary was trodden under foot by the little horn of the third beast. It either means 2300 days or 2300 half days, that is 1150 days which is slightly short of 3½ years.

"Twelve hundred ninety days" (Daniel 12:11) is the duration of the abomination of desolation from its beginning to the time of the end. "Thirteen hundred thirty-five days" (Daniel 12:12) is, apparently, an extension of 45 days beyond the 1290 day period culminating in final blessedness.

"Seventy weeks" (Daniel 9:24) is the period from the decree to rebuild Jerusalem to the coming of the Messiah. It includes a "seven weeks" of troublous time (Daniel 9:25) and a "one week" in which the anointed one was to be cut off (Daniel 9:26-27). The word "time" in the phrase "a time, times, and a half" is generally taken to mean "year." The phrase thus meaning 3½ years, which is 42 months, which is 1260 days.

By some this is taken to mean a literal 3½ years. Others on the year-day interpretation (Numbers 14:34; Ezekiel 4:6) take it to be a period of 1260 years. Others look upon the figure as not being definite time limits, but as being symbolic, seven being the symbol of completeness, 3½, which is ½ of

7, represents incompleteness. That is that the reign of evil shall be only temporary.

The desecration of the temple by Antiochus lasted 3½ years (B.C. 168-165). The Roman war against Jerusalem lasted 3½ years (A.D. 67-70). The Papacy dominated the world for approximately 1260 years (6-18th centuries A.D.). Mohammedanism got control of Palestine, A.D. 637, and it was approximately 1260 years before it passed to the control of Christendom, A.D. 1917.

We do not think that any one interpretation exhausts the meaning of these time marks of Daniel. They may be taken literally, figuratively, and symbolically. They may have primary fulfillment in an event of history, and a secondary fulfillment in another event, and an ultimate fulfillment at the end of time. The desecration of the temple by Antiochus, the destruction of Jerusalem by Titus, the Papal usurpation in the church, may all be forerunners of the great tribulation in the days of the anti-christ. We may not be too disappointed if we fail to understand all of this, for Daniel, himself, felt sick because he did not fully understand the visions (Daniel 8:27).

The Ram and He-Goat

Daniel, chapter 8, contains further predictions about the second and third world empires spoken of in chapters 2 and 7—the Persian and Greek Empires. The Persian Empire represented in Daniel 7:5 as a devouring bear is here presented as a two-horned ram, being a coalition of the Medes and Persians. The Greek Empire pictured in Daniel 7:6 as a four-headed leopard is here pictured as a swift he-goat bounding furiously from the west, having one great horn which, when broken, was replaced by four horns. The great horn was Alexander the Great who broke the Persian Empire (B.C. 331). This prophecy was written B.C. 539. The four horns and four heads were four kingdoms into which Alexander's Empire was divided. The little horn which arose out of the four is generally thought to mean Antiochus Epiphanes (B.C. 175-164) of the Syrian branch of the Greek Empire, who made a determined effort to stamp out the Jewish religion (Daniel 11:21-35).

III. The Reign of Darius

Daniel 6, 9

Place: Babylon, the lion's den.

Characters: Darius, Daniel, presidents and princes.

A difficult Old Testament question is the identity of "Darius, the Mede" (Daniel 5:31). Some think that he was the father or grandfather of Cyrus, known otherwise as Astyages, and thus was allowed to act as king until his death. Others think he was a commander in the army of Cyrus named Gobryas.

Twenty-three years after the death of Nebuchadnezzar, his great city fell into the hands of the conquering Medes. A plot to destroy Daniel was

quickly formed. (Daniel 6:4). The king unwillingly gave a decree solely for Daniel's destruction. Since the law of the Medes and Persians was unchangeable (Esther 1:19; 8:8), the king allowed Daniel to be cast into the den of lions (Daniel 6:26-27). God delivered him and he prospered.

The Seventy Weeks

Daniel 9 discusses the 70 weeks. The captivity which was then drawing to a close had lasted 70 years. Daniel is here told by the angel that it would yet be "70 weeks" until the coming of the Messiah. The "70 weeks" is generally understood to mean 70 weeks of years, that is 70 7's of years or 7 x 70 years that is 490 years. The angel is, apparently, saying that from the period of the captivity to the coming of Christ would be 490 years. The date from which the 70 weeks was to be counted was the decree to rebuild Jerusalem. There were three decrees issued by Persian kings for this purpose, B.C. 536, B.C. 457, B.C. 444. The principle one of these was B.C. 457.

The 70 weeks is subdivided into 7 weeks, 62 weeks, and one week. The 69 weeks equal 483 days. On the year-day theory (Ezekiel 4:6) which is the commonly accepted interpretation, is 483 years. This 483 years is the period between the decrees to rebuild Jerusalem and the coming of the "Anointed One." The decree to rebuild Jerusalem was B.C. 457. Adding 483 years to B.C. 457 brings us to A.D. 26, the very year that Jesus was baptized and began his personal ministry.

Further, within 3½ years Jesus was crucified, that is "in the midst of the one week." The Anointed One" was "cut off." (Daniel 9:24, 26).

Daniel foretold, not only the time at which the Messiah would appear but, the duration of his public ministry and his atoning death for human sin.

List of Daniel's Prophecies

The four kingdoms and God's everlasting kingdom, Daniel 2
Nebuchadnezzar's insanity and recovery, Daniel 4
The Fall of Babylon and Rise of the Persian Empire, Daniel 5
"Fourth" Empire, it's "ten horns" and "other horn," Daniel 7
Greek Empire and its "four horns," Daniel 8
The seventy weeks, time from Daniel to the Messiah, Daniel 9
Troubles of the Holy Land between the Testaments, Daniel 11
The time of the end, Daniel 12

IV. The Reign of Cyrus

Daniel 10-12
Place: Babylon
Characters: Cyrus, Michael, Daniel

During the reign of Cyrus, the decree went out for the captives to return

and rebuild the city of Jerusalem (Ezra 1:2-4). Daniel was now nearly 90 years old and too aged to return. He was needed among the exiles in Babylon. In Daniel 10, we see a vision of the glory of God with which God comforted Daniel.

In Daniel 11, we find a vision which concerns the near future of the kingdom and in which Daniel was so great a personage. Three kings were yet to come in Medo-Persian Empire. Then Alexander, the mighty king of Greece, would appear (Daniel 11:2-3). His empire would be divided among his four generals. The course of affairs is followed down to Antiochus Ephiphanes, the "little horn" of Daniel 8. His desecration of the sanctuary is again mentioned (Daniel 12:11). Beginning with Daniel 11:26, we see the description of the final "little horn" of Daniel 7.

Daniel closes his sketches of world history by telling about the end of the world, the resurrection of the dead, and the everlasting glory of the saints.

GENERAL OUTLINE OF WORLD HISTORY COVERED BY DANIEL

Babylonian Empire, B.C. 606-536

Persian Empire, B.C. 536-332

Greek Empire with its four divisions, B.C. 331-146

Wars of Syrian, Egyptian, Greek kings, B.C. 323-146

Antiochus Ephiphanes and his desecration of Jerusalem, B.C. 175-164

Roman Empire, B.C. 146-A.D. 400

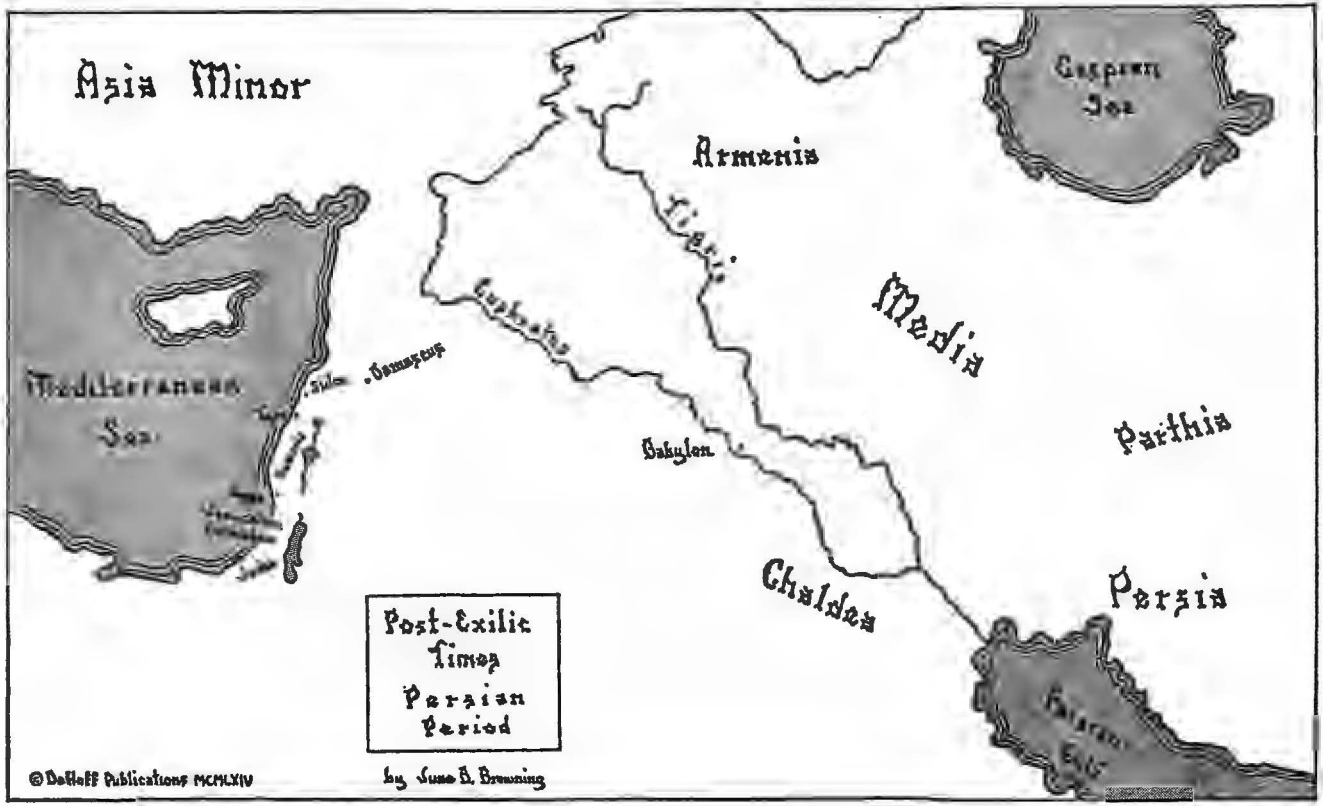
Public Ministry of Christ, A.D. 26-30

Destruction of Jerusalem by Roman army, A.D. 70

The Papacy as a world power, 6 to 18th centuries

Mohammedan control of Holy Land, 7th to 20th centuries

A troubled world, the resurrection and the end of time


Asia Minor
Armenia
Caspian Sea
Tigris
Euphrates
Media
Mediterranean Sea
Damascus
Babylon
Parthia
Chaldea
Persia
Persian Gulf
Post-Exilic Times
Persian Period
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HOSEA

The Prophet

The family of Hosea is unknown except the name of his father Beeri (Hosea 1:1). The time of Uzziah to Hezekiah was B.C. 790-690 and Jereboam II, B.C. 784-745. Hosea's wife was Gomer, the daughter of Diblaim. Her family is, likewise, unknown (Hosea 1:3).

His first child was a son named Jezreel, after Jehu's royal city (1:4). His second child was a daughter named Loruhamah (unpitied). Her name is associated with the withdrawal of divine mercy from Israel (1:6). A third child was a son named Lo-ammi (not my people). This name signified God's rejection of Israel (1:9). These names were followed by a prediction of hope for Israel, the greatness of Jezreel and the acceptance of God's people (1:10-2:1).

Gomer became a faithless wife (1:2; 2:5). She represented Israel's unfaithfulness to Jehovah. Her lover symbolized the false gods in Israel (1:2; 2:2, 7, 13, 17; 3:1). Gomer was enslaved to a false lover, but was brought back by the prophet. For a time she was denied the honor of a wife to any man. So for a time, Israel was denied a king and God. Later Israel returned to Jehovah (3:3-5).

Historical Setting

Hosea was the last of the great prophets of the northern kingdom. Chapters 1-3 of this prophecy were written about B.C. 748 and chapters 4-14 about B.C. 734. At the first date, the house of Jehu (1:4) was still upon the throne. Jereboam was then in his last years. Israel was nearing its doom and Hosea (3:4) predicted the coming captivity. In the second part, the condition of Israel had become worse. Pekah, the last independent king of Samaria, was on the throne. In the interval, a series of revolutions occurred. The brief reign of Zechariah, the last of the line of Jehu, was followed by the brief term of the usurper Shallum. Pekahiah (B.C. 737-736) later ruled and was dethroned by Pekah, who formed an alliance with Damascus against Assyria and Judah. Most of Israel was annexed by Assyria but Hosea's prophecies were uttered just before this event. The crisis was approaching. It was complicated by a political alliance with Egypt. Hosea had already perceived that this must end in the absolute reign of Israel. He warned his people against foreign alliances and against the moral degradation of the kingdom.

OUTLINE OF HOSEA

I. Israel's Unfaithfulness
Hosea 1-3
Place: Hosea's home town.
Characters: Hosea, Gomer, the children.

The prophet Hosea is one of the great lovers of all literature. Even the worst actions of an unfaithful wife could not kill his love. The prophet, Hosea, began to prophesy during the prosperous reign of Jereboam II, who was king of Israel. He continued until Hezekiah was on the throne of Judah. He must have preached for sixty or seventy years in Jerusalem up to the time of the captivity of his people. The history of this period is recorded in II Kings 15-17. The golden age of Jereboam II was passing and a dark cloud hung over Israel. Six kings followed Jereboam in quick succession. Within twenty years, four were assassinated. At the end of Hosea's life the kingdom of Israel came to an end with the fall of Samaria. The prophet lived to see his prophecies fulfilled.

Hosea was a kind, gentle and affectionate man. He loved God. He loved the truth, and he loved his family.

Hosea married Gomer (Hosea 1:3). His name, his home, his reputation were hers. She ran away from home leaving her husband with two little boys and a daughter. She fell into the moral cesspool of the day, and finally became a slave. When she was a rejected outcast, Hosea, who had patiently cared for his children, found Gomer and brought her home.

This is a picture of how Israel had been unfaithful to God, but He was still willing to forgive them. (Is this not a picture of how all of us have been unfaithful to God, and yet, He has been loving and forgiving, ready to pick us up and take us home?)

II. Israel's Sin and Punishment

Hosea 4-10

Place: Hosea's home town.

Character: Hosea

A voice sounded from the north where Israel dwelt (Hosea 4:1). Four hundred years before, the ten tribes had seceded from Judah and set up an independent kingdom called Israel. They worshipped idols. God had sent Elijah, then Elisha to warn them. They refused to return to God. Now Hosea calls, "Return unto the Lord!" (Hosea 6:1). Hosea's name means "salvation" but he was also poet laureate to the king and God's voice to the people. They did not care for his message, but nevertheless, he continued to warn.

III. Israel's Hope

Hosea 11-14

Place: Hosea's home town.

Characters: Hosea, Israel.

"When Israel was a child, then I loved him and called my son out of Egypt." (Hosea 11:1). God did not choose Israel for his people because they were the greatest or the richest (Deuteronomy 7:6-8). He chose a

weak, unattractive slave child to be the object of His love and affection (Hosea 11:1). Babylon in all her glory gave promise of a powerful future. Egypt was wrapped in the rich and jeweled web of centuries. The Hittites to the north had culture and power. The ships of the Phoenicians were plowing the seas. God passed by these nations and chose Israel. He frequently chooses weak things of the world to confound the things that are mighty (I Corinthians 1:27). Israel had gone into rebellion and captivity. The cords of love were still strong (Hosea 11:4). God agonized over His people. He said, "I will heal their backsliding; I will love them freely." (Hosea 14:4). Hosea 14 is a great chapter for backsliders. God promises to welcome His children home and to forgive their sins if they will repent and come home.

GOD'S FIGURES FOR SIN

1.	**An adulterous wife**	**Hosea 3:1**
2.	**A wine inflamed drunkard**	**Hosea 4:11**
3.	**A backsliding heifer**	**Hosea 4:16**
4.	**A troop of robbers**	**Hosea 6:9**
5.	**Adulterers**	**Hosea 7:4**
6.	**Hot as an oven**	**Hosea 7:7**
7.	**A cake not turned (half baked)**	**Hosea 7:8**
8.	**Like a silly dove**	**Hosea 7:11**
9.	**Like a deceitful bow**	**Hosea 7:16**
10.	**Swallowed up**	**Hosea 8:8**
11.	**A vessel wherein is no pleasure**	**Hosea 8:8**
12.	**A wild ass**	**Hosea 8:9**

JOEL

The Prophet

Joel was the Son of Pethuel (Joel 1:1). He was a prophet for Judah and Jerusalem. He called for religious and moral reform, emphasized the rewards for the righteous and certain punishment for the wicked (Joel 1:14; 2:12-27). Joel was also a prophet of hopefulness (2:18-31; 3:15-19). His writing is very poetic. The style is descriptive and scenic and sometimes almost dramatic. He was a farmer who lived close to nature (1:2-13; 2:3-11; 3:9-16).

The Historical Setting

It is difficult to fix the date when Joel was written with any certainty. It was probably about B.C. 770, a few years before Amos and Hosea. The book in many cases reads very much like Amos (Cf. 3:16 with Amos 1:2 and 3:18 with Amos 9:13). Many hostile nations are referred to, but Syria is not referred to, perhaps because Judah had not greatly suffered like Israel from Damascus. Joel wrote at a time of many and grave natural calamities in western Asia, and he dwelt on these at length.

OUTLINE OF JOEL

I. The Warning
Joel 1
Place: Judea
Characters: Joel, the tribes of Judah.

A very dark scene is presented. A great famine caused by a plague of locusts followed by a prolonged drouth devastated the land. People and flocks were dying for lack of food and water. Joel spoke to Judah. Using the present judgment of the plague of lucusts, he called the people to repentance. He wanted to spare them from greater judgment at the hands of hostile armies. The locust was a type and forerunner of the devastation they would bring.

Graphically, he described the plague. He called on old men to witness that there had never been one like it before (Joel 1:2). Drunkards felt the affect of it for the vines had been destroyed (Joel 1:5). Priests had no meat offering or drink offering of wine to offer (Joel 1:9). Cattle and sheep cried in the fields (Joel 1:20). Joel urged the people to call a fast (Joel 1:13).

II. The Fast
Joel 2
Place: Zion
Characters: All men of Israel, Joel.

Young and old alike were called to a great fast (Joel 2:1, 16). The people cried to the Lord to spare their land. They, themselves, worked to destroy the plague of locusts which had come upon them. God promised, "I will restore to you the years that the locusts have eaten" (Joel 2:25).

The Promise of Pentecost

Joel assured the people that there would come a time when God would send not merely temporal blessings, but spiritual blessings. (Joel 2:18-32). This prophecy of the outpouring of the spirit was fulfilled on Pentecost Day of Acts 2. Peter said, "This is that which was spoken by the prophet Joel" (Acts 2:16).

The Day of the Lord

"The Day of the Lord" spoken of five times in this book refers to judgment. It tells of a series of judgments—the present locusts, the armies of invasion and the final day of the Lord described in the third chapter of Joel.

III. The Blessing

Joel 3

Place: Judea

Characters: Judah and the enemy nations, Joel.

Joel wrote that the Jews would be brought home from Babylonian captivity. He pointed out, however, that the real blessing for the Jews would be when Jesus Christ should come in Judaism and establish a world-wide religion of Christianity. Because his prophecy (Joel 2:28, 29) was quoted by the Apostle Peter (Acts 2:16-21) Joel has been given the title "the Prophet of Pentecost."

AMOS

The Prophet

Amos was probably a man of Judah. His home was in Tekoa (Amos 1:1). He was a herdsmen (1:1; 7:14), a cultivator of Sycamore trees (7:14), and he did not come from a prophetic family (7:14, 15). His commission as a prophet came directly from God. He prophesied mainly for Israel and only incidently for Judah.

Date of Amos

"Two years before the earthquake" in the days of Uzziah and Jereboam II (1:1; Zechariah 14:5) the priest Amaziah accused Amos of treason and ordered him away (7:10-13). Amos pronounced a judgment on Amaziah (7:14-17). The time of the writing of this nine chapter book was probably about B.C. 765.

Historical Setting

Amos was a shepherd, a farmer and a cultivator of Sycamore trees, living at Tekoa, nine miles south of Jerusalem. He appeared at Bethel, the chief seat of the semi-idolatrous worship of Israel, about B.C. 765 and spoke on behalf of Jehovah in these hostile and unsympathetic surroundings. He did not belong to one of the prophetic guilds or schools. He was simply moved to prophesy by the spirit of God within him (3:8). His public life came at a critical time. Both Judah and Israel had had unprecedented prosperity, commercial advantages and material wealth. The seeds of political unrest and immorality were present in their prosperity. Northern Israel was in the greatest danger for reasons which this prophecy unfolds. The kingdom was outwardly at peace. It was in the middle of the reign of Jereboam II, while Uzziah was king in Jerusalem. The Syrians of Damascus had been confined to their own territory by the wars of the Assyrians. Assyria, herself, was now torn by internal dissensions and was quite harmless. Amos prophesied the rise of Assyria to greater power and her dominion over Israel as a punishment for the sins and follies which he had been sent to rebuke.

The purpose of Amos was to warn Israel of her coming doom and to predict the coming of the great Messianic Kingdom through Christ.

OUTLINE OF AMOS

I. Judgment Against Nations
Amos 1 and 2
Place: Bethel
Characters: Amos, the nation.

This simple country preacher left his home in Judah and traveled twenty-

two miles to Bethel in the Northern Kingdom to preach against the Kingdom of Israel. Jerusalem needed his ministry, but from Bethel, the capitol of the Northern Kingdom, idolatry needed to be condemned. The people had substituted a calf worship for the worship of Jehovah. They felt no need of preaching (see I Kings 12:25-33).

Amos began his preaching by pronouncing the Lord's judgment upon six neighboring nations—Damascus (Syria), Gaza (Philistia), Tyrus (Phoenicia), Edom, Ammon and Moab. He then came nearer home and pronounced judgment against Judah (Amos 2:4) and against Israel, itself (Amos 2:6) and finally the whole nation (Amos 3:12).

Amos condemned the ease and luxury, the oppression of the poor, the lying and cheating and hypocrisy in worship. The Lord grieved over His people, "yet have ye not returned unto me, saith the Lord." (Amos 4:6).

Amos reminded people that no nation of the world, regardless of how powerful it may be, can stand against the judgment of God.

II. Judgment Against Israel

Amos 3-6

Place: Bethel

Characters: Children of Israel, Amos.

Amos was called to tell of certain punishment (Amos 3). If men reject the repeated warnings of God, they must be punished (Amos 5). Amos told Israel they were greedy, unjust, unclean and profane (Amos 2:6-12). They defended themselves on the ground that they were God's chosen people (Amos 3:2). Amos reminded the people that they would be condemned and punished regardless of who they were if they rejected God. Israel was a chosen nation. They knew God's law. Their sin was, therefore, greater.

Amos called the women of his day "kine of Bashan" because they cared only for luxury and worldly pleasure (Amos 4:1). Since the people had repeatedly refused God's warning, he tells them "prepare to meet thy God, O Israel" (Amos 4:12). God had exhorted the people to repent of their sins. They refused to do so. Now He tells them to get ready for the punishment which is in store for them.

III. Visions Regarding the Future

Amos 7-9

Place: Bethel

Characters: Amos, Children of Israel, Amaziah, King Jereboam.

We do not know how long Amos preached in Bethel. Great multitudes heard his fearless message. The book of Amos is "the oldest volume of sermons" by a "shepherd of the hills and a natural born preacher." He

prophesied that the day would come when Israel would prosper. God would raise up the tabernacle of David and all nations would be blessed (Amos 9:11-15). This familiar prophecy on the tabernacle of David is quoted by the Apostle James in Acts 15:13-17 as a fulfilled prophecy. The "tabernacle of David" refers to the royal line of the family of David. This line was in decay until Jesus Christ came and established His kingdom. All of the wonderful things which God had in store for Israel are now found in Christ.

FIVE VISIONS OF AMOS

1. **The Devouring Locust** ..... **Amos 7:1-3**
2. **The Consuming Fire** ..... **Amos 7:4-6**
3. **The Searching Plumbline** ..... **Amos 7:7-11**
4. **The Summer Fruit Basket** ..... **Amos 8:1-10**
5. **The Lord at the Altar** ..... **Amos 9:1-10**

OBADIAH

The Author

The name of Obadiah occurs several times in the Old Testament (I Kings 18:3; I Chronicles 9:16; 3:25; 8:35; 27:19 etc.). He probably lived in Judah (vs. 11). The time is very uncertain, but was perhaps when Jerusalem was taken by Nebuchadnezzar (B.C. 586). The commonly accepted date for the fall of Edom is in B.C. 582. This prophecy was certainly written before that time.

The City of Petra

Petra is one of the wonders of the world. It is a "rose red city and as old as time itself." It perched like an "eagle's nest" (Obadiah 4) amid inaccessible mountain vastness. Its only approach was through a deep rock cleft more than a mile long with massive cliffs more than 700 feet high rising on either side. A thousand temples were originally in the city cut from the pink rock on the side of the massive cliffs. The dwellings were mostly caves hewn out of the soft red sandstone (Obadiah 3, 6). Many of these homes were placed where one would hardly believe it possible for human beings to climb.

South of the Dead Sea, on the western border of the Arabian plateau, lies a range of precipitous red sand stone heights known as Mount Seir. Here Esau settled after he sold his birthright to his brother Jacob. The Horites (see Gen. 14:5, 6) were driven out. These Horites are first spoken of in the time of Abraham (Genesis 14:5, 6. See also Deuteronomy 2:12). Sela or Petra was their capitol. Today it is "the silent city of the forgotten past."

The descendants of Esau (Jacob's brother) were called Edomites. They would go on raiding expeditions and then retreat to their impregnable fortress where they kept alive in their hearts a bitter enmity toward the Jews that began with Jacob and Esau. They helped any army who attacked the Jews. During the period of the Maccabees (between the Testaments) they became bitter enemies of the Jews. Through Herod in the time of Christ, they obtained control of Judea. They disappeared from the pages of history after the destruction of Jerusalem by Titus in A.D. 70.

OUTLINE OF OBADIAH

I. The Doom of Edom
Obadiah 1-16
Places:
Characters: Obadiah, Edomites.

God had commanded Israel "thou shalt not abhor an Edomite for he is

thy brother." (Deuteronomy 23:7). Edom had shown an implacable hatred for Israel from the time that he refused him passage through his country on the way to Canaan (Numbers 20:14-21). When the Chaldeans destroyed Jerusalem, Edom cried, "raze it, raze it." (Psalms 137:7). Because of the pride and cruel hatred of Edom, her destruction was decreed. The people were driven from their rocky home five years after the destruction of Jerusalem. When Nebuchadnezzar, passing through the Valley of Arabah crushed the people, their very name perished with the capture of Jerusalem by the Romans. "As thou hast done it shall be done unto thee." (Obadiah 15).

II. Zion's Deliverance
Obadiah vs. 17-21
Place: Hometown
Characters: House of Jacob and the House of Esau.

God's chosen people had been carried into captivity by Nebuchadnezzar. The Holy Land was deserted and God told Edom of her doom. Jeremiah gave this same prophecy in chapter 49. Five years later, Edom fell before the same Babylon she had helped. She perished forever. Obadiah looked forward to the day when Christ should come and establish His Kingdom.

JONAH

The Author

Jonah was the son of Amittai. His family is otherwise unknown (Jonah 1:1; II Kings 14:25). He came from the town of Gath-hepher in the tribe of Zebulun (II Kings 14:25; Cf. Joshua 19:10, 13). He prophesied for Israel under Jeroboam II (II Kings 14:24, 25).

Jonah was an unwilling missionary to the city of Nineveh and was displeased that the city was spared when it repented (1:2, 3; 3:10; 4:11). Nineveh under Shalmaneser II had defeated Ahab and forced Jehu to pay tribute. Jonah tried to flee from Jehovah to Tarshish in Spain. He was caught in a storm and was thrown into the sea (1:3-15). Taken up by a giant sea monster, he was carried ashore (1:17; 2:10; Matthew 12:39, 40), and went and preached in Nineveh. The people repented and were saved (3:1-10). God taught Jonah a lesson of the value of a human being by using a gourd vine (4:6-11).

Jonah seems to have been hastily childish and clannish in disposition (1:3; 4:1-3, 8, 9). God uses all kinds of people to accomplish his purpose.

Historical Setting

The book of Jonah relates to the earlier years of Jeroboam II. All that we know of Jonah beyond what is here written is found in II Kings 14, 25 which tells how he predicted to Jereboam his victories over the Syrians. He appeared here as a prophet with a unique mission—preaching repentance to a great heathen city. The Assyrians had suffered much calamity and were unwilling to hear a message of evil. They listened, however, and their city was spared for more than a century and a half after Jonah preached.

GOD PREPARED

A great fish	**Jonah 1:17**
A gourd	**Jonah 4:6**
A worm	**Jonah 4:7**
A sultry east wind	**Jonah 4:8**

Jesus Christ, himself, made the book of Jonah important. When he was asked for a sign to prove His claims, He said no sign would be given except the sign of the prophet Jonah. As Jonah was in the belly of the whale three days and three nights so the Son of Man was to be in the heart of the earth three days and three nights. (Matthew 12:38-40).

OUTLINE OF JONAH

I. An Obstinate Prophet

Jonah 1, 2

Places: Gath-hepher, Joppa

Characters: Jonah and mariners.

God spoke to Jonah and told him to go preach against the city of Nineveh (Jonah 1:2). Jonah said "no" to God and fled. He probably wanted the city of Nineveh destroyed.

Nineveh was one of the greatest cities of the world, situated on the east bank of the Tigris four hundred miles from the Mediterranean. It was the capitol of Assyria (Genesis 10:11, 12). The strong hold of the city was thirty miles long and ten miles wide. There were five walls and three canals around it. The walls were one hundred feet high and allowed four chariots to be driven abreast. There were great palaces and beautiful gardens. Fifteen gates were guarded by lions and bulls. Seventy great halls were in the city. The temple in the city was in the form of a great pyramid which glistened in the sun. The city was very wicked, very wealthy, and very powerful. Its intellectual attainments were almost incredible.

As soon as Jonah fled, God sent a great wind which caused Jonah to be thrown overboard and swallowed by the sea monster (Jonah had bought a ticket and paid the fare, but he did not reach the destination which he planned. One who rides the devil's boat always pays the fare and arrives at the wrong destination!)

II. An Obedient Prophet

Jonah 3, 4

Place: Nineveh

Characters: Jonah, the Ninevites.

God gave Jonah another chance to serve. He went to Nineveh and delivered God's message. The people repented. Jonah then sat sulking under a gourd vine (Jonah 4:6).

Jonah is a type of Christ in His death, burial, and resurrection. "As Jonah was three days and three nights in the whale's belly, so shall the Son of Man be three days and three nights in the heart of the earth." (Matthew 12:40). Jonah is also a type of Israel-disobedient to God, swallowed by the nations of the world, later returning to the homeland.

MICAH

The Author

Micah was a resident of More-sheth-gath in Judah (1:14). Of his family and history we know very little. He prophesied during the reign of Joseph, Ahaz and Hezekiah (B.C. 740-700) (Cf. Jeremiah 26:18). He prophesied against Israel and Judah (1:1, 5).

Historical Setting

Micah lived in western Judah. His home town More-sheth-gath had been a dependency of the famous Philistine city of Gath. But since the conquest of Uzziah (II Chronicles 26) the whole territory had been in the possession of Judah. His residence in the country gave him an interest in the fortunes of the nation outside the capitol. He lived beside a great international highway and had an opportunity to develop a large view of political movements in western Asia and their effect upon his people. Micah's main public work was performed during the reign of Hezekiah (3:12 and Jeremiah 26:18). His first prophecy was given before the fall of Samaria (B.C. 722) and perhaps belonged to the reign of Manasseh. It is supposed that his prophetic career lasted about thirty years. Micah was contemporary with the critical events in the history of Israel, the end of the northern kingdom, invasions of Palestine by Sargon and Senacherib. He was a witness of the moral corruption which was partly reformed by Hezekiah and of the terrible events during the reign of Manasseh.

Micah Is Quoted

On Three Occasions

By the Elders of Judah—Jeremiah 26:18 quoting Micah 3:12.

By the Wise Men Coming to Jerusalem—Matthew 2:5 quoting Micah 5:2.

By Jesus When Sending Out the Twelve—Matthew 10:35, 36 quoting Micah 7:6.

OUTLINE OF MICAH

I. A Message to the People

Micah 1, 2

Place: Morasthite

Characters: Micah, House of Israel

As this book opens we are reminded that God is going to send judgment upon His people. Samaria and Jerusalem were pronounced guilty before the Judge of the universe. Captivity and exile are their fate. God rebuked them for social injustice, unfaithfulness, dishonesty and idolatry. (Micah

2:1-11; 1:6-9). Micah told them that Samaria would fall (Micah 1:6, 7).

The idolatry of Israel spread rapidly to Jerusalem and the city of Lachish (Micah 1:13). The oppression of the poor (Micah 2:2) and women and little children (Micah 2:9) were rebuked by the prophet. The sins of the people are stated in blunt frankness in Micah 2:1-11.

II. A Message to the Rulers
Micah 3-5

Place: Morasthite

Characters: Princes of Israel, the coming Messiah, all the people of Israel.

God condemned the covetousness and self righteousness of the leaders of Israel (Micah 3:1-4). He denounced the sins of rulers (Micah 3:9), bribery among the judges (Micah 3:11), false weights and balances (Micah 3:5).

As a broken hearted prophet, Micah pronounced the judgment of God upon Jerusalem and the temple (Micah 3:12; 7:13). The people would be taken captive to Babylon (Micah 4:10). He predicted God would bring his people back (Micah 4:1-8; 7:11, 14-17). Beyond the return from Babylonian captivity, Micah told of the coming Christ. He said the Messiah would be born in Bethlehem (Micah 4:8; 5:2-4). This seven hundred year old prophecy later led the wise men to Jerusalem (Matthew 2:5).

III. A Message to God's People
Place: Morasthite

Characters: God, all Israel.

The people had ignored God. He punished them. Now conscience smitten, they asked how they could please God (Micah 6:6, 7). God is a righteous judge (Micah 1:3, 5; 3:12). But God is willing to hear. The "sacrifices of God are a broken spirit: a broken and a contrite heart, O God, thou wilt not despise." (Psalms 51:17).

A practical and simple definition of what God requires of man is found in Micah 6:8.

Do justly—Good ethics in business.

Love kindness—Consideration for others.

Walk humbly with thy God—Personal experience with God and obedience to His word.

Catalog of National Sins

Idolatry	Micah 1:7
Covetousness	Micah 2:2
Oppression	Micah 2:2

Violence ..... Micah 3:10
Encouraging false prophets ..... Micah 2:6
Corruption of princes ..... Micah 3:1-3
Corruption of prophets ..... Micah 3:5-7
Corruption of priests ..... Micah 3:11
Bribery ..... Micah 3:9
Dishonesty ..... Micah 6:10

NAHUM

The Author

Nahum is unknown except by the book which bears his name. He lived at Elkosh, the location of which is uncertain (Nahum 1:1). He prophesied as if he were a Judean. (1:15). Nahum prophesied after the fall of No-amon (Thebes B.C. 663) and before the fall of Ninevah (B.C. 606) (3:8-10; 2:1, 8-13, 3:1-17).

Historical Setting

Nahum followed Zephaniah by only a few years. The destruction of Nineveh (B.C. 606) which was regarded by the latter as of great importance, is regarded by Nahum as impending. The enemy was at hand and about to strike. The date could not be far from B.C. 610. The catastrophe ahead was so great that the fate of no other nation claimed the attention of the prophet. This book was written to pronounce God's wrath on Nineveh, which had been one of the cruelest cities on earth. Jonah had preached and the city had repented, but repentance at one time does not insure blessing at another time.

OUTLINE OF NAHUM

I. The Judge
Nahum 1:1-7
Place: Jerusalem
Characters: Nahum, God, the Ninevites.

Nahum presents God as their Holy Judge in the Court of Heaven judging the wicked city of Nineveh. Since He is a just God, He must avenge all crimes. He presents God as Judge: (1) jealous, (2) vengeful, (3) furious, (4) watchful, (5) great in power, (6) will not acquit wicked, (7) indignant, (Nahum 1:6). He also pictures God as Father: (1) slow to anger, (2) good, (3) a stronghold in the day of trouble, (4) knowing them that trust Him.

II. The Verdict
Nahum 1:8-14
Place: Jerusalem
Characters: Nahum, God, the Ninevites.

Nineveh is weighed in the balances and found wanting.
(1) Condemned to utter destruction (Nahum 1:8, 9)

(2) Captured while defenders were drunk (Nahum 1:10)
(3) Name blotted out (Nahum 1:14)
(4) God to dig a grave (Nahum 1:14)

This is a solemn picture of God's judgment upon wickedness.

III. The Execution

Nahum 2, 3
Place: Jerusalem
Characters: Nahum, God, Ninevites.

Here is a picture of Nineveh's siege, fall and desolation. These are described with graphic eloquence in Nahum 2 and 3.

The Medes and Babylonians completely destroyed Nineveh in B.C. 607. According to Nahum's prophecy, a sudden rise of the Tigris River carried away a great part of the wall and assisted the attacking army of the Medes and Babylonians in its overthrow (Nahum 2:6). The city was partly destroyed by fire (Nahum 3:13-15).

So completely did Nineveh disappear that no trace of the city was found for many years. In 1845, Layard confirmed the suspicions of the Englishman, Claud James Rich, who in 1820 thought the mounds across the Tigris from Mosul were the ruins of Nineveh. The ruins of this city have now been largely uncovered.

Nineveh is a type of all nations that turn their backs on God. She sinned (Nahum 3:1-7) and her great wealth and strength was not sufficient to save her (Nahum 3:8-19). The person or nation that deliberately and finally rejects God, deliberately, finally and fatally elects doom.

HABAKKUK

The Author

Almost nothing is known about the family of Habakkuk (Habakkuk 1:1; 2:1-3). He was a poet who had great liveliness and depth of imagination. He is conversational, descriptive, indignant, appreciative of Jehovah and is continually telling about God's power and glory, his mercy and justice and how He will save and sustain His people.

Historical Setting

Habakkuk prophesied about B.C. 604 in the reign of Jehoikim (B.C. 608-597). In the middle of the career of Jeremiah, Habakkuk does not deal with the Assyrians but with the Chaldeans. The first part of his book (1, and 2) is written in ordinary prophetic style, while the second (3) is in the form of a psalm or hymn.

OUTLINE OF HABAKKUK

I. Habakkuk's Complaint
Habakkuk 1
Place: Jerusalem
Characters: God and the prophet, Habakkuk.

Habakkuk was confused. He knew that evil must be punished, but he wondered why God should punish the wickedness of his own people by using a nation of greater wickedness. Habakkuk was horrified that God should use such a cruel scourge to sweep over the land (Habakkuk 1:5-11). He called upon God to defend his action (Habakkuk 1:13).

II. God's Reply
Habakkuk 2
Place: The watchtower
Characters: God and Habakkuk

Habakkuk climbed upon the watchtower and waited for God to answer (Habakkuk 2:1). God did answer (Habakkuk 2:2-20). God admitted the wickedness of the Chaldeans, but declared that they would destroy themselves by their own evil. Sometimes God takes ages to show his plan. Man need not be alarmed that wicked people seem to prosper for a short while.

III. Habakkuk's Song
Habakkuk 3

Place: Watchtower

Characters: God and Habakkuk

Habakkuk is the prophet who sang in the night. He said, "Although the fig tree shall not blossom, neither shall fruit be in the vines; the labour of the olive shall fail, and the fields shall yield no meat; the flock shall be cut off from the fold, and there shall be no herd in the stalls: Yet I will rejoice in the Lord, I will joy in the God of my salvation." (Habakkuk 3:17, 18). After a sincere prayer (Habakkuk 3:1-16), God's glory appeared. Habakkuk realized that God is in control of the universe and that He is working out His own purpose in His own time. Hakakkuk learned that he could trust God implicitly. He could only see a small part of God's plan at one time. God's ways are not man's ways (Isaiah 55:9). God does not promise that He will unravel every problem for us, but He does assure us that we can put our trust in Him (Read Psalms 37:5 and II Timothy 1:12).

THE LESSON OF HABAKKUK

Watch and See	**Habakkuk 1**
Stand and See	**Habakkuk 2**
Kneel and See	**Habakkuk 3**

ZEPHANIAH

The Author

Zephaniah was the son of Cushi, a descendant of Hezekiah (Zeph. 1:1). Assuming this Hezekiah to be the King, the prophet was also a prince (II Kings 18:1ff). He prophesied freely against the royal family (1:8).

Historical Setting

Zephaniah's brief period was just after the time of the first appearance of Jeremiah (B.C. 626). He prophesied during the first half of the reign of Josiah. The next preceding prophet was Micah who died in the earldy part of the reign of Manasseh. In the intervening period there was quiet in Palestine, interrupted only by a brief revolt of Manasseh. The condition of the whole of western Asia, including Palestine, indicated the impending upheaval. Nineveh was beginning its memorable decline after the death of King Assur-banipal (B.C. 668-626). The Jewish nation had improved but little morally and religiously since the degeneracy that followed the death of Hezekiah and the reforms of Josiah (B.C. 621), the reforms of Josiah had not yet begun.

Zephaniah spoke and wrote primarily for the correction and warning of Judah and Jerusalem, though he drew illustrations from the sins and fates of other people.

OUTLINE OF ZEPHANIAH

I. Judah Searched

Zephaniah 1

Place: Judah

Characters: Jehovah, Zephaniah, rulers and people of Judah.

Jehovah is in the midst of the land for judgment (3:5; 1:17). Zephaniah denounced (1) the idol worshippers (vs. 4, 5), (2) those who swear by God one time and another time by Molech (vs. 5), (3) those who turn back from the Lord (vs. 6).

II. The Nations Searched

Zephaniah 2

Place: Judah

Characters: Jehovah, the prophet, the nations.

The prophet called upon the people to seek God (Zeph. 2:1-3) and declared that nothing but repentance could save them (Zeph. 2:10).

The Jews taught that Jerusalem was the place of worship. The Samaritans declared that Mount Gerizim ought to be the religious center, but

Zephaniah taught that spiritual worship did not depend upon a *place*, but on the *presence* of God.

III. Israel Restored

Zephaniah 3

Place: Jerusalem

Characters: Jehovah, the prophet, the people of Jerusalem.

Zephaniah wrote concerning the rejoicing of the Lord's people when they returned from Babylonian captivity. He also looked forward to the time when Christ should begin his reign on the throne of David, and all people would rejoice in His kingdom.

HAGGAI

Historical Setting

We have no personal history of the prophet Haggai. He was the earliest of the prophets of the restoration. After the return began (B.C. 536), many years elapsed before the people began seriously to rebuild the temple. In B.C. 520 Haggai urged them to undertake the work. Four months later he was joined by Zechariah. In four years the temple was completed. We know nothing further of Haggai personally.

OUTLINE OF HAGGAI

I. A Message of Rebuke
Haggai 1:1-11

Only a handful of people had returned to Jerusalem from Babylon. They were few in number and continually harassed by enemies (Read Nehemiah 8:10). They neglected the Lord's house and built homes for themselves (Haggai 1:4). God punished the people for this (Haggai 1:6). In response to Haggai's appeal, the people set themselves to the work of restoration.

II. A Message of Courage
Haggai 2:1-9

This section was written to cheer the workers. They could see that the building which they were erecting did not compare with the one which Solomon had built. Haggai assured them that this latter house would be greater than the former. (It was greater because it knew the presence of the Lord Jesus Christ, not because it was a greater physical building.)

III. A Message of Assurance
Haggai 2:10-23

This message of cleansing and blessing were delivered three months after the temple was started. Haggai made the people see their sinfulness and sought to bring them to repentance. He told them, "from this day will I bless you." (Read Haggai 2:18, 19). God sometimes withholds prosperity of wealth to give prosperity of soul.

ZECHARIAH

The Author

Zechariah was the son of Berechiah, who was the son of Iddo (Zech. 1:1). He was both a prophet and a priest (Nehemiah 12:12, 16). He was sent to encourage righteousness and loyalty to God (1:4-6; 6:9-14; 8:15-23), to inspire hope in Judah (1:14-17; 2:4-13; 8:2-8), to promote the building of the temple (4:7-10; 6:11; 8:9-11), to foretell the coming of the Lord Jesus Christ (3:8; 6:12, 13) (Cf. Isaiah 11:1; Jeremiah 33:15).

Historical Setting

Zechariah was a co-worker of Haggai in promoting the rebuilding of the temple, and he prophesied in B.C. 520 and B.C. 518 (Ezra 5:1; 6:14; Zechariah 1:1, 7; 7:1). He dealt mainly with the same issues which were before Haggai—the maintenance of the national worship and the correction of national vices.

I. Visions of Zechariah

The prophet Zechariah has two main subjects under consideration—the return of the Jews from Babylonian captivity to inhabit again their land, and eventually the coming of the Lord Jesus Christ to bless all mankind. These two subjects permeate the book. We shall study the book in two sections. First the visions of Zechariah and secondly, his reference to the coming Christ.

1. The Angelic Horseman (1:7-17), a picture of God's people outcast but not forgotten. The divine directive "my house shall be built" will be carried out.

2. The Four Horns and the Carpenters (1:18-21)—The defeat of the enemies of Israel in their opposition to the building of the Lord's house. This figurative description refers to the destruction of all the forces combined to defeat Israel in the building of the temple under the leadership of Zerubbabel.

(3) The Measuring Line (2)—A description of the rehabilitation of Jerusalem after the return from Babylon, mingled with a vision of the New Jerusalem of the gospel dispensation after the coming of Christ. This vision is climaxed by the world-wide expansion of the kingdom of Christ as the gospel is preached throughout the world beginning from Pentecost.

(4) Joshua the High Priest (3)—The priest in filthy garments signifies the bearing of the sins of the people in his own person, and is typical of the cleansing of the priesthood and the taking away of the sins of the people in "the branch" to come. Other passages giving this prophecy are Isaiah 11:11; Jeremiah 23:5; Zechariah 6:12. All point to the fact that Christ is coming "to sit" and "to rule" on his throne and to "build" the

temple—all these in the new dispensation. The corresponding New Testament verses are Romans 15:12, Hebrews 1:8, Hebrews 4:4, Hebrews 8:4, Acts 2:34, and I Corinthians 3:16. All of these prophecies concerning the Branch have been fulfilled in Christ.

(5) The Seven Lamps and Two Olive Trees (4) are a figurative representation of the visible things of the old temple which must give way to the spiritual temple. The symbolism of Zerubbabel and Joshua as "the two sons of oil" (vs. 14) represents the true light of God's temple which would burn "not by might nor by power" but by the spirit of the Lord. The two anointed ones and the two olive trees represent the divine character of the Old and New Dispensations.

(6) The Flying Roll and the Ephah (5:1-11) signified by the large banner which only the hand of the angel could wave in the air means that God would bring divine punishment upon the wickedness of the nations opposing His people. The woman imprisoned in the ephah implies the captivity of the Jews, but the two women with wings bearing the ephah away, represents the removing of sin by its remission through the new priesthood when the new temple of the Lord would be built.

(7) The Four Chariots and the Coronation (6:1-15) represented first by the chariots coming from the presence of God, the Divine Protection, surrounding the sanctuary of the people of God and secondly the crowning of the high priest, a typical portrayal of the Branch which was a type of Christ as King and Priest in the poetic imagery of the Old Testament. Thus "the man whose name is the branch" who was called "the root of Jesse" in Isaiah 11, was to build the new temple. This he has done in the establishment of the New Testament Church.

II. The Messiah and the Kingdom

In addition to the visions which pictured the Jews coming home from Babylonian captivity and re-inhabiting Palestine, and their final hope with the coming of Christ, the book of Zechariah records many prophecies concerning Christ. Perhaps only Isaiah records more. Some of these are:

Christ the Branch ..... Zechariah 3:8
Christ the Servant ..... Zechariah 3:8
Christ's Entry into Jerusalem on a Colt ..... Zechariah 9:9
Christ the Good Shepherd ..... Zechariah 9:16
Christ the Smitten Shepherd ..... Zechariah 13:7
Christ Betrayed for Thirty Pieces of Silver ..... Zechariah 11:12, 13
Christ's Hands Pierced ..... Zechariah 12:10
Christ's People Saved ..... Zechariah 13:1
Christ Wounded in the House of His Friends ..... Zechariah 13:6
Christ's Coming on the Mount of Olives ..... Zechariah 14:3-8

The Old Testament prophets wrote a complete history of the life of Christ hundreds of years before He was born. There is no greater proof of the Divinity of the Son of God than these prophecies and their fulfillment.

VISIONS OF ZECHARIAH

The Angelic Horsemen	**Zechariah 1:7-17**
The Horns and Smiths	**Zechariah 1:18-21**
The Measuring Line	**Zechariah 2**
Joshua the High Priest	**Zechariah 3**
The Golden Candlesticks	**Zechariah 4**
The Flying Roll	**Zechariah 5:1-4**
The Ephah	**Zechariah 5:5-11**
The Four Chariots	**Zechariah 6:1-8**

MALACHI

The Author

The name "Malachi" means "my messenger" and but little is known of the author of this book (Malachi 1:1; 3:1). The book of Malachi is essentially an argumentative composition. Its chief characteristic is the art of exciting attention by introducing objections to the truth and then replying to them. Malachi is the last of the Old Testament writers and his book has been called "the little Old Testament." This book is the bridge between the Old and the New Testaments. About a hundred years had passed since the Jews had returned to Jerusalem after the captivity in Babylon. Small groups were still returning in the time of Malachi. Malachi was the last prophet to speak to Israel in her own land. The first enthusiasm after the return from Babylon had spent itself. Following a period of revival (Neh. 10:28-39) the people had become religiously cold and morally lax. Malachi sought to reform the people. He encouraged and rebuked at the same time.

The Old Testament closes with the word "curse," but the New Testament closes with a blessing—"the grace of our Lord Jesus Christ be with you all. Amen."

Historical Setting

Malachi wrote about B.C. 450. He was contemporary with Ezra and Nehemiah. The great task of reformers in that area was to maintain the integrity of God's word and the regularity of worship. The temple services were marred by the indifference and neglect of both priests and followers. The people had intermarried with the surrounding nations. As Haggai and Zechariah commemorated the rebuilding of the temple, so Malachi gave voice to the movement for reformation in worship and morals.

LEADING SINS

1. Sacrilege ..... (1:6-14)
2. Violation of Marriage Laws ..... (2:10-16)
3. Falsehood and Oppression ..... (3:5)
4. Refusal of Tithes ..... (3:7-10)
5. Disregard of God ..... (2:17; 3:13-15)

OUTLINE OF MALACHI

I. Sins of the Priests
Malachi 1:1-2:9

The priests had become irreverent and neglectful. God said, "where is mine honour? . . . O priests, that despise my name." The prophet rebukes

careless priests who offered worthless animals—animals so defective they would not be presented to the governor (Mal. 1:7, 8, 12, 13). They refused to work except for money. As long as the priests were in this condition, the people could hardly be expected to observe God's law. Carelessness in worship, mixed marriages with women of outside tribes became common. Some divorced their Israelites wives to marry heathen women (Mal. 2:10-16).

II. Sins of the People
Malachi 2:10-3:18

The people complained that God did not love them as much as He should (Mal. 1:2). They were guilty of social sins (Mal. 3:5). They were skeptical and indifferent. Some were faithful to God, willing and anxious to hear His word (Mal. 3:16).

Many of the Jews had become idolators and they robbed God by not bringing in the tithes and offerings "will a man rob God?" (Mal. 3:8). God commanded, "bring ye all the tithe into the storehouse." The tithe was merely the outward recognition that they belonged to God.

III. Coming Things
Malachi 3, 4

The Jews complained that God did not distinguish between good men and bad, but blessed all alike (Mal. 2:17). God told them that one day wicked people would be punished. He promised to send His messenger in the power and spirit of Elijah (John the Baptist) to prepare the way for His Son. This Son would sit in judgment and separate the evil from the good (Mal. 3:1).

Malachi closed with the message of all the Old Testament prophets—Christ is coming. The Son of Righteousness will come with healing in His wings and all men will flow to him. All of the *Old Testament pointed* forward to the coming of Christ.

Note on "I loved Jacob and I hated Esau." (Mal. 1:2, 3). This statement was written a thousand years after they were dead and refers to their posterity—the Israelites were the servants of God, the Edomites were a band of robbers.

The word "hate" as used here, perhaps, means "loved less" as in Genesis 29:30,31. Jacob loved Rachel more than Leah, hence, "hated" Leah—loved her less. In Luke 14:26 the Lord said that to be his disciple we must "hate" father, mother, etc. That is, we must love them less than we do God. God loved both Jacob and Esau. The reference to their posterity means that God loved the descendants of Esau less than the descendants of Jacob because the descendants of Esau were guilty of evil.

Note on Elijah and John the Baptist. Malachi said, "Behold I will

send you Elijah the prophet before the coming of the great and dreadful day of the Lord." (Mal. 4:5). This did not mean that Elijah in person would come, but that a prophet in the power and the spirit of Elijah would come to prepare the way for the Lord Jesus Christ. John the Baptist came in the power and spirit of Elijah. Jesus said, "And if ye will receive it, this is Elias, which was for to come." (Matt. 11:14).

When the disciples asked Jesus "why then say the scribes that Elias must first come?" Jesus answered them, "Elias truly shall first come and restore all things. But I say unto you that Elias has come already, and they knew him not, but have done unto him whatsoever they listed. Likewise, shall also the Son of man suffer of them. Then the disciples understood that he spake unto them of John the Baptist." (Matthew 17:10-13). Whether or not one believes John the Baptist was the Elijah to come, resolves itself into a question of whether or not one believes Jesus Christ told the truth.

INCIDENTS IN THE OLD TESTAMENT REFERRED TO IN THE NEW TESTAMENT*

Gen.	1	Creation	Acts 14:15; Heb. 11:3
"	1:3	Creation of Light	II Cor. 4:6
"	1:11,12	Earth produces Herbs	Heb. 6:7
"	1:26	Man Likeness of God	Jas. 3:9
"	1:27	God's Image Man and Woman	Mt. 19:4; I Cor. 11:7,12
"	1:28; 9:2	Man's Dominion	Heb. 2:8
"	2:2,3	God rested	Mk. 2:27, 28; Heb. 4:4
"	2:7	Man a Living Soul	I Cor. 15:45-47
"	2:9	Tree of Life	Rev. 2:7; 22:2
"	2:21-23	First Man then Woman	I Cor. 11:9; I Tim. 2:13
"	2:21	Woman from Man	I Cor. 11:8
"	2:24	Marriage	Mt. 19:4-6
"	3:1-5	Serpent	II Cor. 11:3; Rev. 12:9
"	3:6	Eve first sinned	I Tim. 2:14
"	3:6-8	Sin's results	Rom. 5:12-19
"	3:15	Conflict between Good and Evil	I John 3:8-10
"	3:15	Victory for Good	Rom. 16:20; Heb. 2:14,15
"	3:17-19	Creation is in Pain	Rom. 8:22
"	4:4	Abel's Acceptance	Heb. 11:4
"	4:8	Cain's Murder of Abel	I John 3:12; Jude 11
"	4:10	Blood of Abel	Lu. 11:51; Heb. 12:24
"	5:21-24	Enoch's Life	Heb. 11:5; Jude 14,15
"	6:14-16	The Ark	Heb. 11:7; I Pet. 3:20
"	7:1-8,12	The Deluge	Lu. 17:26, 27; II Pet. 3:6
"	8:15-17	Noah's Family Saved	I Pet. 3:20; II Pet. 2:15
"	9:6	Murderer to be slain	Rev. 13:10
"	11:31	Abraham in Haran	Acts 7:4
"	12:1	Call of Abraham	Heb. 11:8
"	12:2,3	Promised Blessing	Acts 3:25; Gal. 3:8
"	12:5-8	Sojourn in Canaan	Acts 7:4; Heb. 11:9
"	13:15	Canaan promised	Acts 7:5
"	14:18-20	Melchizedek	Heb. 7:1-4
"	15:1-5	Abraham's Seed	Heb. 11:12
"	15:6	Abraham's Faith	Rom. 4:3; Gal. 3:6
"	15:13,14	Bondage of Seed	Acts 7:6,7
"	16:7-16	Hagar and Ishmael	Gal. 4:23-25
"	17:5	Father of Nations	Rom. 4:17
"	17:7	Abraham foresees	John 8:56

*Originally arranged by Professor Ira M. Price, Ph. D.

Gen. 17:10	Circumcision	Acts 7:8; Rom. 4:11,12
" 18:2-5; 19:1	Angels to Abraham	Heb. 13:2
" 18:11,12,18	Sarah's Faith	Heb. 11:11
" 18:12	Sarah says, "My Lord"	I Pet. 3:6
" 18:18	Abraham a Blessing	Gal. 3:8
" Ch. 19	Sodom and Gomorrah	Mt. 11:24; Rom. 9:29
" 19:26	Lot's Wife	Lu. 17:32
" 21:1-3	Isaac's Birth	Gal. 4:23, 28
" 21:4	Isaac Circumcised	Acts 7:8
" 21:9	Ishmael mocking	Gal. 4:29
" 21:14	Hagar sent away	Gal. 4:30
" 22:10	Isaac offered up	Heb. 11:17-19
" 25:23-28	Jacob and Esau	Rom. 9:7-13
" 25:33	Esau's Sale	Heb. 12:16
" 27:27-39	Isaac's Blessing	Heb. 11:20
" 27:34	Esau's Sorrow	Heb. 12:17
" 28:10-15	Jacob's Dream	John 1:51
" 33:19	Burial at Shechem	Acts 7:16
" 37:1	Jacob in Canaan	Acts 7:8; Heb. 11:9
" 37:28	Joseph Sold into Egypt	Acts 7:9
" 39:2, 4, 21	Joseph favored	Acts 7:10
" 41:37-39	Joseph's Gift	Acts 7:10
" 41:40	Joseph Ruler in Egypt	Acts 7:10
" 41:54	Famine in Land	Acts 7:11
" 42:2, 3	Buy Corn in Egypt	Acts 7:12
" 42:13	Twelve Brothers	Acts 7:8
" 45:1	Joseph made known	Acts 7:13
" 45:9; 46:5, 6	Descent to Egypt	Acts 7:14, 15
" 47:31	Jacob's Frailty	Heb. 11:21
" 48:9-22	Jacob, Joseph's Son	Heb. 11:21
" 49:33	Jacob's Death	Acts 7:15
" 50:25	Joseph's Bones	Heb. 11:22
Ex. 1:7	Israel Increased	Acts 7:17
" 1:8	A New King	Acts 7:18
" 1:10	Cunning Pharaoh	Acts 7:19
" 1:22	Destroying Children	Acts 7:19
" 2:2	Moses concealed	Acts 7:20
" 2:3-10	Moses adopted	Acts 7:21
" 2:11	Moses to his People	Heb. 11:25
" 2:11-14	Slays Egyptian	Acts 7:24-28
" 2:15	Moses' Flight	Acts 7:29; Heb. 11:27
" 3:2	Burning Bush	Luke 20:37; Acts 7:30
" 3:15-18	Moses' Mission	Acts 7:35

Ex.	4:7-12	Signs in Egypt	Acts 7:36
"	7:20	Water became Blood	Rev. 16:3,4
"	12:21-29	Passover in Egypt	Heb. 11:28
"	12:41; 14:1-22	Exodus	Acts 7:36; Heb. 11:29
"	13:21	Pillar of Cloud	I Cor. 10:1
"	14:23-31	Egyptians drowned	Heb. 11:29
"	Ch. 15	Song of Moses	Rev. 15:3
"	15:23-25	Signs in Wilderness	Acts 7:36
"	16:15	Manna to eat	John 6:31, 32, 49, 58; I Cor. 10:3
"	16:18	Gathering Manna	II Cor. 8:15
"	16:33, 34	Pot of Manna	Heb. 9:4
"	17:5, 6	Rock smitten	I Cor. 10:4
"	19:12	Touch not the Mount	Heb. 12:20
"	Ch. 20	Law from Sinai	Acts 7:38; Gal. 3:19
"	24:8	Blood sprinkled	Heb. 9:19,20
"	25:10-16	Ark, Mercy Seat	Heb. 9:4,5
"	25:26	Tabernacle, Furniture	Heb. 9:2,3
"	26:31-37	Most Holy Place	Heb. 9:7,8,10,19
"	29:38	Daily Sacrifice	Heb. 10:11
"	32:4-6	Golden Calf	Acts 7:40,41; I Cor. 10:7
"	32:15, 16	Tables of Stone	Heb. 9:4
"	34:33	Moses' Veil	II Cor. 3:13
Lev.	12:3	Circumcision	John 7:22
"	12:6	Purification	Lu. 2:22-24
"	14:2-32	Law for Leprosy	Mt. 8:4; Lu. 17:14
"	16:29-34	Day of Atonement	Heb. 9:7
"	20:10	Penalty for Adultery	John 8:5
"	24:5, 9	Priests' Allowance	Mt. 12:3,4
Num.	14:32	Death of Unbelievers	Jude 5
"	14:33	Forty Years	Acts 7:36, 42; Heb. 3:9
"	16:32, 33	Korah's Rebellion	Jude 11
"	17:2, 4, 10	Aaron's Rod	Heb. 9:4
"	21:6	Fiery Serpents	I Cor. 10:9
"	21:8	Serpents of Brass	John 3:14
"	Ch. 22	Balaam's Reward	II Pet. 2:15; Jude 11
"	25:1-9	Rebellions of Israel	I Cor. 10:1-10
Deut.	7:1	Canaanites expelled	Acts 13:19
"	34:5, 6	Body of Moses	Jude 9
Josh.	2:16	Rahab and Spies	Heb. 11:31; Jas. 2:25
"	6:12-20	Walls of Jericho	Heb. 11:30
"	6:23	Rahab spared	Heb. 11:31
"	14:2	Canaan by Lot	Acts 13:19

Josh. 18:1	Tabernacle at Shiloh	Acts 7:45
" 24:32	Joseph's Bones	Heb. 11:22
Judges 2:16	Judges' Rule	Acts 13:20
" Ch. 4	Barak	Heb. 11:32
" Chs. 6-8	Gideon	Heb. 11:32
" Ch. 11	Jephthah	Heb. 11:32
" 14:16	Samson	Heb. 11:32
I Sam. 3:20	Samuel, Judge, Prophet	Acts 13:20
" 8:5	Israel desires a King	Acts 13:21
" 10:21, 24	Reign of Saul	Acts 13:21,22
" 13:14	David to be King	Acts 13:22
" 21:1	David at Nob	Mt. 12:3,4
" 21:6	David, Shewbread	Mt. 12:3,4
II Sam. 7:2, 3	David and a Temple	Acts 7:46
" 7:12	David's Seed	Acts 13:23
I Ki. 6:1	Solomon's House	Acts 7:47
" 10:1	Queen of Sheba	Mt. 12:42; Lu. 11:31
" 16:31-33	Jezebel	Rev. 2:20
" 17:1	Elijah and Drought	Lu. 4:25; Jas. 5:17
" 17:9	Widow of Zarephath	Lu. 4:26
" 17:23	Raising her Son	Heb. 11:35
" 19:14	Elijah's Intercession	Rom. 11:3
" 19:18	Seven Thousand Faithful	Rom. 11:4
II Ki. 4:34	Shunammite's Son	Heb. 11:35
" 5:14	Healing Naaman	Lu. 4:27
" 17:16	Worship Heavens	Acts 7:42
" 24:15	Exile at Babylon	Acts 7:43
I Chr. 10:14	Saul and David	Acts 13:22
II Chr. 24:20-22	Murder of Zachariah	Mt. 23:35
" 24:20, 21	Murder of Abel and Zachariah	Lu. 11:51
Ezra 3:2	Zerubbabel	Mt. 1:12
Job 1:21, 22	Patience of Job	Jas. 5:11
Ps. 95:10, 11	Forty Years	Acts 7:36
Dan. 3:27	Fiery Furnace	Heb. 11:34
" 6:22	Daniel, Lions' Den	Heb. 11:33
" 6:22	Daniel the Prophet	Mt. 24:15
Jonah 1:17	In the Fish	Mt. 12:40; 16:4
" 3:4	Missions to Ninevites	Lu. 11:30

OLD TESTAMENT PROPHECIES ABOUT CHRIST

The New Testament quotes hundreds of times from the Old Testament. Christ and his apostles placed their stamp of approval on the Old Testament. The entire life of Christ was written in prophecy in the Old Testament at least 700 years before he was born. Hundreds of these prophecies are then fulfilled in his life in minute detail. Many such lists are available but here are some of the most prominent ones:

1. Christ was to be of David's Family (II Sam. 7:12-16; Psa. 89:3-4; Isaiah 9:6, 7; Matthew 22:44; Mark 12:36; Luke 1:69-70; John 7:42).

2. Christ was to be born of a Virgin (Isaiah 7:14; Matthew 1:23).

3. Christ was to be of the Tribe of Judah (Genesis 49:10; Hebrews 7: 14).

4. Christ was to be born in Bethlehem (Micah 5:2; Matthew 2:6; John 7:42).

5. Christ was to Sojourn in Egypt (Hosea 11:1; Matthew 2:15).

6. Christ would make his home in Galilee (Isaiah 9:1, 2; Matthew 4:15).

7. Christ would make his home in Nazareth (Isaiah 11:1; Matthew 2: 23).

8. Children would be killed at the birth of Christ (Genesis 35:19-20; 48:7; Jeremiah 31:15; Matthew 2:18).

9. The Coming of Christ would be announced by one like Elijah (Isaiah 40:3-5; Mal. 3:1; 4:5; Matthew 3:3; 11:10-14; Mark 1:2-3; Luke 3:4-6; 7:27).

10. Christ would proclaim a Jubilee to the World (Isaiah 58:6; 61:1; Luke 4:18-19).

11. Christ would be rejected by his brethren and hated by the Jews (Psalms 69:8; John 1:11; John 15:24).

12. The Mission of Christ would include Gentiles (Isaiah 42:1-4; Matthew 12:18-21).

13. Christ would confirm His Message by miracles of healing (Isaiah 53:4; Matthew 8:17).

14. Christ would teach by parables (Isaiah 6:9-10; Psalms 78:2; Matthew 13:14, 15).

15. Christ would be rejected by the rulers (Psalms 69:4; 118:22; Isaiah 6:10; 29:13; 53:1; Matthew 15:8-9; 21:42; Mark 7:6, 7; 12:10,11; Luke 20:17; John 12:38-40; 15:25).

16. Christ would make a Triumphal Entry into Jerusalem (Isaiah 62:11; Zechariah 9:9; Psalms 118:26; Matthew 21:5; John 12:13-15).

17. Christ would be betrayed for 30 Pieces of Silver (Zechariah 11:12-13; Psalms 41:9; Matthew 27:9-10; John 13:18).

18. Christ would be a Smitten Shepherd (Zechariah 13:7; Matthew 26:31; Mark 14:27).

19. Christ would die with thieves (Isaiah 53:9, 12; Luke 22:37).

20. Christ would be buried by a rich man (Isaiah 53:9; Matthew 27:57-60).

21. Christ would be given vinegar and gall to drink (Psalms 69:21; Matthew 27:34; John 19:29).

22. Soldiers would cast lots for the garments of Christ (Psalms 22:18; John 19:24).

23. The Sayings from the Cross were foretold (Psalms 22:1; 31:5; Matthew 27:46; Mark 15:34; Luke 23:46).

24. The Side of Christ would be pierced (Zechariah 12:10; Psalms 22:16; John 19:37).

25. Not a Bone of Christ's would be broken (Psalms 34:20; Numbers 9:12; Exodus 12:46; John 19:36).

26. Christ was to die by crucifixion (Psalms 22:16).

27. He was to be scourged before his crucifixion (Isaiah 50:6).

28. Christ would rise from the dead the third day (Matthew 12:40; Luke 24:46; Acts 2:25-32; Acts 13:33-35; Psalms 16:10-11; Hosea 6:2; Jonah 1:7).

Jesus himself realized that in his death he was fulfilling the scriptures (Matthew 26:54-56). The complete story of the life of Christ was told hundreds of years before he was born. This leads us to believe that Jesus is the Christ, the Son of the Living God and that the Testaments, Old and New, are God's verbally inspired, immovable, perfect word, a lamp to our feet and a light to our pathway. Christ is now crowned Lord of Lords and King of Kings. He is seated on David's throne and there is given him "dominion and glory in a kingdom that all peoples, nations and languages should serve him. His dominion is an everlasting dominion which shall not pass away, and a kingdom which shall not be destroyed."


Maccabean Period
Mediterranean Sea
Laodicea
Tripolis
Heliopolis
Berytus
Phoenicia
Chalcis Ahilene
Sidon
Damascus
Sarepta
Paneas
Seleucia
Ptolemais
Auranitis
Trachonitis
Gaza
Batanaea
Canatha
Raphia
Gaypharis
Pella
Jabin
Samaria
Appellonia
Amathus
Philadelphia
Joppa
Gamnathem
Jazar
Lydda
Jericho
Medeba
Jerusalem
Azotus
Ascalon
Machaerus
Hebron
Adora
Gaza
Zara
Raphia
Motho
Petra
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by Jane B. Benning

BETWEEN THE TESTAMENTS

400 Years of Silence

From Nehemiah to the beginning of New Testament times, about 400 years, no Biblical prophet spoke or wrote. This is often called "400 Years of Silence." It is important that we know some of the things that happened from the days of Nehemiah and Malachi to the birth of the Lord Jesus Christ. Interesting historical events were taking place.

After the Exile

When the Old Testament history ended, a few of the Jews, chiefly of the tribe of Judah, had returned to Palestine under Zerubbabel and about 80 years later another company had returned with Ezra. They were living peaceably in their own land. The temple had been rebuilt. Civil government had been instituted, and religious ceremonies had been set up according to the law of God.

The last three books of history in the Old Testament—Ezra, Nehemiah, and Esther—give us the story of this time. They cover about 100 years following the decree of Cyrus allowing the Jews to return to their land. (B.C. 536-432; Ezra 1:1-4).

The Septuagint

Alexander the Great had no heirs to his throne. Before his death, he divided his empire among four generals. Egypt, and later Palestine, was ruled by his General Ptolemy. Great numbers of Jews settled in Egypt, as well as other places ruled by Ptolemy. Everywhere they took with them their knowledge of God and their hope of the Messiah. During this time, about B.C. 285, the Old Testament was translated into Greek by seventy scholars working in Alexandria Egypt. This version is called the "Septuagint" and was commonly used by Christ and the Apostles.

The Jews Persecuted

The Syrian kingdom arose. In the conflicts between Syria and Egypt Antiochus Epiphanes, King of Syria, seized Palestine and bitterly persecuted the Jews. They were forbidden to worship in the temple and compelled to eat the flesh of swine. (Lev. 11:1-8). The cruelties of this terrible king brought about a revolt of the Maccabees under the leadership of Matthias. Matthias and his sons aroused the patriotism of the Jews who rebelled. Antiochus was defeated in three deadly conflicts. A band of ragged, untrained soldiers inspired by an undying faith in God was victorious.

The Roman Rule

In B.C. 63 Rome gained possession of Palestine, thus preparing the way and the time for Jesus to be born. The Jews had much political liberty and

self government, but were required to pay a yearly tax to the Roman government. As much as possible, Rome worked through local rulers. For the first time in many centuries, Rome brought peace to the whole world and prepared the way for the coming of the Lord Jesus Christ.

INTRODUCTION TO THE NEW TESTAMENT

The New Testament is a collection of twenty-seven different books written by eight (or nine) different writers. Four of these were apostles—Matthew, John, Peter, Paul; two were companions of the apostles—Mark and Luke; two were brothers of our Lord—James and Jude. The books are usually classed as five historical books, twenty-one diadactic books and one prophetical book. The unity of the whole New Testament is remarkable—all the books center around Jesus Christ as our Lord and Master. The four gospels—Matthew, Mark, Luke and John, give his life on earth. The fifth historical book, the book of conversions, tells how the church was established and men became Christians. The twenty-one epistles, written by men of varied personal character and temperament, give the gospel facts as they apply to men after they have obeyed the gospel and come into the kingdom of the Lord. The single prophetic book, however it may be interpreted, shows Jesus Christ as the victor over all of his enemies, and his church rejoicing with him through all eternity.

Arrangement of the Books

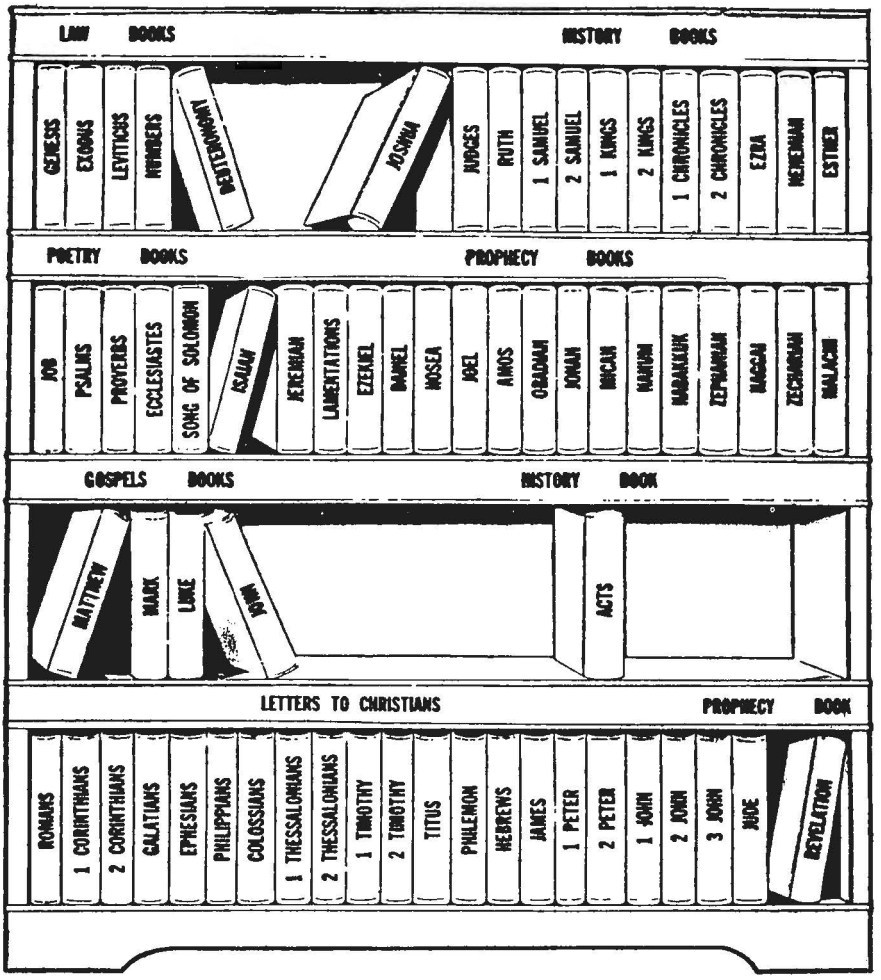
In our English Bible, the arrangement of the various books is not always chronological. In ancient manuscripts there was much variation in position since most books of the Bible were circulated separately. The seven general epistles were usually placed immediately after Acts. The gospels were always placed first, and usually, in this order, Matthew, Mark, Luke, John. The Pauline Epistles were usually arranged according to length, so that the earliest and the latest stand together (I and II Thessalonians with I and II Timothy and Titus).

The Gospels

The four gospels were written, primarily, for different groups of readers. Each has its peculiar design, and each evangelist his own method of writing. Only by comparison of all four, can one obtain a complete view of the history of our Lord's life on earth. All four gospels place great emphasis on the closing events of the life of Christ. More than half of all the narratives describe the events of the last year. More than one third is devoted to the few weeks which closed with the death and resurrection of our Lord. Matthew gives the longest sermons—he writes as a preacher. Mark pictures events as they occurred, one after the other. Luke arranges incidents with reference to their relation—he is a historian. John selected such facts and discourses as would prove a given truth. All were guided and directed by the Holy Spirit. All wrote what God wanted written. The purpose of the four gospels is to prove that Jesus is the Christ, the Son of the Living God so that men might believe and have life through His name.

A knowledge of the written word of God is the greatest need of the world today. This is the final and complete authority in religion.

THE BIBLE LIBRARY



"Study to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth"—2 Timothy 2:15.

"For the law was given by Moses, but grace and truth came by Jesus Christ" —John 1:17.

"For the law of the Spirit of life in Christ Jesus hath made me free from the law of sin and death"—Romans 8:2.

"He taketh away the first that he may establish the second"—Heb. 10:9.

Jesus, our Lord, has taken away the Old Testament law and given to us the New Testament law. Matthew, Mark, Luke and John cause us to believe in Christ as God's Son. The book of Acts teaches us how to be saved. Then follow twenty-one letters to Christians. The closing book of the Bible gives us a glimpse of the judgment, of heaven and of hell.

PURPOSE OF THE NEW TESTAMENT BOOKS

Matthew—Present Jesus Christ as King, the Son of God according to Old Testament promise.

Mark—Jesus the Savior of man and servant of God.

Luke—The Son of Man in his service among men.

John—The Son of God in the glory of His person and life on earth.

Acts—Christ in heaven working through his apostles and his church on earth. The establishment of the church and how it grew and developed.

Romans—The Gospel, God's power unto salvation. How man can be justified before God.

I Corinthians—the ordering and discipline of the church. The relation of the members to each other.

II Corinthians—Christian ministry. The relations of Christians to the word of God and to one another.

Galatians—The blessings of Christianity contrasted with the servitude of the law. We are under Christ and not the Old Testament Law.

Ephesians—An essay on the New Testament Church. Christ blessing the world by means of the church.

Philippians—Christian experience. The joy of serving the Lord Jesus Christ and triumphing over suffering.

Colossians—The preeminence of Christ in all things. Christ the head of the church.

I Thessalonians—Christ is coming for his church. The eternal blessedness of His children.

II Thessalonians—Christ coming for His saints. The eternal judgment.

I Timothy—Qualifications of elders and evangelists and their duties in the church.

II Timothy—More advice to a young preacher as he works in the kingdom.

Titus—Qualifications for the ministry and Godly conduct.

Philemon—How Christians should love one another as brethren.

Hebrews—Jesus Christ our great High Priest making intercession for us as contrasted with the shadows of the Old Testament.

James—Practical advice for all Christians on every day living.

I Peter—God's righteous government in relation to saints.

II Peter—God's righteous judgment on those professing Christianity.

I John—Christ the eternal life and power of communion with God.

II John—The truth as presented in Christ our Safe guard against false doctrine.

III John—Christian hospitality should be shown to all saints.

Jude—Showing that apostasy may be found among the Lord's people to the last days.

Revelation—The victory of Christ over all His enemies. The final triumph in heaven.

THE OLD AND THE NEW

Compared and Contrasted

The Old	The New
1. The letter, killeth (2 Cor. 3:6)	1. The spirit, giveth life (Rom. 8:2)
2. Ministration of death (2 Cor. 3:7)	2. Ministration of the spirit (2 Cor. 3:8)
3. Ministration of condemnation (2 Cor. 3:9)	3. Ministration of righteousness.
4. Written and engraven in stones (2 Cor. 3:7)	4. Written in the heart (2 Cor. 3:3)
5. Glorious, done away (2 Cor. 3:11)	5. More glorious, remaineth.
6. Veil upon their heart (2 Cor. 3:14)	6. Veil done away in Christ.
7. The Old Testament (2 Cor. 3:14)	7. The New Testament (2 Cor. 3:6)
8. Spoken unto the fathers by the prophets (Heb. 8:8-9)	8. Spoken unto us by Son (Heb. 1:1-2)
9. Changeable priesthood (Heb. 7:12)	9. Unchangeable priesthood (Heb. 7:24)
10. Imperfect priesthood (Heb. 7:12)	10. Perfect priest (Heb. 7:26)
11. Priests of the tribe of Levi (Heb. 7:5)	11. Christ of tribe of Juda (Heb. 7:14)
12. Priesthood changed (Heb. 7:13)	12. The law changed (Heb. 7:12)
13. Priests without an oath, during the law (Heb. 7:21)	13. Christ a priest by an oath, since the law (Heb. 7:28)
14. Shadow of good things (Heb. 9:1-9)	14. The substance (Heb. 10:1)
15. Blood of animals (Heb. 10:4)	15. Blood of Christ (Heb. 9:14)
16. No forgiveness (Heb. 10:3)	16. Sins and iniquities remembered no more (Heb. 8:12)
17. The old way (Heb. 9:19-23)	17. The new and living way (Heb. 10:20)
18. Tabernacle made with hands (Heb. 9:24)	18. Tabernacle made without hands (Heb. 9:11)
19. For Jews (Gen. 17:13)	19. For every creature (Mark 16:15-16)
20. He taketh away the first (Heb. 8:13) The Old made Jews.	20. That he may establish the second (Heb. 10:9) The New makes Christians

—Arranged by A. G. Freed

HOW THE APOSTLES DIED

How the Apostles of our Lord died is largely a matter of tradition. The following is the account generally given:

John: Died a natural death.

Matthew: Slain with a sword in Ethiopia.

James, a son of Zebedee: Beheaded at Jerusalem.

James, brother of the Lord: Thrown from the pinnacle of the temple, then killed with a club.

Philip: Hanged against a pillar at Hieropolis, a city of Phrygia.

Bartholomew: Flayed alive at Albahapolis, in Armenia.

Andrew: Martyred on a cross at Patre, in Archaia.

Thomas: Killed with a lance at Coromanded, in East Indies.

Thaddeus: Shot to death with arrows.

Simon Zelotes: Crucified in Persia.

Peter: Crucified, head downward.

Matthias: Stoned, then beheaded.

Paul: Beheaded at Rome.

Judas: Hanged himself.

Sermons and Conversations of Christ

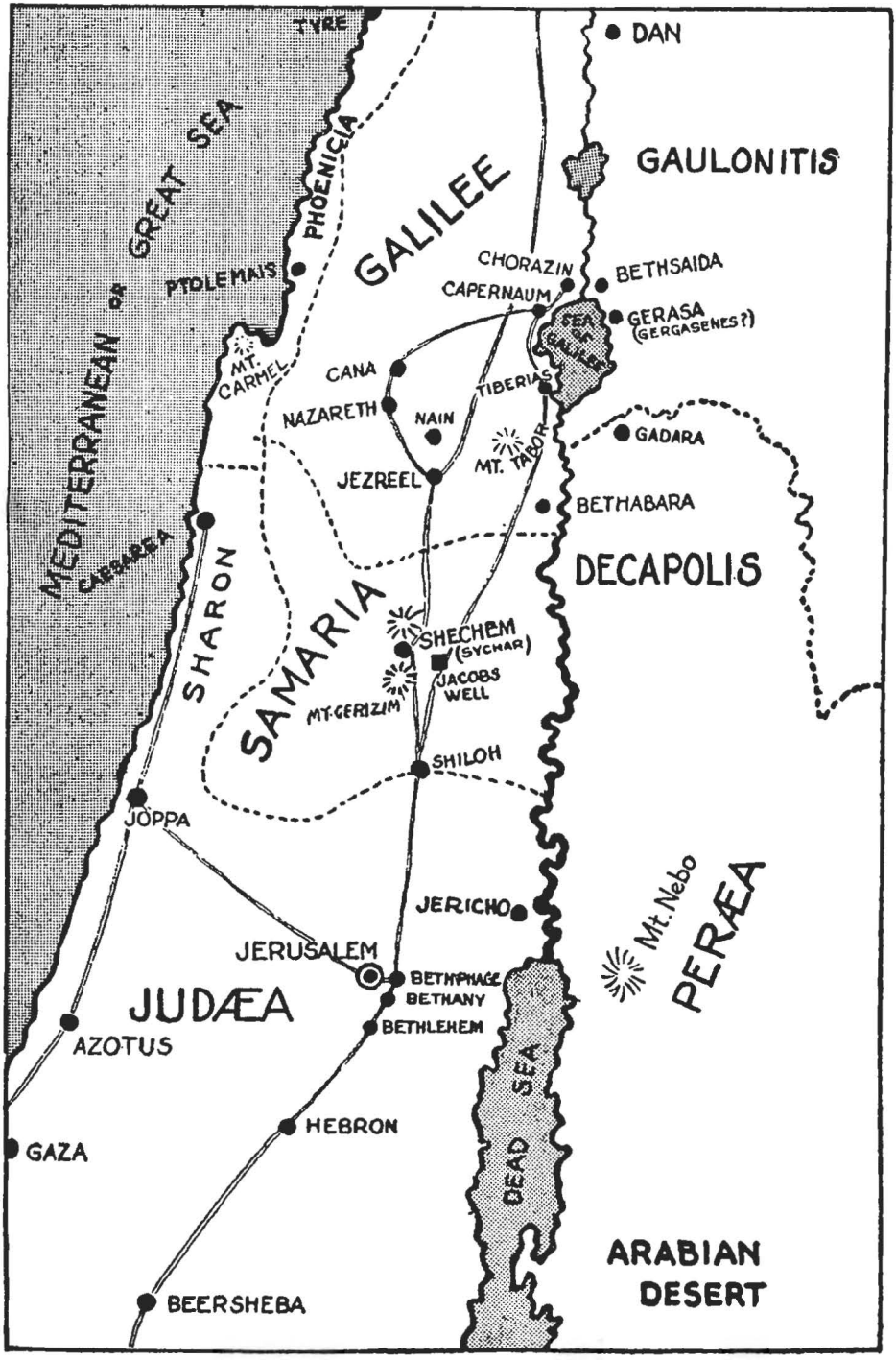
IN PROBABLE ORDER OF DELIVERY

Christ was the greatest preacher who ever lived. His sermons and conversations are needed by the world now as they have always been. In this short study of the life of Christ only a few of the sermons and incidents from His matchless life are included. As time permits, students and teachers will want to become acquainted with all the discourses and conversations of Christ.

Subject	Place	The Record
1. The New Birth	Jerusalem	John 3:1-21
2. The Water of Life	Sychar	John 4:1-12
3. The Scriptures Fulfilled	Nazareth	Luke 4:16-31
4. The Sermon on the Mount	Galilee	Matthew 5-8
5. Instruction to the Apostles	Galilee	Matthew 10:5-12
6. Woes and Warnings	Capernaum	Matthew 11:20-24
7. The Father and the Son	Jerusalem	John 5:17-47
8. Observing the Sabbath	Galilee	Matthew 13:1-8
9. The Unpardonable Sin	Capernaum	Matthew 12:23-37
10. The Bread of Life	Capernaum	John 6:22-71
11. Internal Purity	Capernaum	Matthew 15:1-20
12. Offenses and Injuries	Capernaum	Matthew 18:1-20
13. His Divine Mission	Jerusalem	John 7:14-31
14. Living Waters	Jerusalem	John 7:32-53
15. The Light of the World	Jerusalem	John 8:12-31
16. Freedom by the Truth	Jerusalem	John 8:31-58
17. The Shepherd and the Sheep	Jerusalem	John 10:1-38
18. Rebukes and Warnings	Jerusalem	Luke 11:29-36
19. Humility and Prudence	Jerusalem	Luke 14:7-14
20. The Way of Life	Jerusalem	Matthew 19:16-30
21. Sufferings and Death	Jericho	Matthew 20:17-19
22. True Greatness	Jericho	Matthew 20:20-38
23. Paying Tribute	Jerusalem	Matthew 22:15-22
24. The Resurrection	Jerusalem	Matthew 22:23-33
25. The Great Commandment	Jerusalem	Matthew 22:34-45
26. The Destruction of Jerusalem	Jerusalem	Matthew 24:1-5
27. Comfort and Instruction	Jerusalem	John 14-17
28. The Great Commission	Galilee	Matthew 28:18-20

(OUTLINE ADAPTED FROM B. W. JOHNSON)

PALESTINE IN THE TIME OF CHRIST



II. Proclamation of the Kingdom

Matthew 3:1-16:20

Places: Judea, Galilee, Nazareth

Characters: John the Baptist, the Devil, the twelve Apostles, the Sick.

John the Baptist is presented as the roadbuilder preparing the way for the King (Matthew 3:2, 3). It was the duty of the herald to go before the King and announce his coming. John did this for Jesus.

Here we see the King stepping from His personal and private life into His public ministry. He was baptized by John in the Jordan River and immediately met the Devil in combat (Matthew 4). He set us an example in how to overcome temptation.

Every Kingdom must have its laws to control its subjects. Jesus laid down in Matthew 5, 6, and 7 the great fundamental principles upon which all the laws of the New Testament are based. He showed us that sin lies not just in committing a particular act, but in the motive behind it as well (Matthew 5:21, 22, 27, 28). The Sermon on the Mount is the constitution of the Kingdom.

The King was proved by the special miracles which he wrought (Matthew 8 and 9). The Apostles were selected and Jesus began to train them (see the list in Matthew 10:2-4).

The word "kingdom" occurs fifty-five times in Matthew. The expressions "Kingdom of Heaven" is found thirty-five times in Matthew. Of fifteen parables recorded in Matthew, all but three begin "the Kingdom of Heaven is like." Jesus likened the kingdom to the sower, the tares, a mustard seed, leavening, the dough, a hidden treasure, pearl of great price, a dragnet (Matthew 13). In Matthew 16:18 Jesus announced "on this rock I will build my church."

PARABLES OF THE KINGDOM

The first time Jesus taught in parables, He gave seven parables about the kingdom of heaven. (Matthew 13).

1. The Parable of the Sower
2. The Parable of the Tares
3. The Parable of the Mustard Seed
4. The Parable of Leaven in the Dough
5. The Parable of the Hidden Treasure
6. The Parable of the Pearl of Great Price
7. The Parable of the Dragnet

III. The Rejection of the King

Matthew 6:21-20:34

Places: Galilee, Judea

Characters: Jesus, the Pharisees, Peter, other disciples, Young ruler.

Jesus "came unto his own and his own received him not" (John 1:11). The Kingdom was first presented to the Jews, but they rejected Jesus because they wanted to have their own way. Jesus promised to build the church in spite of what might be done to him (Matthew 16; Ephesians 2:14-18).

In the shadow of the cross Jesus drew back the curtain and allowed the disciples to see the awful hatred of the priests and Pharisees and the persecution which his followers would suffer.

CHRIST OUR EXEMPLAR

"Example is stronger than precept." Jesus Christ was given for a leader. (Isaiah 55:4). Paul admonished Christians to follow him as he followed Christ (I Corinthians 11:1). Christ was our Exemplar in:

1. Making the will of God his supreme rule of conduct (John 4:34; Luke 22:42).

2. Following the will of God in even minute and circumstantial events of his life (Matthew 3:15).

3. Meeting and overcoming temptation (Matthew 4:1-11). "It it written."

4. His entire personal consecration to God. His every thought and word was consecrated to doing God's will.

IV. Triumph of the King

Matthew 21:1-28:20

Places: Jerusalem and surrounding territory

Characters: The Jews, the multitudes, Chief Priests, Pharisees, Disciples, Mary, Barrabas, Peter, the Angels.

Early one Sunday morning, Jesus entered into Jerusalem while the people threw palm leaves in the path and hailed him as the King. Wicked people set their snares to see how they could kill Jesus (Matthew 22:15).

Jesus prayed in the Garden of Gethsemane, was betrayed by Judas Iscariot, was hurried through mock trials and delivered up by Pilate to be crucified. The terrible circumstances of his passion—the mock array, the crown of thorns, the sceptre, the title over the cross, all bring sadness to the heart of Christians. After hanging on the cruel cross for six hours, the Saviour died. He cried, "It is finished." He paid the price for our sins.

Jesus was buried in Joseph's new tomb, but on the third day He arose. He came forth conqueror over death and hell and the grave.

After His resurrection, Jesus appeared first to the women, then to many others. He gave the great commission (Matthew 28:18-20) and ascended back to heaven.

JESUS THE KING

1. A king's name—"They shall call his name *Emmanuel.*" (Matthew 1:23)

2. A king's position—"Out of Judah shall come a *Governor* that shall rule my people, Israel." (Matthew 2:6)

3. A king's announcement—"*Prepare* ye the way of the Lord; make his paths straight." (Matthew 3:3)

4. A king's introduction—"This is my *beloved* son, in whom I am well pleased." (Matthew 3:17)

5. A king's authority—"He taught them as one having *authority.*" (Matthew 7:29; 28:19,20)

6. A king's loyalty—"He that is *not with me* is against me, and he that gathereth not with me, scattereth abroad." (Matthew 12:30)

7. A king's enemies—"From that time forth began Jesus to shew unto his disciples, how that he must go unto Jerusalem, and *suffer* many things of the elders and chief priests and scribes, and be killed . . ." (Matthew 16:21)

8. A king's love—"For the son of man came not to be ministered unto, but to minister, and to *give his life* a ransom for many." (Matthew 20:28)

9. A king's glory—"When the son of man shall come . . . the king shall say . . . come ye blessed of my father, inherit the kingdom." (Matthew 25:31-34)

10. A king's sacrifice—"And they *crucified* him . . . This is Jesus the King of the Jews." (Matthew 27:35-37)

11. A king's victory—"He is not here, for *he is risen,* as he said." (Matthew 28:6)


Mediterranean Sea
Sidon
Mt. Lebanon
Mt. Hermon
Caesarea Philippi
Tyre
Naphtali
Capernaum
Bethsaida
Galilee
Zebulun
Nazareth
Caesarea
Decapolis
Samaria
Joppa
Ramah
Calvary
Mt. of Olives
Bethphage
Jericho
Jerusalem
Bethany
Bethlehem
Gaza
Machaerus
Judaea
Wilderness of Judaea
Dead Sea
Times of the Messiah
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Cana
Nazareth
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Gerasa
Samaria
Arimathaea
Peraea
Lydda
Emmaus
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Wilderness of Judaea
Idumaea
Times of the Messiah
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THE GOSPEL OF MARK

Author

Mark was a kinsman of Barnabas and a traveling companion of Paul in his first missionary journey. He is first named in Acts 12:12. He was the son of Mary, a sister of Barnabas (Col. 4:10). Mark probably grew up in Jerusalem and was converted by Peter (I Peter 5:13). He did not prove satisfactory to Paul on the first missionary journey (Acts 15:38) though Paul and Mark were afterwards very intimate. He was by Paul's side during his first imprisonment at Rome, A.D. 61-63. Paul said Mark was a "comfort" to him during his imprisonment (Col. 4:10-11; Phil. 24).

During his second imprisonment A.D. 68, Paul wrote to Timothy and asked him to bring Mark with him to Rome (II Tim. 4:11). It is quite probable that he did go to Rome, though of this we are uncertain. Tradition affirms that Mark visited Egypt, founded the church in Alexandria and was martyred there. Mark was not one of the twelve and there is no reason to believe he was an eye and ear witness of the events which he has recorded. The Holy Spirit guided him in his writing as he did all the other writers of the New Testament (John 16:13).

Purpose

Mark is a gospel of activity and energy. It pictures the active career of Jesus. Mark emphasizes the works rather than the sermons of Christ. It is a gospel of power over devils. They recognize Jesus as God's Son. It is a gospel of wonder. It is a gospel of vivid detail. It pictures Jesus Christ in action as the Son of God.

If we turn to Mark 10:45 we easily determine Mark's object in writing this Gospel "for even the Son of Man came not to be ministered unto, but to minister and to give His life a ransom for many." Mark was not trying to prove statements and prophecies concerning Jesus. His only object was to tell what Jesus did. Jesus is presented as the servant of mankind. Mark tells what he did during the brief time he spent on earth and how his coming changed the world. Mark was written for Gentiles rather than Jews. There is general agreement that this gospel was written for a Roman reader. The Roman differed from the Jew in that his genius was his strong common sense. Romans wanted a practical religion. Mark shows that the life of Jesus was so practical that it had to do with every aspect of our lives on earth.

Some telling words in the gospel of Mark are: gospel. The word "gospel" is used twelve times in Matthew, Mark, Luke and John, and eight of these times is in Mark. "Straightway" is another word which Mark uses at least forty times. "And" is the word used to open twelve of the sixteen chapters in Mark. The service of Christ was one complete perfect whole with no pause or breaks in it. Miracles have a leading place in Mark as do parables in Matthew. A servant works while a king speaks. Mark

describes more of Jesus miracles than of his parables. Twenty miracles are given in Mark in some detail.

MIRACLES IN MARK

1:23-27—Unclean spirits cast out.
1:29-31—Peter's mother-in-law healed.
1:32-34—Healed many (divers diseases and devils).
1:39—Cast out devils throughout Galilee.
1:40-45—Leper healed.
2:1-12—Palsied man healed.
3:1-5—Man with withered hand healed.
3:9-11—Plagues, unclean spirits cast out.
4:35-41—Stilling the storm.
5:1-20—Unclean spirit cast out of man (Legion).
5:21-23; 35-43—Jairus' daughter healed.
5:24-34—Woman with issue of blood healed.
6:5—A few sick healed.
6:32-44—Five thousand fed.
6:45-51—Jesus walked on water.
6:56—Many made whole.
7:24-30—Girl with unclean spirit healed.
7:31-37—Deaf and dumb man healed.
8:1-9—Four thousand fed.
8:22-26—Blind man healed.
9:17-27—Evil spirit cast out of boy.
10:46-52—Blind Bartimaeus healed.
14:47—Malchus ear healed (Luke 22:51).
16:6—Christ is risen.

OUTLINE OF MARK

I. The Servant Prepared

Mark 1:1-13

Places: Jerusalem, Jordan River

Characters: John the Baptist, Christ, Holy Spirit

The Book of Mark skips over the first thirty years of Jesus' life. These years were all needful for his human preparation. He grew in sympathy with daily toil. He became acquainted with the problems of life. He meditated upon the needs of his people. His heart burned within him. Jesus spent thirty years getting ready to do three years of work.

Preparation By John

This gospel begins with John the Baptist preparing the way for Jesus in fulfillment of the Old Testament Prophets (Mark 1:2). This quotation is from Mal. 3:1. John is referred to as "the voice of him that crieth in the wilderness, prepare ye the way of the Lord, make straight in the desert a highway for our God." (Isaiah 40:3).

John was clothed like the Old Testament prophets in "raiment of camel's hair and a leathern girdle about his loins." His food was "locust and wild honey." God often chooses "weak things" to confound the "things which are mighty." (1 Cor. 1:27,28).

John preached and baptized the sinners which came to him when they had truly repented. At first, he did not want to baptize Jesus "I have need to be baptized of thee and comest thou to me." (Matthew 3:14). Jesus was baptized with John's baptism "to fulfill all righteousness" (Matthew 3:15). The baptism of John was ordained of God as a part of getting people ready to receive the Lord Jesus Christ. Jesus had no sins to be forgiven, but he submitted to baptism, thereby setting us an example of submitting to all of God's commandments.

Immmediately after his baptism, the Holy Spirit descended upon Jesus (Mark 1:10). God spoke from heaven and said, "This is my beloved Son in whom I am well pleased." (Mark 1:11). Later we hear this same voice at His transfiguration, "This is my beloved Son, hear him." (Mark 9:7).

Immediately after his baptism, Jesus was tempted of the devil. Hardly had the heavenly voice died away until the devil was whispering in his ear. The devil attempted to get Jesus to turn stones into bread, fall down and worship the devil, or cast himself down from the pinnacle of the temple. In each case Jesus overcame the devil by quoting the written word of God.

II. The Working Servant

Mark 1:14-8:30

Places: Galilee, Jerusalem

Characters: the Disciples, crowds of sick people, mentally infirmed, the dead, Herod, the five thousand, Pharisees, the Syro-Phenician woman, Christ.

There is a continuous unbroken service of Jesus as the servant of man in this gospel. He gave light to those in darkness. He cheered those who were without hope. He healed those who were sick and suffering. He pardoned and cleansed those who were in sin.

Jesus selected four fishermen to become his first disciples. He called them to become "fishers of men" (Mark 1:16-20). These were busy and hard working men. Jesus never called idlers to do anything. "Straightway they forsook their nets and followed Him" (Mark 1:18).

Jesus is presented as one "anointed with power." Here we find no long sermons, but many mighty deeds. Demons were cast out (1:21-28), fever rebuked (1:29-31), diseases healed (1:32-34), lepers made whole (1:4-45), palsied men made to walk (2:1-12), a withered hand cured (3:1-12), multitudes healed (3:6-12), a storm quieted (4:35-41), a maniac's mind was restored (5:1-15), an issue of blood was stopped (5:21-34), Jairus' daughter raised from the dead (5:35-43), five thousand fed (6:32-44),

the sea was made his walking place (6:45-51), all that touched him were made whole (6:53-56), the deaf and dumb were made to hear and speak (7:31-37), four thousand were fed (8:1-9), and a blind man was made to see (8:22-26).

The action of Jesus is very rapid. Mark's descriptions are outspoken and short. Only in this gospel are we told that Jesus was a "carpenter." Mark tells us he "took" one "by the hand" and little children "in his arms." He tells us that Jesus was "grieved," that he "sighed," "wondered," "loved" and was "angry." He was "touched with the feeling of our infirmities." Everywhere Jesus is a man of action interested in and serving other people.

In Mark 1:21-34 we see Jesus attending a service in the synagogue. We hear him preach, see him interrupted by a maniac and cast out unclean spirits. After the service he went to Peter's house where he healed Peter's mother-in-law. Toward the end of the Sabbath we look out in the beautiful twilight and see great numbers of people, some of them sick with every kind of disease coming to Jesus that he might lay his tender hands upon them. The lame jumped from their stretchers and leaped for joy, the blind opened their eyes and see, lines of suffering are turned into expressions of joy. Mark said, "the Sabbath was made for man and not man for the Sabbath." (Mark 2:27). Any period of rest and worship today is made not to annoy mankind, but to enable us to enrich and bless our own lives by worshipping God and by helping others.

Jesus did not perform miracles merely to entertain people. His miracles were to confirm the word of God (Mark 16:20; Hebrews 2:2, 3).

Jesus is presented as going to God in prayer. Out in a lonely place he poured out his heart to his heavenly Father (Mark 1:35). The real mission of Jesus on earth was to forgive sins (Mark 2:7).

Jesus chose the twelve (Mark 3:13-21). He chose these men "that they should be with him." He wants us as his servants to be with him today.

The parable of the sower sets forth the hindrances to the gospel that dwell in the hearts of the hearers (Mark 4:3-20). Besides the parable of the sower, our Lord spoke these parables: the parable of the candle (Mark 4:21-25), the parable of the seeds springing secretly (Mark 4:26-29), the parable of the mustard seed (Mark 4:30-33).

Jesus took ship to escape from the crowd. On the way the weary Teacher fell asleep. A violent storm threatened the boat. Jesus quieted this storm (Mark 4:35-41). Many men sought Jesus while others ran away from him (Mark 5:15).

Jesus sent the apostles out two by two on independent missions (Mark 6:7-13). Later they came in and reported to Jesus what they had seen and heard.

Jesus performed many miracles, such as raising the daughter of Jairus from the dead (Mark 5:35) and feeding the five thousand (Mark 6:32-44). He performed many other miracles as he "went about doing good."

The confession of faith made by Peter should be memorized by everyone (Mark 8:29). "What think ye of Christ?" is the greatest question of all

times. Truly, his works in the gospel of Mark prove Him to be the Son of the Living God.

III. The Servant Rejected

Mark 8:31-15:47

Places: Galilee, Mount of Transfiguration, Jerusalem, Judea

Characters: the four thousand, Peter, James, John, the Young Ruler, the Children, Bartemaeus, religious opponents, Judas Iscariot.

"The Son of Man must suffer" (Mark 8:31). Jesus was to be rejected by the rulers of Israel and put to death on the cruel Roman cross. On the third day He was to rise again.

He was rejected by the elders, chief priests, and scribes (Mark 8:31).

He was delivered by treachery (Mark 9:31).

He was put to death by the Romans (Mark 10:32-45).

He is to rise again the third day (Mark 9:31).

Jesus was received by the people in Jerusalem (Zech. 9:9; Mark 11:1-11), but when the people learned He was to be a spiritual leader rather than a political leader, they plotted to put him to death (Mark 14:1). The greatest sin of this age is the rejection of Jesus Christ.

Jesus engaged in a prolonged controversy with the scribes, chief priests, Pharisees, Herodians, Sadducees, and others. All had questions to ask. When Jesus had answered "no man after that durst ask him any questions" (Mark 12:34).

Before His crucifixion, Jesus revealed the future to His troubled disciples (Mark 13). He was betrayed at the hands of His own disciple (Mark 14: 10,11), but He celebrated the Passover and the Lord's Supper before His crucifixion. Mark records how the suffering of Jesus in Gethsemane and Calvary fulfilled the prophecy of Isaiah (Isaiah 53).

IV. The Servant Exalted

Mark 16:1-20

Places: Joseph's tomb, Mount of Olives

Characters: the two Marys, Peter, the eleven disciples, the risen Christ.

After the Servant had given His life a ransom for many, He arose from the dead. We read again the great commission (Mark 16:15-16) which is usually quoted from Matthew 28:19,20. Mark says nothing about the power and authority that points out that Jesus will be working through his disciples. They are to go to the entire world with the gospel message.

Finally, Jesus was received into heaven to sit on the right hand of God (Mark 16:19). He who had taken upon Him the form of a servant was now highly exalted (Phil. 2:7-9). He is now in the place of power ever

living to make intercession for us. He is our Advocate.

But Christ is still the Servant. He is working in us and through us. We are laborers together with Him (1 Cor. 3:9). He is still "working with us" (Mark 16:20).

"Therefore, my beloved brethren, be ye steadfast, unmovable, always abounding in the work of the Lord, for as much as ye know your labor is not in vain in the Lord." (1 Cor. 15:58).

HOW CHRIST WORKED

1. *With Wisdom* in selecting others for work (Mark 1:14-20; 2:13-14; 3:14-19; 6:7-13).

2. *With authority.* Christ had power over disease, devils, the elements, over death, and sin. (Mark 1:21-28; 4:35-41; 5:1-43; 6:47-51; 9:14-29).

3. *With compassion* (see Mark 1:29-34; 1:40-45; 5:31; 6:34).

4. *With prayer.* He continually prayed to the Father (Mark 1:35; 6:46; 14:32-41).

5. *With self-denial* (Mark 3:20; 6:31).

6. *With majesty.* Christ served God and not man (Mark 11:1-33).

7. *Until death.* He never served himself, but he served others until the hour of death (Mark 14:15).

(See page 312 for a discussion of the inspiration of Mark 16:9f. There is every reason to accept this as a part of the inspired word of God and no reason whatsoever for rejecting it from the text or relegating it to a footnote. May the day speedily come when those who claim to proclaim the unsearchable riches of Christ will give attention to teaching the Word of God and condemning the sins of man instead of turning their attacks on the sacred word itself. Selah!)

THE GOSPEL OF LUKE

Author

The author of the third gospel was Luke "beloved physician" and the companion of the Apostle Paul (Acts 16:10-24; 2 Tim. 4:11; Col. 4:14). Luke was apparently a Gentile and a native of Syria (Col. 4:14). He was the only Gentile writer of the New Testament books. Luke was an educated man and a keen observer of human nature. From Acts 1:1 we learn that the Acts of the Apostles was also written by the author of this third gospel.

To Whom Written

Luke's gospel was written for the Gentiles, principally the Greeks. The Greek people possessed a fine culture. They loved beauty, rhetoric, and philosophy. As an educated Greek, Luke was well fitted for the task of writing this gospel. Luke presents Jesus as the ideal of perfect manhood. All of the writers of the Bible were guided by the Holy Spirit (John 16: 13), but this did not destroy their individuality. God selected and used the education, training, background, and experiences of the men who did the writing. Luke addressed his gospel to a man named Theophilus ("friend of God"). He was thought to be an influential Christian in Greece.

Matthew presents Christ as king and was written primarily to the Jews. Mark presents him as the servant of God and was written primarily to the Romans. Luke presents Jesus as the perfect man. This is the gospel for the sinner. It brings out Christ's compassionate love in becoming man to save sinful man.

Luke's gospel is the gospel of Christ's manhood. We see God manifest in the flesh. Luke deals with the humanity of our Lord. God has come down to the earth in human form. All of the sympathies, feelings, and growing powers of man are united with divinity. Christ is presented as being the Son of God and the Son of Man at the same time.

THINGS PECULIAR TO LUKE'S GOSPEL

The Virgin Birth

Luke was a physician. He has given us the fullest particulars concerning the miraculous virgin birth of Jesus. God could put people on earth any way He wanted to and He could take them off, either by death or by translating them that they should not see death. Adam and Eve were created without father or mother. We are placed on earth with two parents—a father and a mother. God chose to send His Son without an earthly father, but with an earthly mother—the virgin birth.

Luke alone tells the story of the visit of the shepherds (Luke 2:8-20). He tells that Jesus developed as a natural boy (Luke 2:40, 52). As a child,

He was subject to Joseph and Mary (2:51). Luke tells about the visit of Jesus to the temple when he was twelve years old.

In presenting the manhood of Jesus, we are told that he toiled with his hands, wept over the city, "kneeled in prayer" and "knew agony and suffering." Five of the six miracles were miracles of healing. Luke alone tells of healing Malchus' ear.

Luke is the gospel for the outcast on earth. He tells of the Good Samaritan (10:33), the Publican (18:13), the Prodigal Son (15:11-24), of Zaccheus (19:2), and the thief on the cross (23:43). He is the writer who has most to say for womanhood (chapters 1 & 2). Luke records Jesus' compassion to the woman of Nain and his mercy to the woman who was a sinner. Luke tells us that Jesus had regard for women and children (8:42; 9:38; 7:46; 8:3; 11:27; 10:38-42; 23:27).

Luke is a poetic book, opening with a song "Glory to God" and it closes with a song "praising and blessing God." The whole world has been singing since Jesus was born. Note: The Magnificat-Mary's hymn of rejoicing (1:46-55). The Song of Zacharias (1:68-79). The Song of the Angels (2:8-14).

Gospel of Prayer

Jesus prayed at His baptism (3:21). He prayed alone (5:16). He prayed all night (6:12). He prayed in the mountain (9:28, 29). He prayed as an example (11:14). He prayed for His friends (22:31, 32). He prayed in the Garden (22:41, 42). He prayed on the cross (23:46). Luke speaks more of the prayers of our Lord than any other gospel writer. This man of science—a doctor—knew that we must depend upon Divine Power.

Gospel for the Gentiles

The book of Luke teaches us that both Jew and Gentile may come to Christ on the same terms. Christ sent the seventy disciples, not to the lost sheep of the house of Israel alone, but "to every city and place." (10:1). All of Jesus' ministry on the eastern side of Jordan was to Gentiles.

OUTLINE OF LUKE

I. Preparation of the Son of Man

Luke 1:1-4:13

Places: Nazareth, Bethlehem, Jerusalem

Characters: John the Baptist, Zacharias, Elisabeth, Mary, Gabriel, Simeon.

Luke tells us that he was one "having a perfect understanding of all things from the very first." In a very touching, human and precious way, Luke tells us about the birth and childhood of Jesus. He tells of the birth of John the Baptist (1:57-80), the angels' song to the shepherds (2:8-20), the circumcision (2:21), the presentation in the temple (2:22-38), and of how Jesus at the age of twelve went to the temple and was lost from his

parents (2:41-52). Luke tells us that Jesus grew in wisdom, in stature, and in favor with God and man.

The prophets had predicted that Jesus would be born in Bethlehem (Micah 5:2-5). Mary lived in Nazareth about 100 miles away. God saw to it that Mary and Joseph went to Bethlehem where the child was to be born. Even the decree of a heathen king was used to fulfill the prophecy of God.

The genealogy of Jesus is given at the time of his baptism—not his birth (Luke 3:23). There are differences between the genealogy in Luke and that found in Matthew 1. In Matthew, we have the royal genealogy of the Son of David through Joseph. This traces his legal line of descent. In Luke it is his lineal descent through Mary. In Matthew the genealogy is traced forward from Abraham. In Luke it is followed backward to Adam. Matthew is showing Jesus' relation to the Jews, hence he goes back no further than Abraham, the father of the Jewish nation. Luke is showing the connection of Jesus with the human race, so he traces the genealogy back to Adam, the father of the human family (notice in Luke 3:23 it is not said that Jesus was the son of Joseph, but "as was supposed"). In Matthew 1:16, where Joseph's genealogy is given, we find Joseph was the son of Jacob. In Luke it says that he was the son of Heli. He could not be the son of two men by natural generation. The record does not state that Heli *begat* Joseph. It is supposed that Joseph was the son by law, or son-in-law of Heli. Heli is believed to have been the father of Mary.

The Davidic genealogy goes through Nathan, rather than Solomon. The Messiah must be David's son and heir (2 Samuel 7:12, 13; Romans 1:13; Acts 2:30, 31) and his seed "according to the flesh." He must be a flesh and blood descendant. Mary, therefore, must be a member of David's house as well as Joseph's (Luke 1:32).

The account of the temptation of Jesus in Luke 4 shows us that Jesus was "full of the Holy Ghost" and was victorious over the devil. The devil tempted Jesus by asking that he make stones into bread, that He cast himself down from the pinnacle or that He fall down and worship Satan. In each instance, Jesus answered Satan by quoting the written word of God. The crying need of the age in which we live is the recognition of the Bible as God's written word.

II. Ministry of the Son of Man

Luke 4:14-19:48

Places: Jordan, the Wilderness, Nazareth, Capernaum, Galilee, Mount of Transfiguration, Jerusalem.

Characters: the people of Nazareth, the disciples, Peter's family, the sick, the Centurion, Jairus' daughter, the Pharisees, the ten lepers, the rich young ruler, Zacchaeus.

This section of Luke records many of the events in the life of Christ, all of which we would do well to read.

Ministry Around Galilee

Luke 4:14-9:50

Ministry in Nazareth, His home town 4:16-30
Preaching in Capernaum 4:31-44
Call of Peter, James and John 5:1-11
Call of Matthew 5:27-39
The Pharisees 6:1-11
The Twelve Apostles Chosen 6:12-16
Disciples Taught 6:17-49
Miracles 7:1-17
Discourses of the Teacher 7:18-50
Parables 8:4-18
Real Relatives 8:19-21
The Sea Calmed 8:22-25
The Maniac Healed 8:26-40
The Woman Made Whole 8:41-48
Jairus' Daughter Restored 8:49-56
The Twelve Commissioned 9:1-10
Five Thousand Fed 9:10-17
Peter's Confession 9:18-21
The Transfiguration 9:27-36
A Lunatic Healed 9:37-43

Ministry in Judea

Luke 9:51-19:27

The Seventy Commissioned 10:1-24
The Question of the Lawyer 10:25-37
Jesus' Friends, Martha and Mary 10:38-42
Disciples Taught to Pray 11:1-13
Seeking Signs 11:14-36
The Pharisees Denounced 12:1-12
The Sin of Covetousness 12:13-59
Repentance 13:1-9
The Kingdom of Heaven 13:18-30
Jesus Talks on Hospitality 14:1-24
Jesus Talks on Self-Denial 14:25-35
The Saviour and the Lost 15:1-32
The Unjust Steward 16:1-30
On His Way to Jerusalem 16:31-19:27

Following the temptation, "Jesus came to Nazareth, where He had been brought up: and, as His custom was, He went into the synagogue on the Sabbath day, and stood up for to read." (Luke 4:16). He had been "brought up." "Bringing up" is an important part of life. Jesus was accustomed to attend divine services. He had been reared in a godly home. The greatest influence for good in the world today is for young people to grow up in a home where they are taught to attend the services of the church.

Jesus preached that God had sent Him to bring deliverance to all people (Luke 4:18, 19). He took His text from Isaiah 16:1, 2. Early in His ministry, His home town people were determined to kill him (Luke 4:28-30).

They were angered that He should claim the Messiah was sent also to the Gentiles (Luke 4:24-30). They attempted to cast Jesus down the brow of the hill, but He escaped and came to Capernaum (Luke 4:29-31). Jesus intended that repentance and remission of sins should be preached in His name among all nations beginning at Jerusalem (Luke 3:24-47). The religion of Jesus is not just *one* of the religions of the world—it is *the* world religion (Romans 1:15, 16).

The beatitudes are given in Luke 6:20-49. "Blessed are" each one begins. We are not merely going to be happy and blessed in the future, but as Christians, we are now blessed. The kingdom had not yet come, but Jesus commissioned the twelve (Luke 9) to go out preaching the gospel of the coming kingdom to all people. Jesus demonstrated His power over disease and death (Luke 7:1-17) and was called a "friend of Publicans and sinners" (Luke 7:36-50).

III. The Suffering of the Son of Man

Luke 20:1-23:56

Places: the Temple, Jerusalem, the Upper Room, Gethsemane, Calvary, the Tomb

Characters: the chief priests, the scribes, the Sadducees, the widow, Judas, the twelve, the Sanhedrin, Pilate, Herod, Barrabus, the two thieves.

Jesus instituted the Lord's Supper (Luke 22:19, 20). He gave the fruit of the vine to represent His blood, and the unleavened bread to represent His body. This simple memorial feast has touched more hearts and molded more lives than any other monument the world has ever known. Millions of people have gathered around the table of the Lord to show forth his death and suffering until He comes again.

The disciples of Jesus were very human. They argued over which one would be counted the greatest in the kingdom (Luke 22:24-27). This discussion ended with one of the disciples—Simon Peter—denying that he even knew the Lord and Master (Luke 22:34-62). It is always fatal for the child of God to seek to be exalted above his brethren.

In the Garden of Gethsemane, Jesus sweat "as it were" great drops of blood. Angels came to minister to Him. A band of soldiers approached, led by Judas Iscariot. He betrayed Jesus with a kiss (Luke 22:47-62; Psalms 41:9). All of his friends deserted Him and He was led away to be tried. We follow Him into Pilate's Hall and then before Herod (Luke 23:1-12). Along the Via Dolorosa—the Way of Sorrows—He went to the cross (Luke 23:27-38). Luke gives the name "Calvary" which is the Gentile name for "Golgotha." This scene closes with the Son of God crying "Father into Thy hands I commend my Spirit." The Centurion said, "Certainly, this was a righteous man."

IV. The Victory of the Son of Man

Luke 24:1-53

Places: the tomb, the road to Emmaus, Jerusalem, Bethany

Characters: the angels, the three Marys, two men on the way to Emmaus, the disciples.

From the darkness and gloom of the tomb, we come now to the brightness and glory of the resurrection morning. Early on the morning of the first day of the week, the stone was rolled back and Jesus came forth triumphant over death. He showed Himself to His disciples as the same wonderful friend He had been before the crucifixion. No less than eleven appearances of Jesus are recorded following His resurrection. He appeared to individuals, to companies, to crowds, first to the women, to Mary, and then to the others (Mark 16; John 20:14), then to Peter alone (Luke 24:34), then to two men walking to Emmaus (Luke 24:13), to ten apostles in Jerusalem (Thomas being absent) (John 20:19) and later to the eleven remaining disciples (John 20:26, 29). He also appeared to seven men at the Sea of Galilee (Tiberius) (John 21:1). He was seen by the apostles on a mountain in Galilee (Matthew 28:16) and afterward about 500 brethren at once (1 Cor. 15:6). He appeared to James (1 Cor. 15:7) and finally to the little group on the Mount of Olives as He prepared to return to heaven (Luke 24:51).

Three times after He arose from the dead, His disciples touched Him (Matthew 28:9; Luke 24:39; John 20:27), He ate with them (Luke 24:42; John 21:12, 13).

Jesus was lifted up from the earth. He was carried beyond the canopy of the blue vaulted sky up to heaven itself. There He sits on the right hand of God, ruling and reigning not only in heaven, but in the hearts of His followers on earth. From His throne in glory one day He will come to judge the living and the dead. It is the blessed hope of every Christian that Jesus is coming again "even so come Lord Jesus."

JESUS CHRIST THE TEACHER

The Scholars—Jesus was a teacher. His disciples were taught to carry the gospel to the whole world (Luke 6:12-16).

The School—All people willing to follow Jesus could enroll (Luke 14:25-33).

Entrance Requirements—"Whosoever doth not bear his cross and come after me cannot be my disciple." (Luke 14:27). "Whosoever there be of you that forsaketh not all that he hath, he cannot be my disciple." (Luke 14:33).

Rules to be Observed—The right relationship with the teacher must be

maintained at all times. It is necessary to study and obey His word. (Luke 11:1-4; Luke 9:59; 5:27).

Examinations—Jesus knows the ability and the weakness of each student. His examinations are not the same for each one. He gives individual tests. The same word is applicable to all, but Jesus knows what may be expected of each one—whether thirty-fold, sixty-fold, or a hundred-fold.

A Practice School—Jesus not only taught His disciples, but he had them try out the great facts which He presented (Luke 10:1-12; 11:35; 12:8, 9; 14:25-33; 18:18-26).

The Course of Study—The kingdom of heaven among men, and Jesus Christ as the king of heaven and earth (Luke 7:28; 8:1; 9:2; 11:62; 13:20, 21; 12:32; 19:12; 17:20; 18:29).

THE GOSPEL OF JOHN

Author

The Gospel of John was written by the son of Zebedee and Salome. He was a brother of James and in early life was a Galilean fisherman. After Jesus called him, he spent the rest of his life as an Apostle. He was called the Beloved disciple and was an eye witness of the things about which he wrote (John 21:24). John was a member of the "inner circle" of Jesus consisting of Peter, James and John. He was called an "unlearned man" (Acts 4:13) because he did not attend the Rabbinical schools, but he was educated in Hebrew and in the Old Testament scriptures. When the news of the resurrection came, he and Peter were the first to reach the sepulchre. While dying on the cross, Jesus committed to him the care of his own mother. About the time Jerusalem was overthrown, he moved to Ephesus where he probably lived until he died near the close of the first century. It is thought that he died about A.D. 98. It was during his residence at Ephesus that he was exiled to Patmos and there wrote the book of Revelation.

John's Gospel was written after the other Apostles were dead. It alone follows the chronological order of events. It gives an account of the Judean ministry of the Lord and shows that his personal ministry lasted for more than three years. It tells of the resurrection of Lazarus and records the wonderful sermon delivered on the night of his betrayal. It omits some material recorded by the other writers but recognizes and answers certain false doctrines already being taught.

Purpose

John is the Gospel of the Incarnation. It is the Gospel of love. Many believe it is the most spiritual of the Gospels. It tells about the Holy Spirit as our Comforter. John gives the purpose of his Gospel in these words:

> "And many other signs truly did Jesus in the presence of his disciples, which are not written in this book; But there are written, that ye might believe that Jesus is the Christ, the Son of God; and that believing ye might have life through his name" (John 20:30, 31).

In John, Jesus is shown dwelling with God before any creatures were formed (John 1:1-2). He is called "the only begotten of the Father" (John 1:14). Thirty-five times in this book he speaks of God as "my Father."

Seven Witnesses

The Gospel of John was written that men might believe that Jesus is the Christ, the Son of the living God. John presents seven witnesses to prove this fact.

John the Baptist "this is the Son of God." (1:34)

Nathaniel, "thou art the Son of God." (1:49)

Simon Peter, "thou art that Christ, the Son of the Living God." (6:69)
Martha, "thou art the Christ, the Son of God." (11:27)
Thomas said he is "my Lord and my God." (20:28)
John himself, "Jesus is the Christ, the Son of God." (20:31)
Christ himself said, "I am the Son of God." (10:36)

THE DEITY OF JESUS IN EVERY CHAPTER OF JOHN

John 1—In Nathaniel's confession, "Thou art the Son of God." (vs. 49)

John 2—In the miracle of Cana. He "manifested forth His glory." (vs. 11)

John 3—In His word to Nicodemus. He said He was "the only begotten Son." (vs. 16)

John 4—In His conversation with the woman of Samaria. He stated: "I that speak unto thee am He (the Messiah)." (vs. 26)

John 5—To the impotent man. He disclosed that "the voice of the Son of God" would give life. (vs. 25)

John 6—In the "Bread Chapter," He admits that "the Bread of God is He." (vs. 33)

John 7—In the "Water of Life Chapter," He proclaims, "Let him come unto me, and drink." (vs. 37)

John 8—To the unbelieving Jews, He disclosed, "Before Abraham was, I am." (vs. 58)

John 9—The blind man knew that "He that talketh with thee" is the Son of God. (vs. 37)

John 10—Jesus stated, "I and my Father are one." (vs. 30)

John 11—Martha's declaration, "Thou art the Christ, the Son of God." (vs. 27)

John 12—To the Greeks, "I, if I be lifted up from the earth, will draw all men unto me." (vs. 32)

John 13—At the supper, He said, "Ye call me Master and Lord: . . . so I am." (vs. 13)

John 14—In His statement, "Believe in God, believe also in me." (vs. 1)

John 15—Likening us to branches on a vine, He says, "Without me ye can do nothing." (vs. 5)

John 16—In promising the Holy Spirit, He says, "I will send Him unto you." (vs. 7)

John 17—In this "Prayer Chapter" He asks, "Glorify Thy Son." (vs. 1)

John 18—In His trial He states, "Thou sayest that I am a king." (vs. 37)

John 19—In His atonement He had the right to say, "It is finished." (vs. 30)

John 20—In his confession, Thomas the doubter exclaimed, "My Lord and my God!" (vs. 28)

John 21—In demanding obedience, "Follow thou Me." (vs. 22)

OUTLINE OF JOHN

In the first chapter of the Gospel of John, the keynote of the entire book is sounded. Jesus Christ is presented as the Son of God. He was with God in the beginning. He is the second person of the Godhead. He had no beginning. He is eternal. He is no part of the creation—He is the Creator (Colossians 1:16; Hebrews 1:2). He is called "the Word." He was made flesh and dwelt among men. Note how very similar the first chapter of John is to the first chapter of Genesis.

Man had sinned and lost the image, so Christ "the image of the invisible God" (Colossians 1:15) came to dwell in man. John the Baptist came to bear witness of the light that all men might believe (John 1:7). He pointed to Jesus as "the Lamb of God" (John 1:32-36). Jesus is God himself in human form. He told us by His words, His deeds, His character, His love, by His dying on the cross and His resurrection what God is like.

Jesus presented himself as King to his people, but he was rejected. "He came unto His own and His own received Him not." This is tragic, indeed, but not all rejected him. Some believed him to be the Son of God.

I. Public Ministry

John 1:19-12:50

Places: Cana, Galilee, Samaria, Judea, Jerusalem, Jordan, Bethany

Characters: John the Baptist, Andrew, Peter, Nathaniel, Nicodemus, the Woman of Sychar, the Nobleman and his son, the sick, the five thousand, Scribes and Pharisees, the sinful woman, man born blind, Lazarus, Mary, Martha.

John's Gospel begins when John the Baptist stepped on the scene. "Among them that are born of woman there has not risen a greater than John the Baptist," Jesus declared. He was the forerunner who came to prepare the way for Jesus. He was not the light, but he bore witness of the light (1:18-34).

A delegation of Jews and Priests were sent to ask John who he claimed to be. He told them he was not the Messiah. He was not any other prophet, but merely "the voice of one crying in the wilderness, make straight the way of the Lord." The next day he saw Jesus and said, "Behold the Lamb of God."

Jesus began His ministry by turning water into wine (John 2:11). This miracle was primarily to strengthen the faith of the disciples.

In Jerusalem, the night before the Passover, the Lord entered the temple,

took a scourge of cords as a badge of His authority and cleansed the sanctuary which he declared to be His Father's House. When the rulers asked for a "sign," Jesus said, "Destroy this temple, and in three days I will raise it up." It had taken forty-six years to build the temple, "but He spake of the temple of His body." (John 2:19-22). The supreme proof of Christ's deity is His resurrection from the dead.

Jesus taught "ye must be born again." He explained to Nicodemus that the invisible part of man must be changed—not the physical man. The new birth of water and the spirit did not change the physical man, but the heart or the spirit of man.

This section of John presents many wonderful facts. To the woman at the well, Jesus revealed that He is the water of Life (John 4:1-42). In healing the Nobleman's son, we see His power over disease (John 4:46-54). The miracle of the feeding of the five thousand was an acted parable to remind the people that Jesus is the bread from Heaven (John 6:35). The people wanted to make Christ their King because he could feed their bodies. Jesus was disappointed. He did not want to be a political, but a religious leader. Because of this, many people "walked no more with Him" (John 6:66). The people were divided because of Jesus (John 7:40-44). Some said "he is a good man." Others said, "not so, but he leadeth the multitude astray." We must choose between these two viewpoints today.

Jesus is revealed as the Good Shepherd in Chapter 10, and as having power over death in the raising of Lazarus in John 11. Jesus declares himself to be the resurrection and the life.

This first section of John closes with Jesus' triumphant entry into Jerusalem. His public ministry had come to an end. Many of the chief rulers believed on Him but would not confess Him openly.

II. Private Ministry
John 13-17
Place: Jerusalem
Characters: The disciples.

We now leave the multitude behind and follow Jesus into the last week of His life on earth before the crucifixion. This week is usually outlined as follows:

Sunday—The Triumphant Entry into Jerusalem.

Monday—The Cleansing of the Temple.

Tuesday—The Conflicts in the Temple With the Discourse on the Mount of Olives that night.

Wednesday—Preparation for the Passover evening.

Thursday evening—the last supper with his disciples.

Last words are usually important. Jesus is here giving the last instructions to his disciples. Many people call John chapters 13 through 17 the Holy

of Holies of the scriptures. It is helpful to read all these chapters at one time.

The Jews had rejected Jesus. Now he gathered His disciples around Him in an upper room so that He might spend last precious hours with them. These men were comparatively unknown, but it would be difficult to select a like number of men who have had greater influence in the history of the world.

Jesus taught a lesson on humility in John 13:1-11. He washed the disciples feet thereby setting us an example of humility. He foretold His betrayal by Judas (John 13:18-30) and Judas went out into the darkness of the night. The darkness of the night was not nearly so dark as his heart. Jesus gave a new commandment to His disciples that "they love one another." This commandment is mentioned again in John 15:12. The true test of discipleship is our love for our brethren.

One of the precious chapters of the Bible is John 14 where Jesus said, "I go to prepare a place for you . . . and I will come again and receive you unto myself." Many hearts have been put to rest and many tears have been dried by these words. In John 15, Jesus gave the story of the vine and the branches showing the close relationship existing between Christ and His disciples. He promised to send the Holy Spirit to guide the apostles into all truth (John 16:13). The Holy Spirit is a person—a member of the Godhead.

Jesus ended His talk with the eleven disciples. He prayed to the Father, prayed that His disciples might be one, even as God and Christ are one. He wanted the disciples sanctified through the truth (John 17:17) that they might someday share His glory (John 17:24).

III. Suffering and Death

John 18, 19

Places: Gethsemane, Pilate's Hall, Calvary, the Tomb

Characters: Jesus, Judas, High Priest, Peter, Pilate, the Jews, the Soldiers, Mary.

About two hours after Judas left the scene in the upper room (John 13-17) he returned to the Garden of Gethsemane to betray his best friend "the hour" had come! The mission of our Lord on earth was about to be fulfilled. Jesus was to give His life a ransom for many. He came into the world by the manger, now he is leaving it by the cross.

Jesus was not surprised when he heard the soldiers coming. He stepped forward to meet them. They retreated and fell before the majesty of his look. He was led away to the Hall of the High Priest. He went forth (18:4) as a voluntary sacrifice. No man could take away His life, but He laid it down for us.

Peter followed afar off and denied the Lord. This is a lesson in overconfidence. When he came to himself, he repented and later the Lord used him to preach the first gospel sermon.

All of the disciples, save John, deserted Jesus in His hour of greatest need. The crucifixion of Jesus was not a crisis, but a climax. He came to the earth to "give his life a ransom for many."

Finally, the make believe trials were over. Morning came at last. It was the world's darkest hour. The courtyard was deserted, the fire where Peter warmed his hands had gone out. The sneers of Herod and the jeering of the soldiers had ended. The crown of thorns had been thrust upon the brow of our Lord. Pilate had cried "Behold the man." The Creator of the universe, the Lord of light and life was delivered up while the people cried, "Crucify him." At the cross we have hate's record at its worst, and love's record at its best. Man so hated that he put Christ to death; God so loved that He gave men life. Jesus was crucified on Golgotha—"place of a skull." "Christ died for our sins" (1 Cor. 15:3). He was buried in a borrowed tomb. For three days his body slept the sleep of death.

IV. Victory Over Death

John 20, 21

Places: The Empty Tomb, Galilee

Characters: The Women, the Angels, Peter and John, the Eleven.

On the third day, the stone was rolled back, not so Jesus could get out, but so people could get in to see that he was gone. The grave was empty. The grave clothes were in place. Jesus appeared at least ten times after his resurrection. His resurrection is the greatest truth the world has ever known. He brought life and immortality to light through the gospel. In the past men had dimly believed that we live after death, but the resurrection of Jesus is a demonstration. Jesus appeared so many times to so many disciples that every doubt was removed. Even Thomas, the doubter, believed (John 20:28). Peter who had denied the Lord was given an opportunity to confess Him. Before going back to heaven, Jesus gave the great commission sending the apostles out to carry His gospel message to the whole world (Matthew 28:19, 20; Mark 16:15, 16; Luke 24:46-48).

APPEARANCES OF JESUS FOLLOWING THE RESURRECTION

No fact in all history is better attested than that Jesus arose from the dead. The Biblical account is found in Matthew 28:1-8; Mark 16:1-8; Luke 24:1-8; John 20:1. Following his resurrection, Jesus showed himself alive by many infallible proofs.

1. Report to the Apostles and the visit of Peter and John to the tomb (Luke 24:9-12; John 20:2-10).
2. The appearance to Mary (Mark 16:9-11; John 20:11-18).
3. The appearance to the other women (Matthew 28:9, 10).

4. The Report of the guard (Matthew 28:11-15).

5. The appearance to the two on the road to Emmaus (Mark 16:12, 13; Luke 24:13-35).

6. The appearance to Peter is mentioned (Luke 24:34; I Cor. 15:5).

7. The appearance to the ten (Luke 24:36-43; John 20:19-25).

8. The appearance to the eleven, Thomas being present (John 20:26-31; I Cor. 15:5).

9. The appearance to the seven by the Sea of Galilee (John 21:1-25).

10. The appearance to about five hundred brethren at once (I Cor. 15: 6).

11. The Great Commission is given while in Galilee (Matthew 28:16-20).

12. The appearance to James (I Cor. 15:7).

13. The appearance to the apostles at His Ascension (Mark 16:15-19; Luke 24:44-51; Acts 1:3-11).

THE GREAT COMMISSION EXECUTED

The apostles began work under the Great Commission on Pentecost Day of Acts 2. The Holy Spirit guided them in their work. The history of their preaching and its result is recorded in the book of Acts. In Acts we learn how the Great Commission was carried out. We learn what was preached, what was believed, the commandments obeyed, and the result. We also learn the order in which these commandments come:

Acts 2:14-38—(1) Preaching, (2) Repentance, (3) Baptism, (4) Remission of Sins.

Acts 8:5-12—(1) Preaching, (2) Believing, (3) Baptism.

Acts 8:26-38—(1) Preaching, (2) Believing, (3) Baptism.

Acts 10 and 11—(1) Preaching, (2) Repentance, (3) Baptism.

Acts 16:14-15—(1) Preaching, (2) Baptism.

Acts 16:25-33—(1) Preaching, (2) Believing, (3) Baptism.

Acts 18:8—(1) Hearing, (2) Believed, (3) Baptism.

Acts 19:1-5—(1) Preaching, (2) Believing, (3) Baptism.

Acts 22:12-16—(1) Preaching, (2) Baptism, (3) Wash Away Sins.

MTT. 28:18-19 **EXAMPLES OF CONVERSION** MRK. 16:15-16

PREACHING	BELIEVED	REPENTED	CONFESSED	BAPTIZED	SAVED
PENTECOST ACTS 2:14-41		REPENT VERSES 37-38		BAPTIZED 38-41	REMISSION OF SINS 38-47 SAVED
SAMARIA ACTS 8:5-13	BELIEVED 12			BAPTIZED 12-13	
EUNUCH ACTS 8:35-39	BELIEVED 36-37		CONFESSED 37	BAPTIZED 38	REJOICED 39
SAUL ACTS 9:17-18				BAPTIZED 18	SINS WASHED AWAY 22:16
CORNELIUS ACTS 10:34-48	BELIEVED 43			BAPTIZED 48	REMISSION OF SINS 43
THE JAILER ACTS 16:32	BELIEVED 31			BAPTIZED 33	
LYDIA ACTS 16:13	ATTENDED 14			BAPTIZED 15	
PREACHING ROM. 10:14	FAITH HEB. 11:6 HEB. 5:8-9	REPENTANCE LUKE 13:3	CONFESSION ROM. 10:10 II THES. 1:7-9	BAPTISM GAL. 3:27	SALVATION II TIM. 2:10


Europe
Black Sea
Caspian Sea
Armenia
Italy
Macedonia
Greece
Bithynia
Phrygia
Galatia
Cappadocia
Pamphylia
Cilicia
Tarsus
Antioch
Haran
Arbela
Euphrates
Tigris
Elam
Parthia
Babylon
Chaldea
Crete
Mediterranean Sea
Cyrene
Alexandria
Nile
Labors of the Apostles
by June B. Browning
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ACTS OF THE APOSTLES

Titles

It is very probable that Luke gave no title to this book—it was simply a letter written for a specific purpose. In some manuscripts the title is given as "The Acts of the Apostles" and in others "Acts of Apostles." In the Sinaitic Manuscript the book is simply called "Acts." The title "The Acts of the Apostles" is not an exact description of the book. Most of the twelve apostles are not referred to after chapter two, and the book also contains the work of men other than the twelve—Stephen and Philip (6-8), Barnabas (11), and Paul (9, 13-28). A great number of speeches by Peter, Stephen and Paul are recorded. It is probably not possible to think of a better title than "The Acts of the Apostles."

The Author

Luke is the author of this volume. He identifies himself with the first words of this book as being the same person who wrote the Gospel of Luke—the "former treatise" (Acts 1:1). He was a companion of Paul and a physician (Acts 16:10-17; 20:6-16; 21:27; 28). The same style of writing appears in both the Gospel of Luke and the Acts. There is also the same interest in medical matters by the use of terms familiar to physicians at that time.

Date of Writing

The date of the writing of Acts is uncertain. The common opinion is that the book was written between the years of A.D. 64 and A.D. 70. It is reasonable to assume that the author continued his history up to the time when he wrote so that the last recorded event may be assumed to give approximately the time of the writing. On this assumption the date would be two years after Paul's first imprisonment in Rome (Acts 28:30) which may be assumed to be the date that Paul was released from prison. This line of argument would fix the date at about A.D. 63. Fortunately, the truth of any event does not depend upon knowing the exact year when it occurred.

It seems evident that Luke wrote before A.D. 70. He mentions Felix, Festus and Agrippa in harmony with what we learn of their history and character from other sources. In the mention of the speech of Turtullus before Felix, it is evident that we are dealing with the writings of one who lived through the events of which he is giving us the history. Jerusalem is frequently referred to in the text, but nothing is said about its destruction. Since the destruction by the Romans occurred in A.D. 70, this would indicate that Luke wrote before that time.

Paul was a prisoner in Rome in the year A.D. 61 or A.D. 62 and was kept in prison at least two years. In the year A.D. 64 occurred the great fire at Rome started by the Emperor Nero who placed the blame upon Christians.

Relation to Luke's Gospel

The Acts of the Apostles is a continuation of the Gospel of Luke. The ascension of Jesus closes one book and opens the other. Luke considers that it is the same story "concerning all that Jesus began both to do and to teach" (Acts 1:1). The Book of Luke tells what Jesus did in person while he was here. The Acts tells what He did through the apostles and the New Testament Church after He went back to heaven.

Sources of Material

In the Gospel (1:1-4) Luke tells the character of the material used. He was a witness of part of the narrative and he speaks in the first person (Luke 16:10-40; 20:6-28:31). For all of Paul's career sketched by Luke, he had Paul, himself, with whom Luke was so long in Caesarea and Rome. John Mark was in Rome with Luke and could tell much about the early apostolic area. Luke saw, also, Mnason, an early disciple (21:16). He was the guest of Philip in Caesarea (21:8). Luke saw James, the Lord's brother, in Jerusalem (21:18). James had been present in Jerusalem continuously since the Day of Pentecost. The Holy Spirit guided Luke into the truth as He did all the writers of the New Testament (John 16:13).

Chronology of Events

No one can be dogmatic in fixing the time or chronology of events in the Bible. The dates of certain events recorded in Acts are fixed by secular historians. The death of Agrippa II at Caesarea as mentioned in Acts 12:23 occurred, according to Josephus, in A.D. 44. Felix, the Roman Governor, was recalled according to Josephus in A.D. 60 or 61. With these two dates as starting points, the chronology of Acts can be approximately constructed, but there is no certainty about the dates of many of the events narrated by Luke. The following table should be helpful to those who may be interested:

CHRONOLOGY OF EVENTS

A.D.	Events	Roman Emperors
33	The Day of Pentecost (Acts 2)	Tiberius, A.D. 14-37
36	Martyrdom of Stephen (Acts 7)	
37	Conversion of Paul (Acts 9)	
	Conversion of Cornelius (Acts 10, 11)	Caligula, A.D. 37-41
44	Martyrdom of James (Acts 12:2)	
44-49	Paul's first missionary journey as far as Lystra and Derbe, returning to Antioch (Acts 13, 14)	Claudius, A.D. 41-54
50 or 51	Apostolic council in Jerusalem (Acts 15)	
51-53	Paul's second missionary journey through Asia Minor and Greece (Acts 15:40 to 18:22)	

54-57	Paul's third missionary journey, including three years at Ephesus (Acts 18: 23-21:17)	Nero, A.D. 54-68
57	Paul's last visit to Jerusalem	
53-60	Paul's captivity in Caesarea	
61	Paul's voyage to Rome	
61-63	Paul's captivity in Rome	

Points to Remember

Two outstanding persons. Peter (1-12, Paul (13-28)

Two outstanding places. Jerusalem (1-12), Antioch (13-18)

Two outstanding facts. Coming of the Holy Spirit, Founding of the Church (Acts 2)

Two outstanding factors in service. The Spirit of God, the Word of God.

"FIRSTS" IN ACTS

1. Coming of the Holy Spirit (Acts 2)
2. Establishment of the Church (Acts 2)
3. First Gospel Sermon (Acts 2)
4. First baptism in the name of Jesus (Acts 2:38)
5. First worship in the New Testament Church (2:42)
6. First trouble in the church (5)
7. First deacons selected (6)
8. First Christian martyr (7)
9. First evangelist (8)
10. First Gentile convert (10, 11)
11. First Gentile church (11)
12. First missionary journey (13)
13. First church in Europe (16)

OUTLINE OF ACTS

I. The Beginning

Acts 1, 2

Place: Jerusalem

Characters: Theophilus, Luke, the disciples, a multitude at Pentecost, the first church, Peter.

During forty wonderful days between the resurrection of Jesus and his ascension, He talked with the disciples about "things pertaining to the kingdom of God." Jesus commanded them "that they should not depart

from Jerusalem, but wait for the promise of the Father." (1:4). The first twenty-six verses of Acts 1 are introductory. They tell of the great commission (6-8), the ascension (2, 9, 11), the promise of Christ's return (10, 11).

The disciples still expected an earthly kingdom. Jesus told them to wait for the coming of the Holy Spirit. He "led them out as far as to Bethany and He lifted up His hands and blessed them" (Luke 24:50). He gave them to understand that His kingdom would be spiritual and not political. Christ ascended to heaven "and a cloud received him out of their sight."

"This same Jesus . . . shall so come in like manner as you have seen him go into heaven" (Acts 1:11). Christ is coming again in person (John 14:1-3). His coming will be personal (1 Thessalonians 4:16). It will be visible (Revelation 1:7). It will be bodily (Matthew 24:30). No one knows the time when Christ is coming (Matthew 24:36).

Pentecost

The apostles waited in Jerusalem. They "all continued in prayer." On Pentecost Day, the Holy Spirit came upon them. They were filled with the spirit and thus given power for special service. They were even able to preach—God gave them the very words which they would speak—and He also enabled them to speak in different languages represented that day in Jerusalem (2:2, 3, 4). This was not a jargon not understood by anyone, but the people present heard in their own language (2:6).

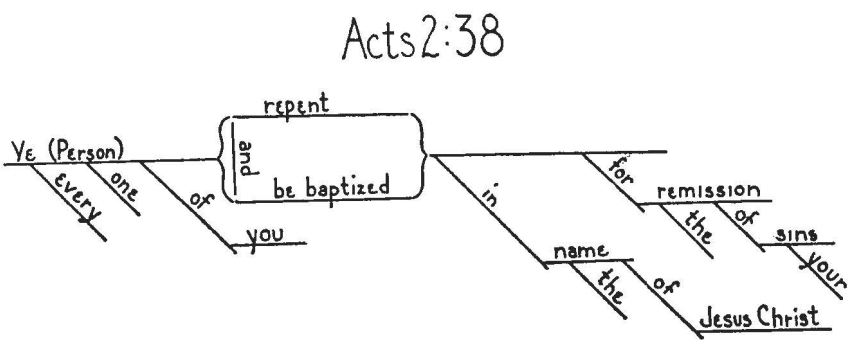
When the Holy Spirit came, a great multitude of people gathered together. They were from every nation under heaven. At first, men charged the apostles with being full of new wine (2:13-15). Peter answered this false charge (Acts 2:15-21).

Peter's Sermon

The theme of the first gospel sermon was that Jesus is the Christ and that this is shown by His resurrection from the dead. Peter is the outstanding figure in the first twelve chapters of Acts. This humble fisherman arose to speak, and more than 3,000 people obeyed the gospel. Before this day, Peter had been a coward, but now he boldly proclaims that these people are guilty of murder (Acts 2:36) and that God has raised up His Son from the dead.

The people were cut to their hearts. They cried out and said, "Men and brethren, what shall we do?" They already believed in Christ, so Peter told them, "Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost." (Acts 2:38).

"All that gladly received his word were baptized" (Acts 2:39). "The Lord added to the church daily such as should be saved" (Acts 2:47). This is the beginning of the New Testament church, of the great commission executed, of the dispensation of the Holy Spirit and the work of Jesus Christ on earth through his apostles.



GREAT THINGS OF PENTECOST

1. *The Great Day of Pentecost*—The fiftieth day after the Passover celebrated the first fruits and nearly always occurred in June (Leviticus 23:15-21).

2. *A Great Audience*—From every nation under heaven (Acts 2:5).

3. *A Great Preacher*—Simon Peter.

4. *A Great Sermon*—Peter presented the facts necessary to produce faith in Jesus as the Christ the Son of the Living God.

5. *A Great Question*—"Men and brethren what shall we do?" (Acts 2:37).

6. *A Great Answer*—"Repent and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost." (Acts 2:38).

7. *A Great Response*—"All that gladly received his word were baptized . . ." ". . . and the same day there were added unto them about three thousand souls." "The Lord added to the church daily such as should be saved."

8. *A Great Program of Work for the Church*—(Acts 2:42).

THE BEGINNING OF THE CHURCH

Pentecost the Beginning

David's Seed to Build His House (2 Samuel 7:12-17; 1 Chron. 17: 11-15).

PROPHECY	FULFILLMENT (Acts 2:29-35)
1. David's Seed to Build	1. Christ David's Seed, 2:30
2. After His Death	2. After David's Death, 2:29

PENTECOST	
3. Establish His Throne	3. Exalted on Throne, 2:30-35
4. Build My House	4. House of God Built 2:30-47

Before and After Pentecost

BEFORE	AFTER
"At Hand"	In the kingdom. Rev. 1:6
"Draweth Nigh"	Translated into Kingdom. Col. 1:13-14
"Come Nigh"	Kingdom received. Heb. 12:28
PENTECOST	
"Shall Come"	Came with Power. Acts 2:1-4
"Looking for"	Added to Church. Acts 2:47
"Will Build"	In Jerusalem. Acts 2:47; 11:22

II. Preaching in Jerusalem

Acts 3:1-8:3

Place: Jerusalem

Characters: Peter, John, the lame man, Sadducees, Ananias, Sapphira, the angel, first deacons, Stephen, Saul.

Peter's Second Sermon

In Acts 3 we have the account of Peter healing an incurable cripple, a man lame from his birth. This miracle attracted attention and resulted in the first real opposition to the church. When a great crowd had gathered, Peter took advantage of the circumstance to preach his second sermon. He reached the climax of this sermon in Acts 3:19 when he said, "repent ye, therefore, and be converted that your sins may be blotted out." So powerful was the preaching that 5,000 men turned to Christ.

The apostles were commanded not to preach in the name of Christ. When they continued to do so, they were imprisoned, but delivered by an angel. "They spake the word of God with boldness." (Acts 4:31).

Caring for the Needy

Members of the early church contributed generously in order that those who were in need might have plenty. The disciples were not required to give a certain amount, but each gave what he wanted to. Ananias and Sapphira gave a part of what they had, while claiming that they gave all. They were punished with death for lying to God. (Acts 5:4, 5).

Deacons Selected

Trouble arose in the church over the distribution of food to needy persons. It was not appropriate that the apostles should stop their work of preaching to "serve tables." Seven deacons were named to do this work. Two of these people were Stephen and Philip (Acts 6:5).

Stephen was soon in trouble for preaching the gospel. He was "a man full of faith and power" (Acts 6:8). We have a record of but one day in his life—the last. It is not how long we live, but what we do that makes life important. Stephen was put to death for preaching the truth where it needed to be preached. He became the first Christian martyr.

III. Preaching in Judea and Samaria

Acts 8:4-12:25

Places: Judea, Samaria, Lydda, Joppa, Caesarea, Damascus

Characters: Philip, Peter, Paul, Ananias.

In this section we study the preaching of Philip, the conversion of Saul, the opening of the Kingdom to the Gentiles, and the founding of the church at Antioch.

Philip went out to preach. He was obeying the Lord's command to preach the gospel to the whole world. He was commanded "arise and go toward the south unto the way that goeth down from Jerusalem unto Gaza which is desert" (Acts 8:26). Philip obeyed and left. On the way he met an Ethiopian Nobleman, the treasurer of Queen Candace. He preached the Gospel to this man beginning at Isaiah 53. The Eunuch believed in Christ, made the good confession that Jesus Christ is the Son of God, and went down into the water in order that he might be baptized.

Philip had converted one, but the greatest method of spreading the gospel is for each one to win one. If you lived in the midst of one hundred million people and were the only Christian there, if you converted one soul today, and then each of you should win one on the following day, and on the following day each one of you four would do the same, the next day eight of you would win one each, the startling fact is, that within one month one hundred million people would be Christians. Each one convert one. That is Christ's method of soul winning.

Saul of Tarsus

Saul is first mentioned at the stoning of Stephen. No doubt, this made an impression upon him, because later Jesus said, "it is hard for you to kick against the pricks" (Acts 26:14). Saul made havoc of the church. He was a man "breathing out threatenings and slaughter against the disciples of the Lord" (Acts 9:1, 2). Later we find him preaching "Christ in the synagogue that He is the Son of God" (Acts 9:20). The account of Saul's conversion is found in Acts 9 and also in Acts 22.

Paul's History

Persecuting the Church (7:58-8:3; 26:9-11)
His conversion (9:1-18; 22:5-16; 26:12-23)
His preaching (9:20-25; Gal. 1:11-17)
His visit to Jerusalem (9:26-30)
His ministry at Antioch (11:25-30)
His first missionary journey (13:1-14; 28)
The council at Jerusalem (15:1-30)
The second missionary journey (15:36-18:22)
The third missionary journey (18:23-21:17)
Paul's arrest to the end (21:33-28:31)

IV. Preaching in the Uttermost Part of the Earth

Acts 13-28

Places: Antioch, Salamis, Paphos, Perga, Pamphylia, Iconium, Lystra, Derbe, Troas, Philippi, Thessalonica, Berea, Athens, Corinth, Ephesus, Caesarea, Jerusalem, Malta, Rome

Characters: Paul, Barnabas, Mark, the Jews and Gentiles, Lame man, Timothy, Luke, jailer, Sanhedrin, Felix, Festus, Caesar.

The death of Stephen was the beginning of the great persecution against the church. Christians were scattered abroad and went everywhere preaching the word. The first Gentile to be converted was Cornelius. The account of his conversion is found in Acts 10 and 11. The first Gentile church was at Antioch. The disciples were "called Christians first at Antioch" (Acts 11:26). (Cf. Isaiah 62:2; 56:15).

Paul and Barnabas went out from Antioch to preach the gospel (Acts 13:2, 3). While they were busy preaching the gospel some at home in Jerusalem were stirring up trouble. They wanted to know if a Gentile who became a Christian had to accept the Jewish laws and ceremonies. This question was settled once and for all (Acts 15). The Jewish law was not binding on Christians.

On to Europe

Luke now joined the missionary party (16:10). The first convert in Europe was not a famous scholar or mighty ruler, but a business woman, Lydia, a seller of purple and fine linens. The second Christian in Europe was a very different person. Lydia was converted in a prayer meeting, but it took an earthquake to arouse the jailer. The jailer's question, "What must I do to be saved?" is one of the most important questions in all the world. (Acts 16:30).

Paul founded the church at Thessalonica (17:4). In famous Athens he

preached on Mars Hill (17:32). In wicked Corinth he founded the church (18:8). After an absence of three or four years, Paul returned to Antioch by way of Ephesus.

Paul's Third Missionary Journey

Paul now spent several years in one of the greatest cities of the world. Ephesus was a large business center second only to Rome. Multitudes of Jews and Gentiles heard the gospel.

As Paul traveled he kept writing his wonderful epistles. From Ephesus he sent his first epistle to the Corinthians (I Cor. 16:8). During his third missionary journey, Paul wrote II Corinthians, Galatians and Romans.

Farewell

Paul's last missionary journey was a heart breaking experience. He had to say "farewell" at every place. He knew it was a final farewell (Acts 20: 37, 38). Disciples wept because they would see him no more.

Sailing out of the harbor of Ephesus, Paul bade his friends a last farewell. He headed for Jerusalem as "the prisoner of the Lord." He made his last visit to Jerusalem where his life was endangered by a swiftly formed mob. Paul, as a Roman citizen, made his defense before the Roman governor, Felix, at Caesarea. After two years imprisonment, he was tried a second time before Festus and appealed to Caesar (Acts 21:27-26:32).

Paul had an exciting voyage to Rome. He was shipwrecked on the way. He always tried to lighten the burdens of others (Acts 27:1-28:24). During his imprisonment at Rome, Paul wrote many of his epistles—Philemon, Colossians, Ephesians, Philippians). Waiting in the Roman dungeon, he wrote his second letter to Timothy.

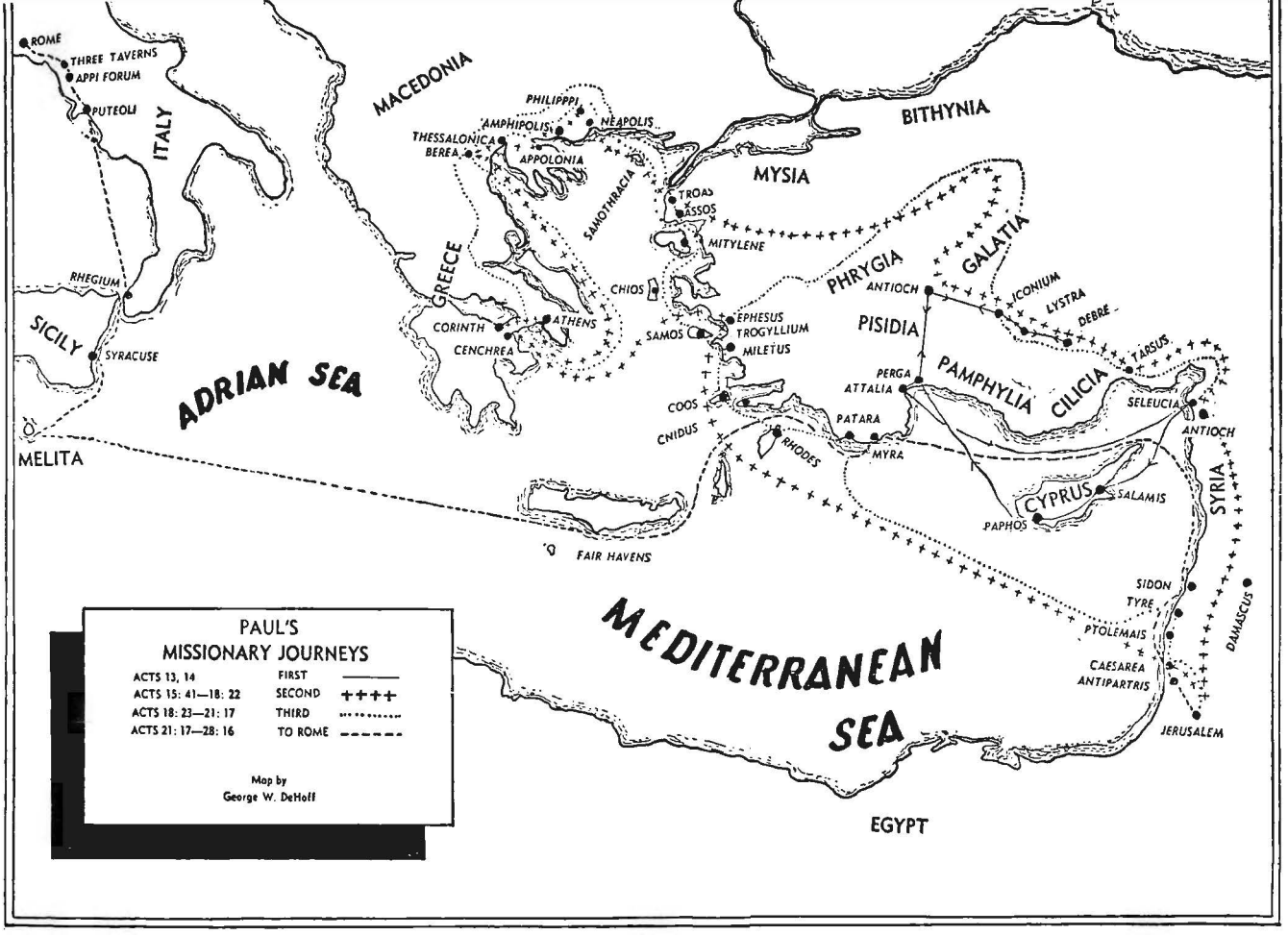
Finally, the beloved apostle was condemned and beheaded. His heroic soul was released. His spirit went home to be with God, and his feeble body was buried to return to the dust of the earth. Paul had broken down the barriers between Jew and Gentile and had become the great apostle to the Gentiles.

Acts has been called the only unfinished book in the Bible. It closes abruptly because Paul was still living and working. His work shortly ended so far as his personal life was concerned, but the greatest preacher who ever lived on earth since our Lord Jesus Christ was the apostle Paul. He has been an inspiration to untold millions of people. He awaits us in glory.

WHAT MUST ONE DO TO BE SAVED?

KEY: S.M. special mention; N.I. necessary inference; F.I. fair inference

	Preaching Hearing	Belief (Faith)	Repentance	Confession	Baptism	Rejoicing
Three Thousand Acts 2	S.M. 2:4 2:14-37	N.I. 2:37,41	S.M. 2:38	F.I.	S.M. 2:38	S.M. 2:46,47
Samaritans Acts 8: 1-13	S.M. 8:5,6	S.M. 8: 2	F.I.	F.I.	S.M. 8: 2, 3	S.M. 8:8
Ethiopian Eunuch Acts 8: 26-40	S.M. 8:35	S.M. 8:37 (A.V.)	F.I.	S.M. 8:37 (A.V.)	S.M. 8:36-39	S.M. 8:39
Saul of Tarsus Acts chs. 9,22,26	S.M. 9:5-6,17-18 22:12-15 26:12-18 also ch.7	N.I. 9:6 22:10 26:19	N.I. 9:8-11	N.I. 9:5 22:10	S.M. 9:18 22:16 Romans 6:3-5	N.I. 9:18 26:19
Cornelius Acts 10	S.M. 10:6,34-43 11:13-15 15:7	N.I. 10:46 15:7-9	F.I.	F.I.	S.M. 10:47,48	S.M. 10:46-48
Lydia Acts 16: 11-15	S.M. 16:13	S.M. 16:14	F.I.	F.I.	S.M. 16:15	S.M. 16:15,40
Philippian Jailor Acts 16: 16-34	S.M. 16:32	N.I. 16:31,34	F.I.	F.I.	S.M. 16:33	S.M. 16:34
Crispus et.al. Acts 18:8	S.M. 18:4	S.M. 18:8	F.I.	F.I.	S.M. 18:8	F.I.


ROME
THREE TAVERNS
APPI FORUM
PUTEOLI
ITALY
MACEDONIA
PHILIPPI
AMPHIPOLIS
NEAPOLIS
THESSALONICA
BEREA
APPOLONIA
BITHYNIA
MYSIA
SAMOTHRACIA
TROAS
ASSOS
MITYLENE
GREECE
RHEGIUM
SICILY
SYRACUSE
CHIOS
PHRYGIA
GALATIA
ANTIOCH
ICONIUM
LYSTRA
DEBRE
CORINTH
ATHENS
CENCHREA
EPHESUS
TROGYLLIUM
SAMOS
MILETUS
PISIDIA
TARSUS
PERGA
ATTALIA
PAMPHYLIA
CILICIA
SELEUCIA
ANTIOCH
ADRIAN SEA
COOS
CNIDUS
PATARA
RHODES
MYRA
SYRIA
CYPRUS
SALAMIS
PAPHOS
MELITA
FAIR HAVENS
SIDON
TYRE
PTOLEMAIS
CAESAREA
ANTIPARTRIS
DAMASCUS
JERUSALEM
MEDITERRANEAN
SEA
EGYPT
PAUL'S
MISSIONARY JOURNEYS
ACTS 13, 14 FIRST
ACTS 15: 41—18: 22 SECOND
ACTS 18: 23—21: 17 THIRD
ACTS 21: 17—28: 16 TO ROME
Map by
George W. DeHoff

SYNOPSIS OF THE MISSIONARY JOURNEYS

First Missionary Journey

ANTIOCH, on the Orontes, capital of Syria. Perhaps the first church composed of both Jews and Gentiles was here. Paul and John Mark went from here to

SELEUCIA, Port of Antioch, where they took ship for

CYPRUS, landing at Salamis, from whence they toured the island arriving at

PAPHOS, capital city and residence of the Proconsul, Sergius Paulus. They sailed from Paphos on the southern shore of Asia, probably landing at Attalia and going immediately to

PERGA. Here John Mark left to return to Jerusalem.

ANTIOCH IN PISIDIA was the next stopping place. This was an important commercial city and had a large Jewish population. From here they crossed the hills to

ICONIUM, a trading city on the commercial highway between Ephesus and the East.

LYSTRA, a small town with very superstitious inhabitants. Here Paul was stoned and dragged through the city.

DERBE, small town on edge of Roman province. From here they returned through Lystra, Iconium and Antioch encouraging the churches. They then crossed the mountains to Perga and, after preaching there, proceeded to the harbor of

ATTALIA, where they took ship and sailed away toward

ANTIOCH, the starting point of the journey.

Second Missionary Tour

ANTIOCH, Paul and Silas crossed the Taurus ranges and came to

DERBE and LYSTRA in Lyaconia. Here Paul found Timothy. Passing through

PHRYGIA and GALATIA the Holy Spirit forbade them to enter Asia. They passed through

MYSIA without preaching and came to

ALEXANDRIA TROAS upon the Aegean Sea. Here Paul met the beloved physician, Luke. They next sailed to

NEAPOLIS, seaport of Thrace. They then proceeded across the Pharsalian Plain to

PHILIPPI, a Roman colony of Macedonia, where Lydia, the jailor and others were baptized. The next stopping place was

AMPHIPOLIS, thirty-three miles southwest of Philippi and but three miles from the sea coast. Passing through Appolionia they came to

THESSALONICA. From here Paul and Silas went away by night to
BEREA on the eastern slope of the Olympian range. Paul's escort from Berea brought him by sea to
ATHENS, where he spoke from the summit of Mar's Hill. He went next to
CORINTH, capital of Achaia, a large city, rich and wicked. Paul preached here a year and a half, sailing then to
CENCHREA and to EPHESUS. He sailed on to CAESAREA and continued overland to Jerusalem. Following the Passover he hurried back to
ANTIOCH.

Third Missionary Journey

ANTIOCH. Leaving here Paul journeyed through
GALATIA and PHRYGIA, exhorting the brethren to contribute to the poor. Leaving this territory he went to
EPHESUS, seat of the Roman government in Asia. Here he rebaptized twelve men, taught in the school of Tyrannus and had trouble with Demetrius and Alexander the coppersmith. After a stay of more than two years Paul sailed to
TROAS, from whence he hastened to
PHILIPPI to meet Titus. He then went down to Achaia and lived at
CORINTH for three months, meeting Luke again, sailing next to
TROAS, where the disciples communed on the first day of the week. Paul then walked to
ASSOS, a seaport of Mysia, where he took ship and sailed to
MITYLENE, TROGYLLIUM and MILETUS, ancient capital of Ionia. After visiting the Ephesian elders he sailed past Coos and Rhodes to
PATARA, seaport of Lycia. Here they changed vessels and sailed to Syria. Sailing past Cyprus they reached
TYRE, famous Phoenician seaport, where Paul spent seven days with the Christians. Bidding farewell he continued to
PTOLEMAIS and then walked to CAESAREA, where he rested in the house of Philip the evangelist. From here he, with certain other brethren, went to
JERUSALEM, where the brethren joyfully welcomed him. Here Paul was arrested and appealed his case to Rome. He sailed to Rome enduring much hardship on the journey. At Rome he did much preaching and writing and it is said that the Roman government executed him just outside the city. The life of Paul may be divided into these parts: A persistent persecutor, a praying penitent, a powerful preacher and, finally, a patient prisoner. What a joy when we have made the last journey to be greeted by this hero of the faith!

ROMANS

"For I am not ashamed of the gospel of Christ: for it is the power of God unto salvation to every one that believeth; to the Jew first, and also to the Greek." (Romans 1:16)

Date and Occasion

The book of Romans was written by the apostle Paul at Corinth during the three months stay in Greece which is mentioned in Acts 20:3. This was in the winter of 57-58 A.D. It was at the close of the third missionary journey and on the eve of Paul's departure to Jerusalem with the offering of money for the poor saints (Rom. 15:22-27). Within a few days after writing this letter, Paul began that journey wherein it was testified to him in every city that he passed through that bonds and imprisonment awaited him in Jerusalem.

Paul had long desired to visit Rome. He wanted to preach the gospel at this seat of earthly power and government. We do not know who established the church in Rome. It is commonly thought that "strangers from Rome" were present on Pentecost day (Acts 2) and carried the gospel back to this imperial city of the Caesars. It is probable that the constant influx of strangers from all parts of the empire carried many converts to the capitol city. Long before any apostle visited Italy, the church was established in Puteoli and in Rome (Acts 28:14, 15). There were some Jews in the church of Rome, but the majority of the believers were of Gentile origin (Rom. 1:5-7; 11:13-25; 14:1; 15:15, 16). The occasion of Paul writing this letter was the departure of Phoebe from Corinth to Rome. As the New Testament was not complete and no apostle had ever visited Rome, doubtless many members of the church there had an imperfect comprehension of many great principles of Christan doctrine. It was needful that the relations of Jew and Gentile and of the law and the gospel be set forth with all clearness. Paul, doubtless, also wanted to prepare the minds of the people to receive his preaching when he would have an opportunity to visit Rome. He, likewise, wanted to answer the misrepresentations and slanders which had gained circulation due to the efforts of his enemies.

Purpose of the Book

This letter was written, primarily, to instruct the Christians in Rome, but also for the benefit of all the churches. The great theme of this book is set forth in Romans 1:16 "the gospel is the power of God unto salvation to every one that believeth, to the Jew first and also to the Greek." This great truth is taught in the first eleven chapters of Romans. Paul shows that salvation is not by the works of the law, but through the gospel accepted by faith. He tells us that man does not merit salvation, but is saved by the grace of God on the basis of the sacrifice which Jesus made. The book of

Romans is one of the most profound ever written. It has been called the gospel in miniature. No other book in the Bible will do more to produce that faith which will serve as an anchor of the soul in every time of stress and trouble.

THE THEME OF ROMANS
(Romans 1:16, 17)

The *Person* of the Gospel ..... Christ
The *Power* of the Gospel ..... Power of God
The *People* to whom sent ..... "To every one"
The *Plan* of acceptance ..... "To everyone that believeth"
The *Great* result ..... "The just shall live by faith"

In Romans Paul shows God's method of making a guilty man good. He reveals the sinners need and then presents what he may have by faith—"righteousness from God." Christ is the righteousness of God. No one will ever get to heaven on his own righteousness. Only by the grace and mercy of God manifested in the gospel can anyone be saved. When we see Jesus, we see the righteousness which God requires.

OUTLINE OF ROMANS

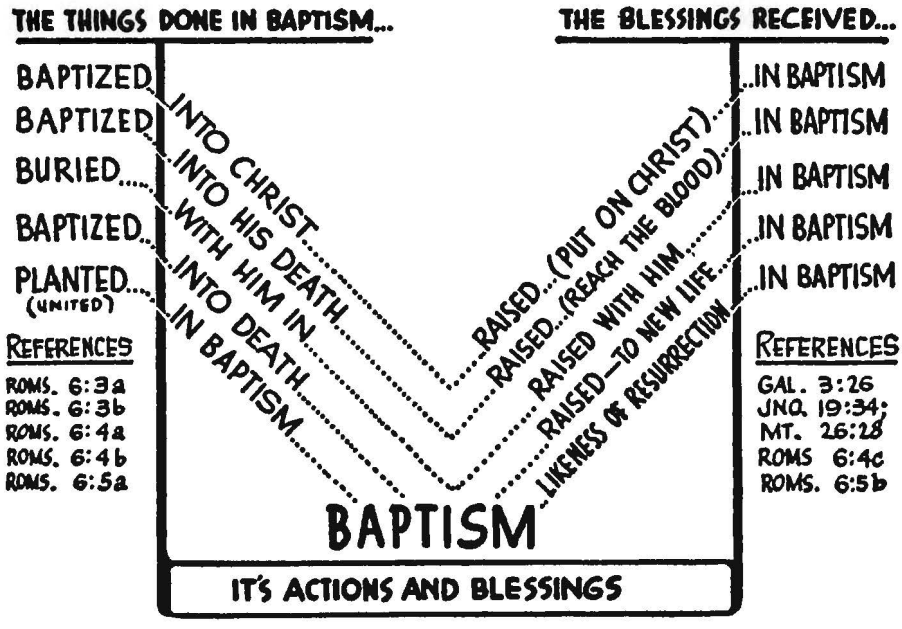
I. When We Follow Nature

Romans 1:1-3:20

Characters: Paul, Saints in Rome, Guilty World.

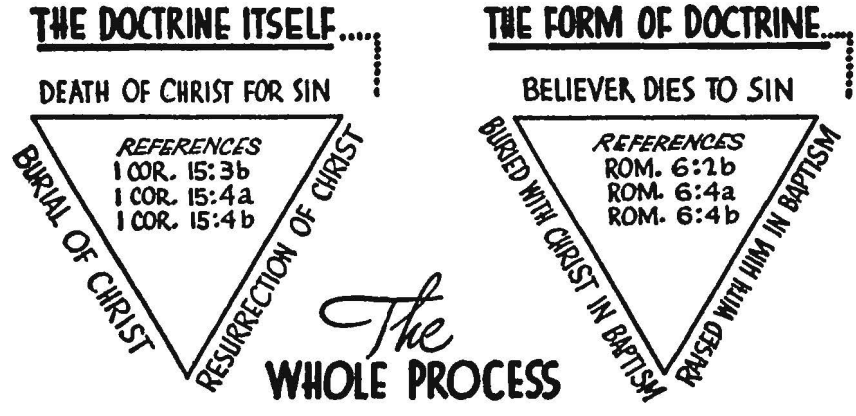
Man needs salvation because he is a sinner. He is a sinner because he has "gone astray." "There is none that doeth good, no, not one." The first three chapters of Romans pictures man without God. It shows that when man is left to his own devices without the proper knowledge of God and His word, his heart becomes desperately wicked. The book of Romans presents a court room scene. God, the judge of all the earth, summons Jew and Gentile before the bar of justice. The general charge is stated—"all under sin" (Rom. 3:19). Both the Gentile (2:1-16) and Jew (2:17-3:8) are given the opportunity to be heard. The special pleas of "not guilty" are carefully considered and answered clearing the way for the final verdict of the judge. All are guilty before God (Rom. 3:19, 20). There is no justification without Christ. Every mouth is stopped (Rom. 3:19). Since all have sinned, we need a Savior. The book of Romans presents God's way of salvation.

THE ACTION AND DESIGN of BAPTISM



The FORM OF DOCTRINE

ROM. 6:17, 18



The WHOLE PROCESS

BEFORE THE ACTS— THEY WERE SERVANTS OF SIN.....
HOW IT WAS DONE— OBEDIENCE FROM THE HEART.....
WHAT THEN— THE FORM WAS OBEYED.....
THE RESULTS—THEY BECAME SERVANTS OF RIGHTEOUSNESS...
—PLANTED AND UNITED WITH CHRIST.....

REFERENCES — ROM. 6:17, 18 - ROM. 6:2, 6

II. How to Become a Christian
Romans 3:21-5:21

In God's way of salvation, Christ's righteousness is counted for our righteousness. This is called "justification." Abraham's faith was counted for righteousness (Rom. 4). Abraham believed God and did what God said for him to do. God imparts his righteousness to man in the following ways:

By *Grace*—(Romans 3:24). Grace means unmerited favor.

By *God*—He is the giver of salvation (Romans 3:26; 8:33).

By *blood*—The reason for it (Romans 3:24; 5:9).

By *faith*—The means by which it is received (Romans 3:22).

By *works*—The way it is shown (James 2:21-23).

The doctrine is the death, burial and resurrection of Christ. We obey the "form of doctrine" (Romans 6:17, 18). We die to sin, are buried in baptism, and rise to walk in newness of life (Romans 6:3, 4).

By *experience*—We enjoy the blessings of gospel obedience (Rom. 5:1-4).

III. How to Live the Christian Life
Romans 6, 7, 8

Now that we are dead to sin through Christ, we are to reckon ourselves to be alive unto God through Him (Romans 6:11). There is more to Christianity than faith, repentance, confession and baptism. After these commandments have been obeyed, we must live the Christian life. Romans 7 tells us how we *cannot* live a victorious life. Mark the little word "I." It is used thirty-eight times in twenty-five verses of this chapter. "I" ends in defeat. It is only when we allow Christ to live in us that we can be saved. A great struggle between right and wrong goes on in the heart of every Christian (Romans 7:24, 25). In Romans 8, the word "Spirit" is used twenty-one times. When we yield our hearts to the Holy Spirit as He speaks to us through God's word, we can then be saved.

Why Israel Is Set Aside
Romans 9, 10 11

During the Old Testament period, the Jews were God's chosen people until Christ should come. God promised them the land of Palestine for an inheritance (Gen. 15:13-20). These land promises were fulfilled when Joshua led Israel into Canaan (Josh. 23:14, 15). The promise to Abraham that all nations would be blessed through him is fulfilled in Christ (Gal. 3:26-29). Salvation is now offered to both Jew and Gentile on the same terms—faith in Jesus Christ as the Son of God. Salvation is not offered on a national, but an individual basis. Jews and Gentiles are saved in the same way—individually. Each individual must believe and obey the Lord Jesus Christ.

IV. How to Serve God
Romans 12-16

We serve God by doing the things which he has commanded. We present our bodies as living sacrifices (Romans 12:1). Note that Christ wants a "living" not a "dead" sacrifice. Many are willing to die for Christ, but are unwilling to live for Him. We must let others see Christ in us.

We find our Christian service in:

The church ..... Romans 12:3-8
The government ..... Romans 13
Matters of expediency ..... Romans 14:1-15:3
The whole world ..... Romans 15:4-13

Coleridge said that the book of Romans is "the most profound work in existence."

Martin Luther called Romans "the perfect gospel." B. W. Johnson said that Romans "probably has the precedence in importance over all the epistles of the New Testament."

FIRST CORINTHIANS

City of Corinth

A thousand years before Christ, Corinth was a great and powerful Greek city. In B.C. 338 Philip of Macedon crushed the liberties of the people and made it subject to the Macedonian Kings. This galling yoke was removed in B.C. 196 when Corinth was reunited with the Achean League. The city was completely destroyed in B.C. 146 by the Romans under Mummius, their commander. He killed all men and sold all women and children into slavery. The city was reduced to ashes.

After lying in ruins for 100 years, Julius Caesar, in B.C. 46 rebuilt the city and peopled it with Roman veterans and freedmen. It grew to a population of 600,000. Greek merchants made it their home and Jews were attracted to it for business purposes. It became the capital of the Roman providence of Achaia, and was governed by a proconsul (Acts 8:12).

Corinth again became wealthy, its temples and civic buildings glittered as of old. It was again infamous for vice and sexual indulgence. Here was a temple of Aphrodite which had 1,000 priestess ministering to the baser passions. Drunkenness was common. Dishonesty was the expected thing. Some people in Corinth were interested in the arts and literature but, for the most part, the people were given over to everything that makes man vile and mean and ugly. It was common to say of the drunkard, the licentious libertine, the thief and the liar, "He acts like a Corinthian."

Origin of the Corinthian Church

Into this great city of wickedness came the peerless apostle to the Gentiles. He did not enter as a conquering hero riding in his chariot accompanied by slaves. But, penniless and alone, he walked into the city. The means which he had brought with him from Macedonia were exhausted. He secured a job as a tent maker. With "a certain Jew named Aquila, a man of Pontus by race, lately come from Italy, with his wife Priscilla, because Claudius had commanded all the Jews to depart from Rome."

Paul preached in every place which was accessible to him. He taught in the market place and from house to house. He attended a Jewish service in the synagogue. He did not endorse the worship which was conducted there because he knew it was being conducted under an abrogated law (Col. 2:14-17). Paul reasoned in the Jewish synagogue until Silas and Timothy came, after which the hostility of the Jews drove him to the house of Justus. After a year and a half in Corinth (Acts 18:1-17) Paul returned to Antioch by the way of Jerusalem and, setting out on his third missionary journey, came to Ephesus where he sojourned for three years during which time it is commonly thought he visited Corinth at least once.

Before Paul's arrival at Ephesus, the eloquent Apollos having been more fully instructed by Aquila and Priscilla (Acts 19), came to Corinth, gained a great popularity and gathered many converts. Apollos joined Paul at

Ephesus and after his departure the church at Corinth divided into many factions. Some claimed to follow Paul, others Apollos, others Peter and others Christ. In addition to this evil and factious spirit, the licentiousness for which the city was noted appeared in the church. The spiritual tone of the church was so low that even the Lord's table took the form of a secular banquet. Paul sent Timothy and Erastus, two young preachers to Corinth to preach the truth. Before their return certain members of the church notified Paul of the trouble and asked his advice.

Author

First Corinthians was written at Ephesus while Paul was engaged in his ministry of three years in that city (Acts 19:1-14; Acts 20:31; I Cor. 16:8). It was written in A.D. 58.

OUTLINE OF CORINTHIANS

I. Trouble in the Corinthian Church

I Corinthians 1-11

Place: Corinth

Characters: Paul, Apollos, Cephas, Chloe, Crispus and Gaius.

Sins common to the heathen city of Corinth soon crept in to the church. This letter is written to tell Christians how to correct their errors and govern their conduct. It is addressed to the "church of God which is at Corinth" and all who are sanctified in Christ Jesus. Every Christian is sanctified when he obeys the truth (Hebrews 13:12; John 17:17; Hebrews 2:11). This letter is addressed to all who in every place call upon the name of the Lord Jesus Christ. Many customs which the Corinthians observed would not need to be observed by Christians now, but the great principles of Christianity are eternal and are applicable to all people in all ages.

The Trouble at Corinth

The Corinthians were divided into factions. Some claimed to follow Paul, some Apollos, some Cephas, and some Christ. Paul asked, "Is Christ divided? Was Paul crucified for you? Were ye baptized in the name of Paul?" It is sinful to follow any person in religion or wear his name unless he was crucified for us and we were baptized into his name. The remedy for all trouble is the preaching of the Gospel. "It pleased God by the foolishness of preaching to save them that believe." (I Corinthians 1:21).

In I Corinthians 2, Paul points out that the preaching of the Gospel is the most important thing on earth. He continually speaks of Christ and the Gospel as a mystery (Romans 16:25; Ephesians 3:4-9; Colossians 1:26; I Timothy 3:16-17). God's purpose to give His son for the salvation of the world was a mystery hidden from the Old Testament prophets, but now revealed. This mystery is still hidden from those who wilfully refuse to receive it (Matthew 11:25). No one during the Old Testament Period

could possibly imagine the wonderful things which God had in store for people during the New Testament Dispensation. All of this is now revealed in the Gospel of Christ (Romans 1:15-16). The great stewardship committed to us is the stewardship of truth—of teaching. The true apostolic succession does not consist of a list of preachers extending back to the apostles. It is a succession of truth given to us in the Bible. This original truth still lives in God's word. This word is the seed of the kingdom (Luke 8:11).

God tells how to settle trouble between brethren. If a brother has sinned (1) go tell him the fault between just the two of you (Matthew 18:15-17); (2) if the sinner will not hear you, take one or two with you and go see him. This will usually bring him to repentance; (3) if he will not hear this group, the matter may be presented to the church; (4) if the person still will not repent, he should be left alone—one should have nothing to do with him. This is God's plan for us today.

Paul's Apostleship

When Paul condemned the sins of certain Corinthians, they immediately declared he was not an apostle—was without authority. Paul defended himself in I Corinthians 9. He pointed out six reasons why it is right for Gospel preachers to be paid for their work.

(1) Wages paid for service is the rule in all employment. Paul gave three examples: the soldier who is paid by his government, the vintager who lives off the vineyard, and the shepherd who eats the milk of the flock.

(2) The Law of Moses allowed wages for work. Paul appealed, not only to human authority, but also to the divine authority. Moses said, "Thou shalt not muzzle the ox when he treadeth out the corn." This was written not to show God's care for oxen, but to show that he wants preachers paid.

(3) The law of exchange demands an equivalent for value received. It is a small matter to sow spiritual things and reap carnal things. (verse 11).

(4) The concessions which the Corinthians made in supporting others having inferior claims debarred them from denying their duty to support the apostle (vs. 12). Other teachers have been supported by the Corinthian church since Paul left. This stopped them from denying Paul's right to support. The apostle had not used this right lest his enemies have a chance to impugn his motives by saying that he labored for earthly gain.

(5) Priests whose office, like the apostolic, is purely sacred are universally maintained by sharing in the sacrifices which they offer (verse 13).

(6) Christ himself ordained that ministers should be supported by those whom they serve (verse 14). "Even so hath the Lord ordained that they which preach the gospel should live of the gospel."

Warnings Against Idolatry

I Corinthians 10 is one of the most remarkable chapters in the Bible. It pictures the passage of the Israelites from Egypt through the Red Sea and

eventually across the Jordan and into Canaan as a type of our deliverance from the bondage of sin. Our journey on earth and our eventual crossing the Jordan of death to enter the everlasting Canaan of heaven. Egypt represents sin. Pharaoh represents the devil. Moses represents Christ. Aaron, the spokesman for Moses, represents the apostles who wrote the word of Christ. The people following Moses represents our following Christ. Their crossing the Red Sea represents our baptism. Their rejoicing after they were safely across the Red Sea represents our rejoicing as Christians (Acts 8:39).

Many of the Israelites lusted after evil and were destroyed. Twenty-three thousand fell in one day (Numbers 25:1-9). The danger of Christians falling into sin is continually emphasized.

God is no respector of persons—Acts 10:34. Angels fell—2 Peter 2:4. We ought to make our calling and election sure—2 Peter 1:10. We are to take heed lest we fall—I Cor. 10:12. We are to keep our bodies lest we be castaway—I Cor. 9:27. Those who are washed and later turn back into sin are in worse shape than before—2 Peter 2:20, 21. To get into the Kingdom one must be born again—John 3:5. God will gather out of the Kingdom all those who do iniquity—Matt. 13:41. (See also Jeremiah 23:39-40; Numbers 14:18; Deuteronomy 14:1; Gal. 5:19-21; Jeremiah 2:32; Psalms 9:17; Exodus 32:33; I Timothy 4:1-2; I Timothy 5:12; 2 Tim. 2:18; I Tim. 1:19; Matt. 25:14; John 15:1-6).

No child of God needs to be lost. God has made it possible for us to resist temptation. If Christians sin we have the privilege of repenting and praying that our sins may be forgiven (Acts 8:22).

Dress and Conduct

In chapters 1 to 6 Paul deals with such questions as divisions among Christians, immorality in the church, Christians going to law and other things which disturb the peace of the church. Beginning with chapter 7 he answers certain questions—about marriage and divorce, the relationship of a Christian husband to a heathen wife, a Christian wife to a heathen husband. In chapters 8 and 9 he discusses eating meats which have been offered to idols. In chapter 10 he tells God's children to flee from idolatry. In chapter 11 he discusses general disorders which took place in the meetings of the congregation. Corinth was a very loose dissolute city. The Corinthians glorified sex and sensuality. Lewd women in those days went bareheaded. They cut their hair like men. The unveiled woman was the careless or immoral woman. The veiled woman was the careful wife or mother who was concerned about her reputation. The veil covering the head and face was regarded as a badge of subordination, a sign that the woman was faithful to her husband. Women in Corinth were to wear long hair and veils so they would not dishonor their husbands. If a woman today lived in a city with customs the same as those in Corinth, she would be under obligation to observe those customs.

Custom cannot change a principle. Custom cannot change a command of God. When God commanded people in Corinth to observe the customs

of the people there, we would hardly be forced to the conclusion that he had commanded us to observe those same customs. The same principles are yet in effect and for the same reasons. The particular customs are not necessarily applicable to us.

II. Spiritual Gifts

I Corinthians 12, 13, 14

Place: Corinth

Characters: Members of the Church in Corinth.

These three chapters are devoted largely to a discussion of spiritual gifts. In chapter 12, Paul names these gifts. In chapter 13 he tells how long they were to last and in chapter 14 he tells how to use them while they did last.

The Church was a new institution. It could not be guided by Old Testament Law, or by the traditions of the people. It was God's plan to unite all the races, kindreds, and tongues of men in one body. To some members of the Church God gave supernatural knowledge to preach the truth. This was needed until the truth had been written so that all men might have it. Miracles were performed to confirm the word of God (Mark 16:20). God's word is now already confirmed (Hebrews 2:1-3). We are made believers by hearing that word (Romans 10:17).

III. The Final Victory

I Corinthians 15-16

Place: Corinth

Characters: All Christians

The greatest miracle of the ages is the resurrection of Christ from the dead. His many visible appearances to so many witnesses, the fact that his body could not be located, manifestations of his spirit, the new bravery and confidence of the disciples, coupled with the miracles which God enabled them to perform all testify that Christ arose from the dead. No fact in all history is so well attested. This resurrection was not a revival of the spirit—the body came out of the tomb. The body that was nailed to the cross is the body that was raised from the dead. It bore the nail prints in his hands (John 20:27). The resurrection of Christ is a pledge of our resurrection "because I live, ye shall live." He is "the first fruits of them that slept" (I Cor. 15:20). "All that are in their graves shall hear his voice and shall come forth" (John 5:28, 29).

Christian baptism is a public testimony to our faith in the resurrection. It is a picture of the death, burial and resurrection of Christ (Romans 6:3, 4, 17, 18). At the last great day when the dead are raised up, God's children may sing "O death where is thy victory; O death where is thy sting. Thanks be to God who giveth us the victory through Jesus Christ our Lord."

SECOND CORINTHIANS

Introduction

The second letter to the church at Corinth is a supplement of the first. It was occasioned by the same circumstances which called for the first letter. Corinth was a Gentile church composed of people recently converted. Much immorality had crept into the church. As Paul wrote this letter, he was anxious to know the effect which his first letter had on the church, to answer his critics, to defend his apostleship, and to present practical instruction so much needed.

First Corinthians was written at Ephesus in the spring of A.D. 57. Second Corinthians was written a few months later at some point in Macedonia where Paul had gone to visit the churches.

I. Paul's Ministry

II Corinthians 1-7

Place: Corinth

Characters: Paul, Timothy, troublemakers, Corinthian church members.

Paul began this epistle with his usual greeting and thanksgiving (2 Cor. 1:1-3). He told of the great trouble through which he had passed and how this had helped him to know God better. He learned that in time of sorrow God never fails. In Asia, Paul passed through a dangerous sickness in which friends despaired of his life (2 Cor. 1:4-11). Paul commended the Corinthians for their repentance of the sins which he condemned in First Corinthians.

Judaizing teachers were condemned and the Old Testament Law is contrasted with the new. Paul shows that since Christ has come we no longer follow Moses and his law (2 Cor. 3).

Christians attain glory through suffering (2 Corinthians 4). The greater the suffering of this present world, the glory of eternity (2 Cor. 4:8-18). Paul lived with his eye on the future. Christ nowhere promises that the Christian will be free from suffering. "In the world ye shall have tribulation" (John 16:33). Our God is able to deliver!

After Death What?

Paul finds his comfort in considering the heavenly reward. "For we walk by faith, not by sight." (2 Cor. 5:7). We look for "an house not made with hands." Christians do not know what will happen to them, but they do know their destination.

II. Liberal Giving
II Corinthians 8, 9
Place: Corinth
Characters: Paul, Christians of Macedonia, Titus.

Paul told the church at Corinth of the generosity of the churches of Macedonia. Although poor themselves, they begged for an opportunity to give liberally to relieve those who suffered because of the famine in Palestine. Funds were gathered from all the churches of Asia Minor and Greece. The giving of Christ was the example of these early Christians (2 Cor. 8:9). They gave because they first gave themselves to the Lord. The New Testament plan of church finance is found in 1 Cor. 16:2—periodic, "upon the first day of the week"; personal, "let every one of you"; provident, "lay by in store;" preventive, "no gathering when I come."

III. Paul's Apostleship
II Corinthians 10-13
Place: Corinth
Characters: Paul, the false teachers.

Paul had to defend himself against false brethren some of whom were teachers. These false teachers charged that he was a coward, weak in personality, that no apostle should work with his own hands to support himself, that he had caused disturbance and had a bad reputation among certain brethren. All of this Paul answered by showing that Christ had selected him to be an apostle, that it was right to pay men for preaching the gospel, but that he, though he had taken pay from other churches, took none in Corinth. Paul had about as much troube from false brethren as from outsiders. There will always be half converted Christians who do not like the disturbance created by preaching the gospel.

The message of Second Corinthians is that God's grace is sufficient for us. Christians will have trials and tribulations. God will never leave us nor forsake us.

RECONCILIATION
II Cor. 5:17-21

1. The meaning of reconciliation—"to make friends again," to bring back to God.

2. The agents of reconciliation—God, Christ, the Holy Spirit, the Apostles.

3. The word of reconciliation,

4. The terms of reconciliation—Faith, Repentance, Confession, Baptism (Matthew 28:19-20; John 3:16; Acts 2:38).

5. The time of reconciliation—God never calls people to come to him tomorrow. He wants them today.

HOW TO GIVE

1. Out of your poverty (2 Cor. 8:2).
2. Generously (2 Cor. 8:3).
3. Willingly (2 Cor. 9:7).
4. Proportionately (2 Cor. 8:12-14).
5. Cheerfully (2 Cor. 9:7).
6. Bountifully (2 Cor. 9:6).

GALATIANS

This epistle, unlike the other church epistles of Paul, is not addressed to the church in some great city but to the churches throughout a district of the Roman Empire—"the Galatic Land." Galatia was the interior of the great peninsula called Asia Minor, which was the scene of a large part of the labors of Paul. The territory of the Galatians originally belonged to the Phrygians, but certain tribes of Gauls, as Frenchmen were then called, marched from the Rhine to Greece and thence into Asia about B. C. 280 and conquered a new home which henceforth took its name from their people—Galli or Gauls. They learned the Greek language, but retained in part their old tongue and the traits of their race. Caesar describes the Gauls as restless and changeable. This seems to be true of the Galatians.

On Paul's missionary journey, about A. D. 51, he, in company with Silas and Timothy, passed through from Lycaonia into Phrygia and Galatia, and preached the gospel (Acts 19:23). Many people became Christians and the apostle himself was welcomed as "an angel of God" (Gal. 4:14). Some of these people were Jews but the most were Gentiles.

Most of the letters of Paul were called forth by evils in the churches. Not long after Paul's second visit among the churches of Galatia he received disturbing news. A minority of the members of the church still clung to Judaism. They had troubled the church at Antioch (Acts 15:1), had made necessary the council at Jerusalem (Acts 15:5-30) and had disturbed the church at Corinth. Their continual warfare against Paul placed him in "peril from false brethren." These disturbers of the peace of Zion sent their teachers into Galatia and taught that it was needful for the Gentile Christians to be circumcised and submit to the law of Moses in order to be saved. They taught that Paul was not a true apostle and was unreliable in his statements. This letter is a protest against the false teaching.

The Galatian letter completely refutes the notion that Christianity may be mixed with Judaism—it shows that Christianity is not a new patch on the old Jewish garment. In the first two chapters, Paul shows that his apostleship came from Christ—not from the other apostles, that the truth he taught was revealed to him by the Lord and was not taught by others. He showed that he was equal to the other apostles and that it was agreed among them that Peter, James and John would devote their labors to the Jews while he and Barnabas should go to the Gentiles, and that on one occasion it was necessary for him to rebuke and correct Peter on the very question of the proper attitude toward Gentile Christians.

In chapters 3 and 4, Paul contrasts salvation by a living faith in Christ with the legalism of the Old Testament.

In chapters 5 and 6, Paul discusses practical duties which grow out of the gospel.

The date and place of the writing of the Galatian letter can be determined only approximately. It must have been written after Paul's two

visits to Galatia. It is commonly thought that it was written the last year of the third missionary journey or about A. D. 57. This was the period Paul spent in Ephesus, Macedonia and Corinth and Galatians was probably written from one of these places. In all ages, the book of Galatians has been a stronghold of Christianity in defending itself against ecclesiasticism and ritualism of all kinds.

I. Paul Defends His Apostleship

Galatians 1:1-2:21

Places: Galatia, Arabia, Jerusalem, Antioch

Characters: Paul, Galatian Christians, Barnabas, Titus, Peter, James, John, Jude, Gentiles.

Paul marveled that the Galatians were so soon removed from the gospel of Christ to accept a Jewish message which was no gospel at all. He pronounced a curse upon those who preached another gospel (Galatians 1:8, 9).

Paul received his authority to preach and his message directly from God (Galatians 1:11-24). He did not consult with man about what he should preach. He even rebuked the apostle Peter (2:11-21). He made no secret attempt to undermine Peter's authority, but he preached the truth which he had received from God. Paul declared that he was crucified and Christ was living in him (Galatians 2:20). This should be true of every Christian.

II. Paul Defends His Gospel

Galatians 3:1-4:31

Places: Galatia, Jerusalem, Mt. Sinai

Characters: Jews, Gentiles, Foolish Galatians, Abraham, Hagar, Ishmael, Sarah, Isaac.

Christians are not under the Old Testament Law. It has been nailed to the cross (Col. 2:14). Christ redeemed us from the curse of the law (Deut. 21:23; Matt. 20:28; I Tim. 2:6; I Cor. 5:20; 7:23; Titus 2:14). The very thing to which the Galatians were returning was that from which the death of Christ redeemed them. God made the promise to Abraham. The Law of Moses was given 430 years afterward. The law was added because of transgressions (v 19) until Christ should come.

Galatians 4 contrasts the Old Law and the New.

Hagar and Ishmael—Judaism	**Sarah and Isaac—Christianity**
The Old Covenant	The New Covenant
The Law	The Gospel
Natural Birth	Spiritual Birth
Mount Sinai in Arabia	Mount Sion Above

The Earthly Jerusalem	The Heavenly Jerusalem
Bondage	Freedom
Persecuting	Persecuted
To be Cast Out and Off	Heirs of the Inheritance

III. The Gospel Applied
Galatians 5, 6
Place: Galatia
Characters: Galatian Christians.

Paul begins this chapter by telling the Galatians to stand fast in the faith. (See also Ephesians 6:14; II Thess. 2:15). The gospel is freedom, but the Mosaic Law is the Covenant of Bondage. "Christ is become of no effect unto you. Whosoever of you are justified by the law, even ye are fallen from grace." (Galatians 5:4). One who is a Christian should crucify the lusts of the flesh. At least seventeen of these works are named in these verses—19, 20, and 21. Here are named three sins of sensuality, two spiritual sins of false religion, sins against our fellow man of which nine are named, and sins of intemperance of which two are named. The Christian must guard against all of these.

Sowing and Reaping

It is God's law that whatever a man sows he shall reap. God cannot be deceived. (2 Kings 5:15-27; Acts 5:4-9). In the natural world he who sows grain will reap grain. In the moral world, one who sows to fleshly indulgence will reap corruption. In the spiritual world, if we sow to the Spirit, we shall reap life everlasting. We should not grow weary in well doing (James 5:7, 8; Gal. 6:10). We reap what we sow. We reap more than we sow. That reaping is in the future. We receive eternal life in the world to come.

EPHESIANS

The city of Ephesus was a Grecian city on the Asiatic coast, east of Athens. It was a great commercial city and the capital of the Roman province which was called by the name of Asia. The great temple of Diana, which was counted one of the Seven Wonders of the world was located there. The city was built upon the edge of a plain which extended to the sea and in its artificial harbor could be seen ships from all ports of the Eastern Mediterranean. The city has been destroyed and now is only a small fishing village. Ruins of the magnificent theater (Acts 19:29) and the temple of Diana (Acts 19:27) may still be seen. A small Turkish village of Agasalouk is located about two miles from the site of Ephesus.

Near the close of his second missionary journey (Acts 18:19-21), Paul stopped at Ephesus on his way to Jerusalem and preached in the Jewish synagogue. He left Priscilla and Aquila here to teach and, on his third missionary journey (Acts 19:1) he stopped again at Ephesus and spent about three years (Acts 20:31). His preaching stirred up the whole province (Acts 19:17-20) and finally caused such trouble that he had to leave the city. Paul helped this church by seeing that they were supplied with the truth (I Tim. 1:3) and later he met with the elders of the church at Miletus when on his way to Jerusalem (Acts 20:17).

It is not possible to determine the date of this Epistle with exactness. It was written when Paul was a prisoner (Eph. 6:20) and is thought to have been written either at Caesarea or at Rome. Tychicus was the messenger who carried this letter (6:21) and the Epistle to Colossee (Col. 4:7). Some scholars have thought that this letter was not written to the church at Ephesus but to another congregation. This, of course, would have nothing to do with the truthfulness of the book.

Ephesians was written to meet certain difficulties which were arising in the church. It shows that the gospel was not an afterthought but that God had planned at the proper time to send his Son and to establish his church. In chapters 1 to 3 Paul shows that the church was foreordained of God and that Jew and Gentile are one in Christ. In chapters 4 to 6, Paul gives a practical application of unity, love, newness of life, walking in the strength of the Lord and in the armor of God.

OUTLINE OF EPHESIANS

I. Foreordination of the Church
Ephesians 1, 2, 3
Place: Ephesus
Characters: The Ephesian Christians

The Ephesian letter is an essay on the New Testament church. Paul

affirms that God foreordained that the church should be established and the gospel preached to all mankind. He does not affirm that God chose some individuals and rejected others, but that before the world was, before there was Jew or Gentile, God chose to save a people for himself—the whole Church of Christ, a covenant people confined to no one earthly race. It was due wholly to the will of God that he planned to have a people for himself. Whether or not an individual will be adopted as a child of God is determined by that individual. In the lesson of the potter and the clay (Romans 9), God makes out of each piece of clay the very best thing which can be made from that clay. Each man determines what kind of clay he is going to be. (Jeremiah 18:1-10).

Redemption In Christ

We must be redeemed with the blood of Christ (vs 7). (See also Matthew 20:28; 26:28; Acts 20:28; Galatians 3:13; Hebrews 9:22; I Peter 1:19). The redemption which we need is found only in Christ. We get into Christ by obeying his gospel (Matt. 28:19-20; Romans 6:3, 4; Gal. 3:26, 27).

By Grace Through Faith

We are not saved by the works of the law but by God's grace shown in the gospel. There are two sides to salvation—the human and the divine. Everything that God has done for us is an act of his grace. Everything that we do is an act of faith in him. These Ephesians were saved by grace through faith (Ephesians 2:8, 9). They heard the gospel (Ephesians 1:13); they believed in Christ (Ephesians 1:13). They repented of their sins (Acts 20:21). They confessed Christ (Acts 19:18). They "were baptized in the name of the Lord Jesus" (Acts 19:5). This is how they were saved by grace through faith. They did not merit or earn salvation. They accepted it as a gift on the terms laid down in God's gospel.

The Ephesians knew that God had called Paul to preach the gospel to the Gentiles (Acts 9:15). Just as Peter had led in preaching to the Jews, so Paul led in the preaching to the Gentiles (Galatians 2:9). Paul regretted any separation from his countrymen (Acts 22:18), but he magnified his ministry of preaching to Gentiles (Rom. 7:13).

II. The Unity of the Church

Ephesians 4

Place: Ephesus

Characters: The Ephesian Christians

In Ephesians 4 God has Paul present to us his seven point unity platform. This consists of:

One Body. The Church, the body of Christ is not a Gentile body or a Jewish body. Modern denominations were unknown in New Testament

times. (Compare Romans 12:5; I Cor. 12:13; Ephesians 2:16). When one obeyed the gospel, God added him to the church (Acts 2:47). If we will believe and obey the same commandments today, God will add us to the same church.

One Spirit. The same spirit was bestowed upon Jew and Gentile and dwells in the hearts of all saints. The Holy Spirit is the third person in the Godhead. He was sent to guide the apostles into all truth (John 16:13; John 14:23).

One Hope of your Calling. The one hope dwelling in the heart of every Christian is that he may follow Christ now and have eternal life in the world to come. The blessed hope that we will be rewarded in heaven keeps us going through all trials and tribulations.

One Lord. This one Lord is Jesus Christ, begotten in the womb of the blessed Virgin, Mary, through the instrumentality of the Holy Spirit, born in Bethlehem, living among men thirty-three years, crucified for our sins, buried, risen, exalted and given supreme authority in heaven and on earth. Through him all sinners may be saved (Acts 2:36; 10:36, 43; Romans 10: 12). Jesus "is on the right hand of God having gone to heaven, angels and authorities and powers being made subject to him" (I Peter 3:22). Jesus is the true Christ and every other Christ is necessarily a false one and in competition with the true.

There is one faith. This is the faith which comes by hearing the word of God (Romans 10:17). Whatever is taught in the word of God is a part of the faith.

One baptism. This is a burial in water (Romans 6:4; Col. 2:12), into the name of the Father, the Son and the Holy Spirit (Matt. 28:19, 20), of penitent believers for the remission of sins (Acts 2:38).

There is one God. There are many false gods but only one true God. He is "the Father of all, above all, through all, in all." Meyer, in commenting on this passage, says that the elements of church unity are (1) the church itself constituted as a unity: one Body, one Spirit, one Blessed Hope. (2) The means by which this united church is built up: One Lord, one Faith, one Baptism. (3) Over all one Supreme Ruler, the God and Father of all. Another in commenting on the passage says the "Points of Unity of the Church" are (1) Unity of the Head; (2) Unity of the Spirit dwelling in it and (3) Unity of hope; (4) Unity of faith (5) Unity of ordinance for admission and (6) Unity of the one Father and (7) Unity of organization, one Body. If every believer would subscribe to this seven point unity platform, religious divisions would be at an end and the children of God might stand together as God wants them to do.

III. Duties of God's Children
Ephesians 5, 6
Place: Ephesus
Characters: Ephesian Christians

In Ephesians 5, Christians are warned to flee from every impurity and sin.

Christ and the Church

Christ is pictured as the husband and the church as his wife. Paul illustrates this with the relation of husband and wife on earth. The husband should "love his wife as Christ loved the church," and the wife should submit to this loving husband "as unto the Lord." The husband is "the head" of the family but must be willing to give himself for it. The husband rules the wife by love (verses 25, 33). The relation of the wife to the husband is like that of the church and Christ—a close, tender relation in which there is no bondage but freedom because the service is that of the heart. As Christ died for the church so the husband must be willing to die for his wife.

There is an interesting analogy between Adam and Eve and Christ and the church. (1) Adam was created, (2) He was put to sleep, (3) His side was opened and the price which he paid for his wife—a rib—was removed, (4) Eve was created, (5) She was given to Adam as his bride and she took his name, (6) Children were born to them and so all people on earth have come from Adam and Eve.

(1) Christ came to the earth, (2) He was put to sleep in death, (3) His side was opened and the price which he paid for his church came forth (Acts 20:28), (4) The church was established and named for Christ (Romans 16:16; 7:4), (5) Children are born into the family of God and so all Christians on earth are equally related to Christ and his church.

The Army of the Lord

Ephesians 6 presents the church as the Lord's army in which each Christian is to fight against sin. Like the Roman soldier took the proper equipment in order that he might fight, so Christians take the armor of the Lord and march forth with the sword of the spirit—the word of God—to win victories for Christ. One who goes forth to battle must pray always. Without the help of God, no battle can be won. God hears and answers prayer.

PHILIPPIANS

Introduction

The letter to the Philippians is filled with tender friendships and fatherly affection which Paul felt for these people. In most other letters to churches Paul was attempting to correct or rebuke some error. In this one he was pouring out his heart to those who had been good to him. In his letter to the Romans, Paul uses the most profound logic to show that the gospel is superior to all the systems of man's philosophy and to the Old Testament law. In his letters to the Corinthians, he rebukes certain sins which were prevalent in that church. In the Galatian letter, he rebukes the dangerous heresy that Christianity may be mixed with Judaism. The Ephesian letter is a sublime unfolding of the mystery of God in reference to the Gentiles —an essay on the New Testament church. But the Philippian letter differs from all of these. It is his out-pouring of love for the faithful congregation which he had planted. This letter contains no rebuke at all except perhaps the tender exhortation to Euodias and Syntyche, found in chapter 4, verse 2.

Paul founded the church in Philippi about A. D. 50 or 51. This record is found in Acts 16. Because of a vision at Troas, Paul on his second great missionary journey crossed into Europe. He landed at Neapolis and went immediately to Philippi "which was the chief city of that part of Macedonia." This city was named for Philip of Macedon, the father of Alexander the Great, who rebuilt and fortified the town and gave it its new name in the year B. C. 358. Ninety-two years before Paul visited it (in B. C. 42), Philippi was the field of battle between Brutus and Cassius, leaders of the Republicans and the Triumvirate of Imperialists, one of whom was later Augustus Caesar. The first congregation of Christians on European soil was at Philippi.

In Philippi Paul and Silas were beaten and cast into prison. Here the jailer was converted and baptized. When Paul continued his westward journey, the Philippian Church sent contributions to him (4:15-16). When these people heard that Paul was a prisoner in Rome, they sent one of their members, Epaphroditus, to carry a contribution to Paul (2:24, 4:8-10). When Epaphroditus returned to Philippi he brought this letter.

Philippians was written in Rome during the imprisonment of Paul, perhaps in the year A. D. 63. He mentions his bonds (1:12), Caesar's household (20:2), and other incidental matters connected with his imprisonment. From the very first, all of the churches have accepted this letter as being genuine. It bears every mark of having been written by Paul while he was in prison and sent to the beloved church which he had planted and for which he had suffered. This letter is contained in the canon of scripture dated A. D. 160 and is mentioned by Polycarp who was born in A. D. 69 in his own Epistle to the Philippians and is quoted from in an Epistle of Ignatius written about A. D. 107.

KEY WORD OF PHILIPPIANS

The words "joy" and "rejoice" occur in this epistle sixteen times. Paul, writing from prison, tells how Christians should be happy. Forty times in these four chapters he mentions the name of the Savior. He tells of the joy which comes from serving the Lord.

OUTLINE OF PHILIPPIANS

I. Joy In Living

Philippians 1

Place: Philippi

Characters: Paul, Timothy, Philippian Christians.

Paul likes to call himself the "servant" of Jesus Christ. He thanked God for the Philippians and remembered them in prayer (Phil. 1:3, 4). He lived to help others. Christians today should pray for others. While Paul was in prison, others came to hear him preach. Even the Roman guards spread the story of Christ to others.

"For to me, to live is Christ" (Phil. 1:21). To the business man it is "to me, to live is wealth." To the scholar it is "to me to live is knowledge." To the soldier it is "to me to live is victory." To the young man it is "to me to live is pleasure." To those who desire recognition "to me to live is fame." To many students and athletes, "to me to live is recognition." To the Christian to live is not wealth or knowledge, not fame nor glory, but Christ—Christ first, last, and always. We obey Christ to become Christians. We follow Christ to live the Christian life. We go home to live with him when life is finished.

II. Joy In Service

Philippians 2

Place: Philippi

Characters: Paul, Timothy, Epaphroditus.

Paul wanted the Christians to "fulfill ye my joy that ye be likeminded" (Phil. 2:2). The most important social grace is not elegance of manners, or saying agreeable things. It is "each counting the other better than himself." We must put God first, others second, and ourselves third. We must let the mind of Christ dwell in us (Phil. 2:5-11).

Christianity is not a mere theory or idealistic way of life—it is intensely practical. Paul said, "do all things without murmuring and disputing." (Phil. 2:14). Paul is telling us to be pleasant and happy and to make the very best of any situation in which we find ourselves. There is no crown unless first we bear the cross. "If we suffer with him, we shall also reign with him."

III. Joy In Fellowship

Philippians 3

Place: Philippi

Characters: Paul, false teachers.

Judaizing teachers caused much trouble in the early church. Paul warned the Philippians against false teachers and evil workers. They not only did not teach the truth, but they did not love their brethren. They were guilty of snarling and snapping like dogs. Paul had much ground for boasting. He was a Hebrew of the tribe of Benjamin and was a member of the Pharisees. He had persecuted the church and kept the Old Testament Law. All of these things he counted loss for Christ.

Paul called upon the Philippians to follow him even as he followed Christ. He told them, even weeping, that many were enemies of the cross of Christ "whose end is destruction, whose God is their belly, and whose glory is in their shame, who minded earthly things." The Christian's manner of life is centered in heaven. From there Christ will come to change our vile bodies like His glorious body.

IV. Joy In Rewards

Philippians 4

Place: Philippi

Characters: Paul, Paul's comrades, Epaphroditus.

Paul gave personal admonition to the members of the church. He pleaded with them to stand fast in the faith. He asked Euodias and Syntyche to be of the same mind. He asked Christians to help the women who had labored with him in the gospel. Lydia was the first convert in Philippi (see Acts 16). He did not name all of these fellow laborers, but simply said, "whose names are in the Book of Life." God has a complete record of all His children (see Rev. 3:5; 13:8; 17:8; 20:12).

Paul asked the Philippians to be careful or anxious about nothing, but take all their problems to God in prayer with thanksgiving for all of the things which He had already done for them. He promised that the peace of God which passeth all understanding would keep their hearts and minds. He asked Christians to think of the things which are true, honest, just, lovely, and of good report. We live in a world filled with so many evil things that his advice is needed by all of us today.

COLOSSIANS

Introduction

It is thought that three and probably four letters were prepared about the same time by the apostle Paul at his place of imprisonment in Rome and sent by the same messenger into the Roman province of Asia. One was the letter to the Ephesians; a second, the Colossian letter; a third, the letter to Philemon who was a resident of Colosse; and the fourth is referred to in this epistle (4:16) as the epistle to the Laodiceans. This is thought by some to be identical with the Ephesian letter.

Colosse was a city of considerable size more than four hundred years before Paul wrote this letter. Xenophon, with his ten thousand, marched through this city when he entered central Asia. This city is mentioned by Herodotus. It was overshadowed in importance by Laodicea, and its ruins at the present time show it to have been a much smaller city. Paul, on his second missionary journey (Acts 16), passed from Cilicia through the pass in the great Taurus chain of mountains, stopped a short time in Lydia, took Timothy with him and passed through Phrygia and Galatia. Later he returned and "went over all the country of Phrygia and Galatia strengthening the disciples." (Acts 18:23). It is thought that Paul did not found the Colossian church in person, but that perhaps Epaphras was the founder.

Phrygia was a sort of borderland between religions. Here the joyous Polytheism of the Greeks met the deep, solemn, mysticism of the East. Large colonies of Jews lived here. The teaching of Zoroaster also had its effect. When the gospel came to Colosse, there was danger that these false religions would corrupt it.

This letter is similar to the Ephesian letter. It was written about the same time and deals largely with the same problems. It was written at Rome during Paul's imprisonment probably in A. D. 62, and sent to the church by the hands of Tychicus (4:7) and Onesimus (4:9). The chief purpose of this letter seems to have been to exalt Christ in the minds of the people.

CHRIST IS ALL IN ALL

In His Deity—the image of the invisible God (1:5)

In creation—Creator of the universe (1:15, 16; John 1:1)

In pre-eminence—reconciling sinners by His blood (1:20-22)

In leadership—over principalities and powers (1:18-2:14)

In His church—the head of the body (1:18-2:19)

In His indwelling presence—the Christians hope (1:27)

God has put Christ first in everything. This is the message of Colossians.

OUTLINE OF COLOSSIANS

I. Christ the Head

Colossians 1

Place: Colosse

Characters: Paul, Timothy, believers at Colosse, Epaphras.

Paul was an apostle of Jesus Christ by the will of God. He was not selected by human appointment. No one could be an apostle unless he saw Christ after his resurrection from the dead. Jesus appeared to Paul on the Damascus highway (Acts 9).

God had delivered the Colossians from the power of darkness and translated them into the Kingdom of His dear Son. That Christ's kingdom exists is evident from such verses as Revelation 1:9, Hebrews 12:28, Acts 2:47. God's kingdom on earth is His Church (Matt. 16:16). People who enter the kingdom are redeemed by the blood of Christ (Matt. 26:28, Acts 20:28).

Christ is the second person in the Godhead. All things were created by Him. All power and authority have been given to Him (Matt. 28:19). He is the head of the church. He conquered death, not for himself alone, but for all those who have been born again. By him and in him we are reconciled to God. For this reconciliation to profit us, we must continue in the faith and not be moved away from the hope (Phil. 1:20; Col. 1:23).

II. Warnings Against False Teachers

Colossians 2

Place: Colosse

Characters: Philosophers of Colosse, other false teachers.

Paul had been in great conflict for the churches. He was anxious that all members be fully grounded in the faith so that false teachers would not move them from the truth. All the treasures of wisdom and knowledge are hidden in Christ. Only those who are informed in the gospel have this treasure.

Paul warned against vain philosophy. Philosophy consists largely of empty and vain speculations. Someone has said that "philosophy is a blind man in a dark cellar trying to catch a black cat which was not there in the first place." The traditions, the guesses, and the vain deceit of man does not lead one to faith in Jesus Christ. All the fullness of the Godhead dwells in Christ bodily. We are complete in him with the knowledge of the gospel and without any knowledge of man's philosophy.

Christians have become dead to sin. They have been buried in baptism and raised up to walk in newness of life. Christ is the head of the church. We are, therefore, to give no heed to any commandment except one coming from Christ. The higher, better and nobler life comes from following Christ.

III. New Life in Christ

Colossians 3,4

Place: Colosse

Characters: Church members, Greeks, Jews, wives, husbands, children, fathers, servants, masters, others whom Paul names individually.

Christians are "buried with him in baptism." The old life is buried and we are raised to walk in newness of life. If our obedience is from the heart, we should then seek those things which are above. Christ is seated on the right hand of God (Eph. 1:20). Our hearts must be in heaven. We have died to earthly things. We have been crucified and buried with Christ (see Rom. 6:2; Gal. 2:20). Paul told the Colossians to put to death all of their evil deeds such as anger, wrath, malice, blasphemy and filthy communications. We are to have a spirit of tolerance and forgiveness, and if we have a quarrel against any, we must forgive even as Christ forgave.

Paul charges husbands and wives to have proper respect and regard for one another. Children are to honor and obey their parents. Servants are to be faithful to their masters. Christianity will make one better in whatever field he may be working.

Christians are to "redeem the time." This means to use our time in a way that will build us up in the work of the Lord. In doing this, we must especially watch our speech and let it be "seasoned with salt." We must learn to say what is pertinent and best on every occasion.

Paul closes this book by making reference to several of his fellow laborers who have helped him, and by asking that this letter be read to others besides the Colossians.

FIRST THESSALONIANS

Introduction

First Thessalonians is thought to be one of the first letters written by Paul. It was written five or six years before Romans, Galatians, and the Corinthian letters. With Second Thessalonians, which followed it by a few months, it shares the distinction of being the only letter that came into existence before the beginning of Paul's third missionary journey. These letters were written only a short time after the church at Thessalonica was founded. They were called forth by the trials and needs of the young congregation. They reveal Paul's deep concern for the new church which he had left so soon.

On his third missionary journey, Paul went into Europe and established the church at Philippi. Persecution drove him away. Accompanied by Silas and Timothy, he went westward along the Great Egnatian Way, the Roman road which led through Greece to Macedonia. He went to Thessalonica, the chief city of Macedonia, located at a good harbor at the head of the Aegean Sea. It was a great commercial city with a mixed population of Greeks, Romans, and Jews. A synagogue was located there. Paul found employment and preached to his own countrymen. "And some of them believed and consorted with Paul and Silas, and of the devout Greeks a great multitude and of the chief women not a few." Unbelieving Jews stirred up an uproar making it necessary for Paul and Silas to leave. The brethren sent them away by night. They went from there to Berea and later Paul worked in Athens and Corinth. After Paul left Thessalonica, the persecution which had driven him away turned upon the church (2:14 and 3:3). Paul longed to be there. Finally he sent back Timothy from Athens (3:1-2). When Timothy returned to Corinth, he brought messages of comfort to Paul.

This church which was honored with the first letter Paul wrote enjoyed a glorious history. Afterward, Paul visited it more than once. Many people in this city still profess to believe in Christ. It is a great Turkish commercial city even until today.

It is thought that First Thessalonians was written about A. D. 53, perhaps about one year after the church was established.

OUTLINE OF FIRST THESSALONIANS

The general subject of First Thessalonians is the second coming of the Lord Jesus Christ at the end of the world.

I. Paul's Work at Thessalonica
I Thessalonians 1, 2, 3
Places: Thessalonica, Philippi

Characters: Paul, Silas, Timothy, church at Thessalonica, Jews, Gentiles.

Silas and Timothy join Paul in writing this letter. Both had attended Paul on the second missionary journey (Acts 15-19). Paul did not speak of his apostleship in the salutation of this letter as he did in later letters. The Judaizing Christians had not begun to spread doubts about whether or not he was an apostle. Paul remembered the work of faith and labor of love which these people had shown.

He referred to their election of God (I Thess. 1:4). All Christians are the elect, and the expression is another way of saying "knowing that you have become Christians." God has decreed that all who obey the gospel of Christ will be saved. When we obey that gospel we become a part of the elect. God does not determine before we are born whether any individual will be saved or lost. God elects character. We determine what kind of character we will be. The parable of the potter and the clay (Jer. 18) shows that each one is responsible for what kind of clay he makes of himself.

The gospel of Paul did not come to the Thessalonians in his own power. The Holy Spirit guided the apostles into all truth (John 16:13). The very words which were written and spoken by the apostles were given to them by the Holy Spirit (I Cor. 2:13). When we follow the teachings of the Bible, we are following the guidance of the Holy Spirit.

Paul Persecuted

Paul went to Thessalonica to preach the gospel. He met with success, and a flourishing church was quickly established. He had been shamefully treated at Philippi (Acts 16:19-24). Even after this cruel treatment, he was bold to speak the gospel at Thessalonica. He found much contention and furious opposition (Acts 17:13). Paul was gentle, indeed, with these people. He was not only willing to sacrifice to give the gospel to them, but he would have been willing to impart his own soul if it would have helped. He reminded the Thessalonians of the sacrifices which he had made and said they were his witnesses of how holy, justly, and unblameable he behaved himself. He reminded these Christians that the same people who were now persecuting him and the Thessalonian church were the ones who had killed the Lord Jesus Christ and had even killed their own prophets. They forbade Paul to speak to the Gentiles, but he paid no attention to them.

Paul often planned to return to Thessalonica (I Thess. 2:17-20). "Satan hindered" him. In the early part of this same missionary journey, Paul made certain plans, and the Holy Spirit hindered him (Acts 16:67). Then it was God who was interfering with his plan. Now it was Satan. We do not know how Satan hindered Paul's work, but he always find a method of hindering God's work.

Timothy's Report

Paul in deepest anxiety for the new born Thessalonian church, sent Timothy back to encourage them (Acts 17:15; 18:1, 5; I Thess. 3:1, 2, 6). Timothy's return with news of the faithfulness of the Thessalonicans filled Paul with great joy, (I Thess. 3).

II. The Lord's Coming

1 Thessalonians 4, 5

Place: Thessalonica

Characters: Paul, the Church, Gentiles, Macedonians, the dead in Christ, the archangel.

Paul was anxious that the Thessalonians continue in the truth. He exhorted them to oppose such sins as the Gentiles were commonly guilty of. He commanded them to abstain from fornication. This was a common sin among heathen people. When heathens obeyed the gospel, it was especially necessary that they be cautioned against this sin. The desires of man are not evil when used according to the plan of God. They become evil when perverted and misused. Paul reminded them that if any person went beyond the bounds of purity, God would punish him.

Brotherly Love (I Thess. 4:9-12)

Many people who had money gave liberally to support their poor brethren. (Acts 17:4). This was an opportunity for those who were inclined to be lazy to take advantage of others. Paul commended the charitable, but he rebuked the lazy. To be willing to live off one's neighbors is contrary to every principle of brotherly love. One who will not work to support himself and his family is worse than an infidel.

The Second Coming

The second coming of Christ (Heb. 9:28) is mentioned repeatedly in the Bible (John 14:1; Matthew 24:25; Luke 20:1; I Thess. 4:5; 2 Pet. 3).

"Fallen asleep" (I Thess. 4:14) is a scriptural expression for a Christian's death (Matt. 27:52; John 11:11; Acts 7:60; 13:36; I Cor. 15:6; 2 Pet. 3:4). Our blessed dead are only asleep. One day they will awake to meet the Lord. This does not mean that we lapse into a state of unconsciousness till the day of resurrection. There is an intermediate state of consciousness where God's children rejoice while they wait for the judgment day.

"With a shout the voice of the archangel and the trump of God" (I Cor. 4:16) similar to the words of Jesus (Matt. 24:30, 31). Jesus will return with the clouds. Angels will accompany him (Acts 1:9; Rev. 1:7; Matt. 25:31). The saints of past ages will be raised. Those still in the flesh will be changed, and like Enoch and Elijah were translated, all God's children will rise in joyful welcome to greet the returning Savior.

Christ's Coming Will Be Suddenly (I Thess. 5:1-11)

No one knows the time when Christ will come. He will come as a "thief in the night" (Matt. 24:36, 42; 25:13; Mark 13:32-37; Luke 12:39, 46).

Paul told the brethren to know them which labor among you and are over you in the Lord and admonish you (I Thess. 5:12). Preachers, elders, and others who work among the people, leading, guiding and directing them by teaching the truth are to be esteemed and honored because of their work. Any person who gives his life to teaching the gospel of Christ is worthy of great honor.

THE SECOND COMING

Christ is coming again (John 14:1-3; Acts 1:8; Hebrews 9:28).

The time of Christ's coming is unknown (Matthew 24:36-42; Mark 13: 32-37; Luke 12:39, 46).

When Jesus comes, all of the dead—both good and bad—will be raised (John 5:28, 29).

When Jesus comes, the judgment will be conducted (Matt. 25).

When Jesus comes, righteous people will meet him in the air (I Thess. 4).

When Jesus comes, the earth and the works therein will be burned up, but God will provide "a new heaven and a new earth" (2 Pet. 3).

The hopes and joys of all Christians will be fully realized when Jesus comes. Persecutions will be over. Our earthly labors will be ended, and in God's presence we shall rejoice ever more. What glorious things are ahead for the children of God!

SECOND THESSALONIANS

Introduction

A few months after First Thessalonians was written, Paul wrote another letter. The same state of affairs is described in this letter as in the first one. There was persecution and trial, and many members of the church thought that the second coming of Christ was near. This caused some of them to neglect their work and was a false view of the Lord's coming (Compare 2nd Thessalonians 3:14-16 with 1st Thessalonians 4:10-12 and 1st Thessalonians 2:9). Both Silas and Timothy were present with Paul when he was writing both of these letters.

The conditions that called out the first letter still existed and the information brought by the messenger who had carried the letter to the Thessalonians showed that they needed more instruction. The principle object of this letter is to correct the erroneous belief that the day of the Lord's coming was at hand. Some reported that Paul had taught this. In this letter he shows them that certain great events must precede that day and that these events are yet future. He again enforces the teaching that the time of the Lord's coming is unknown, and charges all of the people to do their usual work. This letter, like the first, was written during Paul's long stay at Corinth, and it was probably written in the same year as First Thessalonians—A. D. 53.

I. The Day of the Lord

II Thessalonians 1

Place: Thessalonica

Characters: Paul, Silas, Timothy, the church.

The particular feature of the Lord's second coming emphasized in this chapter is that it will be a day of punishment for disobedient people. In I Thessalonians 4, Paul said that Christ would come from heaven and saints would be caught up to meet him in the air. Here he adds that the Lord will be accompanied by angels "in flaming fire" rendering vengeance to the disobedient. Jesus had spoken of "eternal fire" (Matt. 25: 41) and "unquenchable fire" (Mark 9:43). Hebrews 10:27 connects "devouring fire" with the judgment, and 2 Peter 3:7-10 states that the earth will be burned up with "fire."

II. The Apostasy

II Thessalonians 2

Place: Thessalonica

Characters: the church, the man of sin, Satan.

The purpose of I Thessalonians was to caution the Thessalonians that

the Lord's coming was not immediately at hand—it would be after the apostasy. The apostasy is called the "falling away" in which a person called "the man of sin" in the temple of God professes himself to be God and exalts himself against God. Here we have a false church headed by an imposter.

The early "fathers" looked for a personal anti-Christ to come after the fall of the Roman empire. The Protestant Reformers, being directly in touch with the terrible corruption of the church in the middle ages, believed the papacy, an institution headed by a person and usurping to itself a body belonging only to Christ, was a manifestation of the "man of sin." After two thousand years of church history, there is still a wide difference of opinion as to who or what constitutes the "man of sin."

The mystery of iniquity was already working in Paul's day. In New Testament times each church selected its own elders and deacons. They served in that congregation, leading, guiding and directing according to the word of God. As soon as elders began claiming power and authority outside their own congregations, the Roman hierarchy developed, and an apostasy engulfed the church.

III. The Disorderly

II Thessalonians 3

Characters: the church, wicked men, Paul.

Paul requested that the Thessalonians pray for him. How often he made this request! (I Thess. 5:25; Eph. 6:19; Col. 4:3). God hears and answers prayer. Paul wanted to be delivered from "unreasonable and evil men." At this very time, Paul was in trouble in Corinth. Their prayer was answered (Acts 18:9, 10).

The disorderly (2 Thess. 3:6-15) were lazy people who took advantage of the charitable disposition of the church. Paul spent much time collecting money to feed the poor, but he condemned the able bodied people who could, but would not work. He forbids the brethren to support them and commands the church to withdraw from them. There is nothing in the Bible encouraging people to extend charity to able bodied lazy men whose profession is begging. "If a man will not work, neither let him eat."

FIRST TIMOTHY

The Pastoral Epistles

First and Second Timothy and Titus are usually called "the Pastoral Epistles." It is commonly thought that they were written between Paul's first and second imprisonment between A.D. 64 and A.D. 67. Four of the epistles of Paul are addressed to persons, one, that of Philemon, on personal matters. The other three to evangelists who labored under Paul's direction and were charged at the time with responsible work in which they needed his instructions. From the circumstances that Timothy and Titus were each exercising the care of the churches in a certain district, these have been called the "pastoral epistles." The words "Shepherd" or "Pastor," "flock" and "feed" do not occur in them as they do in John 21: 16; Acts 20:28; Eph. 4:11, I Peter 5:2, but the duties implied in these relations are strongly urged. They deal more intimately with church organization and church development than any of the other epistles.

Introduction to First Timothy

Nearly all that can be known about Timothy, must be learned from the New Testament. He was Paul's own "son in the gospel." He was born in the Asiatic district Lycaonia. He was a native of either Derbe or Lystra (Acts 16:1). Paul found him there on his visit to these places and does not appear to have known him before. His mother Eunice, was a Jewess and was a very pious woman as his grandmother Lois (2 Tim. 1:3). His father was a Greek. Timothy was carefully trained in the Scriptures (2 Timothy 3:15). Paul came to Derbe and Lystra about A. D. 51 or 52. We do not know the age of Timothy at that time. It is thought that he was about twenty. He was "a youth" (I Tim. 4:12). The gospel had been preached in this region by Paul and Barnabas six or seven years before Paul met Timothy (Acts 16:1). Timothy was probably converted by Paul. He showed great promise in the work and Paul determined to make him his travelling companion. To satisfy the prejudices of the Jews, Paul had Timothy circumcised (Acts 16:3). He was also ordained to the office of the ministry by "the laying on of the hands of the presbytery" (I Tim. 4:14).

Date of the Epistle

There is a wide difference of opinion as to when I Timothy was written. It was addressed to Timothy at Ephesus and was soon after Paul left the city to go to Macedonia (I Timothy 1-3). Paul is mentioned in Acts as having been at Ephesus twice (Acts 18:19-23 and 19:1-41). After his first visit, he went directly to Jerusalem. This letter could not have been written at that time. The only question then, is whether it was written when Paul left the city, having been driven away by the excitement caused by Demetrius (Acts 20:1) or whether he visited Ephesus again on some other occasion after his first imprisonment at Rome and after the narrative

of Luke in the book of Acts closes. If on the former occasion, I Timothy is written about the year A. D. 58 or 59, if the latter, about the year 64 or 65. Fortunately, the truth of the epistle does not depend on our knowing the exact date when it was written. Paul had left Ephesus to preach the gospel. Timothy needed this instruction in his work with the church at Ephesus.

I Timothy contains indispensable information for evangelists, pastors, and every person who seeks to work in the church of our Blessed Lord. All ministers should study this book until this truth is written in the tables of their hearts.

OUTLINE OF FIRST TIMOTHY

I. Warning Against False Teaching
I Timothy 1
Place: Church at Ephesus, Macedonia
Characters: Paul, Hymenaeus, Alexander.

Paul wrote the epistle to Timothy to strengthen Timothy's authority as he taught the word of God. Judaizing opposers tried to show that Paul was inferior to Peter and other apostles. He reminded them that his appointment came not from man, but from God. The Lord sent him to the Gentiles as others were sent to the Jews (Acts 9:15). Timothy was a young preacher who needed to know the necessity of preaching the truth so that the church might be built up. After establishing the church at Ephesus, it was necessary for Paul to leave. Timothy was left there as a representative of the apostle, an evangelist. One of his main works was to charge all the brethren that they teach no other doctrine (I Tim. 1:3). There will always be error in the church. Someone must take the lead in opposing false doctrine. Some of the Jews invented fables which they taught instead of the word of God. Others taught their own opinions and convictions. "Endless genealogies" were taught, and it is claimed that they represented the various conditions of the soul. Such teaching could have no value in the Lord's church. The law was not made to teach fables, genealogies, and foolish fancies. These false teachers asserted that the law was good, but they made a wrong use of it. Law is not given to justify righteous men, but to restrain, condemn, and punish the wicked. Paul lists a long catalog of sins common in the Gentile world. Paul had previously been a grievous sinner. He had now been saved, and he committed the gospel to his son Timothy (vs 18) that Timothy might fight a good warfare. Two false teachers, Hymenaeus and Alexander, are named by Paul.

II. Concerning Public Worship
I Timothy 2
Place: Church at Ephesus
Characters: Rulers, men, women, false teachers.

Christians are to pray for all men. They are to remember kings and those in authority. This duty is not dependent on the righteous of the rulers. The Roman emperors were intensely wicked. Jews were commanded to pray for heathen rulers (Jer. 29:7; Ezra 6:10). God wants all men to be saved, but only those who meet the conditions of the gospel will be saved. There is one mediator between God and man (I Tim. 2:5). The gospel plan of salvation is universal. God wants the truth taken to all men everywhere.

Women in Worship

When women come to worship, they are to give more consideration to what they wear in their hearts than what they wear on their bodies. It is scriptural and right for women to adorn themselves in an attractive and charming manner. It is wrong to make the adorning of the body of more importance than the adorning of the soul. (I Pet. 3:3). The "shamefacedness" mentioned here means a shrinking back from all that is indelicate and vulgar.

The Silence of Women

I Timothy 2:11-12 and I Corinthians 14:34-36 point out that the public preaching in the church was done by men, and not by women. These verses do not teach that women have no place in the work of the Lord. In the Old Testament, Deborah was a judge and prophetess. Huldah was a prophetess. Joel predicted that in the Christian dispensation "the sons and daughters should prophesy" (Joel 2:28). Peter declared this was fulfilled on the day of Pentecost (Acts 2:4). The daughters of Philip prophesied (Acts 21:9). Women are commanded to teach. Paul's prohibition seems to be against women speaking when the whole church is come together in one place. Among the Greeks, public women were disreputable. For a woman to speak in public, would cause a remark that she was shameless. Virtuous women were secluded, hence it would be a shame for a woman to speak in the assembly. She will bring reproach upon herself and upon her husband. Wherever it would be shameful for a woman to speak, she ought to be silent. For false teachers to use this to prevent women from doing any teaching among the people of God, is a perversion of His Word. Women may do any work in the church except be elders, deacons, or evangelists. This work in New Testament times was restricted to men.

III. Elders and Deacons
I Timothy 3

Elders and deacons are necessary to the well-being of every New Testament church. Here for the first time in the New Testament, we have listed the qualifications and duties of elders and deacons. Both offices are referred to in Acts and both are named in Philippians 1. When men and women have obeyed the gospel and meet together, they form a congrega-

tion—they have congregated. It is necessary that they have some kind of organization in order that all things may operate in "decency and in order" and that the Lord's work may be done. "Everybody's business is nobody's business." God has ordained a particular form of government for each congregation. Each church is to have a plurality of elders. Elders and bishops are the same people (Acts 20:17, 28). In Philippi the "bishops and deacons" are named as the officers (Philippians 1:1). In his letter to Titus, Paul commanded him to "ordain elders in every city" (Titus 1:5). Peter told the elders to exercise the office of "bishops" over the flock (I Pet. 5:1-2).

Each church must choose its own elders and deacons. These are then appointed by an evangelist (Titus 1:5). The particular method of choosing is not outlined in the Book of God. Any method which would get the judgment of the mature, well-informed and spiritually minded members of the church, and keep the unity of the flock, would seem to be appropriate.

Qualifications of Elders

Negative Marks	*References*	*Meaning*
No brawler	I Tim. 3:1-7	Not quarrelsome
No lover of money	Tit. 1:6-9	Not Covetous
No striker	" "	Not a rebel
Not a novice	" "	Not a new convert
Not contentious	" "	A Wrangler
Not greedy of filthy lucre	" "	Overly desirous of base gains
Not self-willed	" "	Determined to have his way
Not soon angry	" "	Not irritable

Positive Marks	*References*	*Meaning*
Apt to teach	Tit. 1:6-9	Capable and ready to teach
Blameless	" "	Nothing can be proved against him
Gentle	" "	Patient, meek
Given to hospitality	" "	Lover of strangers, thoughtful of
Good testimony from without	" "	Respect from the outsiders
Husband of one wife	" "	Not a polygamist
Having children that believe	" "	Faithful children
Holy	" "	In heart and in life
Holding to the faithful word	" "	Loyal to it
Just	" "	In his dealings
Orderly	" "	Good behavior, decent
Rule well his own house	" "	Properly govern his house
Self-controlled	" "	Master of self
Sober-minded	" "	Man of sound mind, prudent
Submissive children	" "	Obedient children
Temperate	" "	Self-denying, not a drinker
Without reproach		From without

Elders are to oversee the church of God. They are to rule by teaching the truth and by setting the proper example (I Peter 5:1-3).

Paul tells Timothy that though the church is the pillar of the truth, false doctrines will arise (I Tim. 4:1-5) but that a good minister (I Tim. 4:6-16) must oppose these false teachings.

Widows, Elders (I Tim. 5)

The church in Ephesus was about ten years old, and its charity work was well developed. The church was to support widows who were in need, but was to be extremely careful with its women servants, for the women servants of the Temple of Diana were prostitutes. (I Tim. 5:1-16).

Elders (I Tim. 5:17-25)

We have already noted the qualifications of elders. Here the fact is emphasized that certain busy-bodies were whispering against their church leaders. The church is seriously damaged by appointing to the eldership men who are not qualified. It is also damaged by a mistreatment of qualified elders after they have been appointed. It is the duty of the members of the church to protect the reputation of those people who serve as elders and who preach the gospel.

Slaves (I Tim. 6:1, 2; I Cor. 7:20-24)

Slavery was commonly practiced in New Testament times. Christianity abolished slavery, not by denouncing it, but by teaching the doctrine of human brotherhood. Whether one was slave or free, he was to be a faithful servant of Christ (Eph. 6:5-9; Col. 3:22, 23; Tit. 2:9, 10).

Desire For Riches (I Tim. 6:3-21)

Much false teaching was done because people hoped to benefit themselves. The love of money is the "root of all kinds of evil." Every man of God is to flee covetousness. Judas sold his Master for money. There is no proof that the possession of money brings happiness. We brought nothing into the world (Job 1:21) and we will take nothing out of it. We should be content with what we have and try to use all we have to the honor and the glory of God. Christians are also admonished to turn away from profane babblings of "scholarship" falsely so called (I Tim. 6:20).

SECOND TIMOTHY

Introduction

The second epistle of Paul to Timothy, was the last letter which he ever wrote. It was written from his second imprisonment at Rome only a short time before his death. It is commonly thought that a short time after the close of Acts, Paul was released from prison and engaged for several years in missionary work. Many things in Paul's epistles can be explained only by conceding that there was a release from prison, a period of missionary activity and, finally, a second arrest and imprisonment at Rome.

On this hypothesis, Conybeare and Howson outlined the interval between the dates of the two letters to Timothy. Shortly after the first was written, Paul is supposed to have again visited Ephesus, to have gone from thence in company with Titus, to Crete. Titus was left in charge of the work there when Paul left for Europe (Titus 1:5). Where the epistle to Titus was written, cannot be certainly known, but it was at some point along the route from Crete to Nicopolis, the city situated on the Grecian shore of the Adriatic Sea (Titus 3:12). If Paul reached there in the winter, it is probable that he was again arrested and thence taken to Rome for trial. The only writing extant that came from this second period of imprisonment, is the second epistle to Timothy.

Timothy was Paul's beloved son in the gospel and was still laboring in distant Ephesus. The aged apostle, about to end his earthly labors, wanted to see Timothy once more. He bade him come as speedily as possible. Again, in this letter, he impressed upon him, the various duties of his office, as an evangelist and especially of opposing the dangerous heresies which threatened to destroy the Christian religion.

I. Timothy's Preparation

II Timothy 1

Places: church at Ephesus, Asia, Rome

Characters: Paul, Timothy, Eunice, Lois, Gentiles, various disciples.

Paul, an inspired apostle, was writing to the young preacher, Timothy. Paul was an old man who had spent his life in preaching the gospel. Timothy was a young preacher and was not inspired. Paul's information came directly from God. Timothy's information had to come, either from the inspired men, or from the inspired book.

Paul prayed for Timothy. He opened almost every epistle with prayers and thanksgiving (Rom. 1:9, 10; I Cor. 1:4-8; 2 Cor. 13:3, 4; Eph. 1:3). When Paul wrote to Timothy, he was in Macedonia and Timothy was in Ephesus. Possibly they later met at Troas, and it was possibly there that

the Roman soldiers seized Paul and took him off to Rome on the humiliating charge of setting fire to the city.

Paul declared that he knew Christ (2 Tim. 1:6-14). He had suffered for Him and was glad to be a preacher of His gospel.

One of the saddest incidents in Paul's life was the disaffection at Ephesus (2 Tim. 1:15-18). Paul had done his greatest work at Ephesus. Almost the entire city turned to Christ. Now false teachers had gotten the upper hand, and turned the people against Paul when he so much needed their love and sympathy. Timothy was admonished to hold the form of sound word which had been committed by the Holy Spirit. Every Christian should "speak as the oracles of God" (I Pet. 4:7).

II. A Workman Approved of God
2 Timothy 2

Timothy was to "endure hardness as a good soldier." He was to follow the example of Paul and be strong through the grace of God. The instruction which Paul gave him was to fit him for preaching the gospel of Christ. He was to impart this teaching to other faithful men in order that they might be able to teach others also. Here are stated two general qualifications of all gospel preachers (vs 1) faithful, (vs 2) able. One must be faithful to the Lord, and he must be able to teach others. He was to endure suffering (2 Tim. 2:8-12), handle aright the word of truth (2 Tim. 2:14-21), and be gentle with all men (2 Tim. 2:22-26).

III. The Defection Foretold
2 Timothy 3

Coming Apostasy (2 Tim. 3:14)

The determined effort of mankind to corrupt the gospel and hinder the work of Christ is one of the burdens of the New Testament (Matt. 7:15-23; 2 Thess. 2; I Tim. 4; 2 Pet. 2; Jude; Rev. 17). The Book of God tells us over and over again that false teachers will seek to corrupt the truth and that all faithful children of God will suffer persecution (Matt. 5:12; John 15:20; Acts 14:22; I Thess. 3:4).

The Bible, God's Antidote (2 Tim. 3:14-17)

When the Bible was pushed aside, the dark ages resulted. Protestants rediscovered the Bible and ended the dark ages. Today, many people with great intellectual pride in the name of "modern scholarship" push aside the word of God. The hope of the age in which we live (and of every age) is that the people may have a knowledge of the written word of God.

IV. The Last Solemn Charge
2 Timothy 4

Paul charged Timothy to "preach the word." How impressive this charge from the weary apostle who had finished his earthly work and stood now on the edge of the grave. The names of God and Christ, were invoked to give solemnity to the charge. Christ is named in His capacity of judge. He will not only judge Timothy and his hearers, but Paul himself. Christ is the judge of the "living and the dead" (See I Thessalonians 4:5). The final judgment is placed at the time when Christ shall appear in His Kingdom of glory (Matthew 25:31). Christ is, therefore, to be preached as having the pre-eminence in everything. "Preaching the word" consists of reproving, rebuking, and exhorting with all long-suffering and doctrine.

Timothy was to "do the work of an evangelist" (vs. 5). If we would determine what Paul told Timothy to do, that will be what an evangelist should do today.

THE WORK OF AN EVANGELIST

"Do the work of an evangelist—" II Timothy 4:5
". . . a good minister—" II Timothy 4:6

Paul commanded Timothy to abide at Ephesus—1 Timothy 1:3
Church at Ephesus had elders—Acts 26; 1 Timothy 1:3

1. "Charge some not to teach another doctrine." 1 Timothy 1:3
2. "War a good warfare." 1 Timothy 1:18
3. "If I tarry long . . . behave . . ." 1 Timothy 3:15
4. "Put the brethren in mind . . . " 1 Timothy 4:6
5. "Be example of believers." 1 Timothy 4:12
6. "Give attendance to reading, exhortation, doctrine." 1 Timothy 4:13
7. "Give thyself wholly to them." 1 Timothy 4:15
8. "Take heed to . . . thy teaching." 1 Timothy 4:16
9. "Them that sin, rebuke . . . " 1 Timothy 5:20
10. "These things teach and exhort." 1 Timothy 6:2
11. "Fight the good fight of faith." 1 Timothy 6:12
12. "Charge them that are rich." 1 Timothy 6:17
13. "Guard that . . . committed." 1 Timothy 6:20
14. "Be not ashamed." 2 Timothy 1:8
15. "Commit to faithful men." 2 Timothy 2:2
16. "Put them in remembrance." 2 Timothy 2:14
17. "Instruct those that oppose themselves." 2 Timothy 2:25
18. "Preach the word." 2 Timothy 4:2

TITUS

Introduction

The epistle to Titus was written before the second and there is good reason to believe, after the first letter to Timothy. It belongs to a period when Paul was not a prisoner. It belongs to a period not covered by the writer of Acts. This is accounted for only by placing his Cretan missionary tour after his first imprisonment. It is thought that churches had been planted before his visit, as in Rome and many other places, that after his first letter to Timothy he returned to Ephesus and thence passed into the island. When he left, the work of organizing the church was incomplete. Titus remained in order to "supply what was wanting" (Titus 1:5). Afterward, Paul wrote to him to give further instructions concerning the work. The date of this letter will be somewhere between A. D. 65 and 68.

Titus, to whom this letter is addressed, was a Greek. He worked with Paul in Jerusalem (Acts 15). Paul refused to allow him to be circumcised (Gal. 2:1-5, 2 Cor. 2:12, and 7:5-15). He took Paul's first letter to Corinth and is often referred to in the epistles. From 2 Timothy 14, we learn that he was in Dalmatia at the time Paul wrote from his prison and we find (Titus 3:4) that Paul wanted him to come from Crete to Nicopolis.

OUTLINE OF TITUS

I. Directions to Titus

Titus 1

Paul usually refers to himself as "a servant of Christ," but here he refers to himself as "a servant of God" (See also James 1:1). Paul stated that he was "in hope of eternal life." (vs 2). In Titus 3:7 he also states that Christians are in "the hope of eternal life." We are told that eternal life is promised to Christians (I John 2:25), that it is received after the fight of faith (I Timothy 6:12), that it is in "the time to come" (I Timothy 6:19). The Bible teaches that we sow to the spirit now, but we reap eternal life in the world to come (Galatians 6:8). In Mark 10:29, 30, Jesus tells us that in the world to come, we receive eternal life. We are told that our reward is after the resurrection (John 5:28, 29), after the judgment (Matthew 25:46), that it is at the end (Romans 6:22). From nature we learn that first we sow, then comes the time of reaping. The Christian has eternal life now in prospect or in promise. He will actually receive it at the judgment day when he enters into the presence of God.

Qualifications of Elders

Paul told Titus to "ordain elders in every city" (vs. 5). Men who possessed certain Biblical qualifications which we have already studied,

were selected to lead, guide, direct, oversee, or superintend the work of the church. The church is not governed by "majority rule," or "minority rule." It is not governed by "juniors." It is governed by men who possess the qualifications laid down in the Book of God. Any other form of government is a departure from God's plan.

"Jewish Fables," (vs. 14)

Many Jewish Fables disturbed the early church, just as many false doctrines disturb the church today. We are forbidden to follow the commandments and traditions of men (See Mark 7:4-8). These things are additions to the word of God and make void the truth. It is important to stand for the truth, the whole truth, and nothing but the truth.

II. Practical Duties of Christians Titus 2, 3

Paul commanded Titus to "speak thou the things which become sound doctrine." Instead of imparting Jewish fables and speculations, he was to teach practical duties. Christianity is not a theoretical system of doctrine. It is a way of life and has to do with all activities of Christians every day of the week, as well as on the Lord's day.

Aged men must be taught to be sober, brave, temperate, sound in faith, in charity, and in patience. Many early Christians were recent converts from heathenism and it was necessary to caution them against heathen vices.

Aged women likewise, were to live holy lives. They were to avoid slander and insinuations of evil. This fault is by no means uncommon among certain classes of women. Christian women are to be teachers of good things; both by precept and example, they are to teach the word of God. A special mission of Christian women is to teach the young women. That church which fails to utilize Godly women as teachers, is neglecting a great opportunity. Young women are to be taught to be "discreet," which means thoughtful and careful in their manner of life. They are to be "keepers at home" (vs. 5). Many women, both young and old, neglect their domestic duties (See I Timothy 5:13). Every woman should seek to be the queen of her home, so that her husband and children may be proud of her manner of life and of the home which she keeps. The dearest and grandest place on earth is home and the mother has much to do with making it the right kind of place.

Young men likewise, were exhorted to be "sober-minded." Titus as a young man, was to show himself a pattern of good works. In doctrine, in sincerity, and in sound speech, he was to live such a life, that those "of the contrary part," (and there are always plenty of these) would have no evil thing to say of him.

Servants were to be obedient to their own masters and all were to remember that the grace of God that brings salvation, hath appeared unto all men. They were to deny ungodliness and worldly lusts and live soberly,

righteously, and godly in this present world. Titus was to speak all these things, exhort the Christians to obey them, and to rebuke with all authority, those people who would not obey.

Titus 3

Christians were to be taught to obey the government. The Cretans were subjected to Roman rule, B.C. 67. They objected to this rule and many were guilty of seditions. Christians were to keep aloof from this evil work. They were to be forbearing and patient in their attitude toward those who were placed in authority to rule over them. Christians, Paul said (vs. 3), were sometimes just as foolish as other evil people, but now they had learned better.

Christians had been saved, not by their own righteousness, but "by the washing of regeneration and renewing of the Holy Ghost." The reference here is to the new birth of John 3:5—a birth of water and of the Spirit. God's Spirit affects the renewal of the spirit of man, by bringing him to faith, and repentance through the preaching of the gospel. Romans 6:1-8 shows that the sinner dies to sin, is buried by baptism, rises to a new life, and is a new creature.

"Washing of regeneration" refers to baptism. The term "regeneration" only occurs here and in Matthew 19:28.

Titus was not stationed permanently in Crete, but was left there for a certain work (Titus 1:5), and was now bidden to leave as another was to take his place. It was the custom of the early churches to help evangelists on their journeys. Paul names certain fellow Christians and asked Titus to assist them as they went about in their work of preaching the blessed gospel of the Son of God.

PHILEMON

Introduction

Paul was a prisoner in Rome. The first words of this letter are an appeal to the sympathy of Philemon. He refers to his chains, five times in this letter. Two other epistles of the captivity name Timothy in the first verse (Philippians 1:1 and Colossians 1:1). While Paul was imprisoned at Rome, he had opportunity to do much writing and teaching. "All things work together for good, to them that love the Lord."

This letter is written to Philemon. He lived in Colosse, where Paul had never been. He had probably converted him in Ephesus, the capitol of the province during his stay there. Paul also sent greetings "our beloved Apphia" supposed to have been Philemon's wife. He likewise greeted Archippus, supposed to have been Philemon's son and no doubt a minister (Colossians 4:18). The church met in Philemon's house, since the early church owned no houses of worship. The Bible says nothing about the building of church buildings. These are erected for the comfort and convenience of the people in meeting. They have nothing whatever to do with the worship of the church and the architecture, contents, and so forth, should be decided by the people since God has made no law about this.

I. An Appeal for Onesimus

Paul thanked God for the love and friendship of Philemon, prayed for Philemon and heard good reports of his love and faith. Paul had much joy and comfort because the hearts of the saints were refreshed by Philemon (Phil. 1:7). As an apostle, Paul had a right to command Philemon. He did not base his appeal upon commands, but upon beseeching for love's sake. He referred to himself as "Paul the aged" (vs. 9). Philemon could thus picture Paul as an old gray-haired, scarred veteran of Christ, who had grown aged in the service and was now suffering in prison for his Lord.

Onesimus was apparently not only a restless and discontented servant, but he ran away. He was unprofitable. Now that he has been converted, he is not only profitable, but he is a brother in the Lord. Paul said it could be that the departure of Onesimus was providential to lead to his conversion and to make him a better helper of his master (vs. 15-17).

II. "Put That on Mine Account"

Paul stated that if Onesimus had defrauded Philemon in any way, that he wanted this put on his account. How wonderful it is when Christians have a friend who will say "put that on mine account." This, of course, is what Christ has said to us concerning our sins. We should extend the same kind of forgiveness to others, that Christ has extended to us (Eph. 4:32).

HEBREWS

The book of Hebrews has been widely circulated as a part of the New Testament scriptures since the first century. It is quoted at length by Clement of Rome before the close of the first century, by Ignatius, Polycarp, Justin Martyr, Irenaeus, and others in the second century. It is found in the versions of the second century, named in the Ancient Cannons, and was affirmed to be a part of the Sacred Scriptures by the Council of Antioch (A.D. 269) and of Nice (A.D. 325).

There has always been much argument concerning the author of Hebrews. The writer's name is not given in the opening verses nor in the closing greetings. Hebrews differs somewhat in style from any other part of the New Testament. Many scholars have accepted it as the Word of God, but have thought that it was written by Barnabas, Apollos, or by Luke. The ancient church in the East declared with one consent that Hebrews was written by the Apostle Paul. Some students in the West claim that it was written by another author but was none the less the inspired Word of God.

The reasons commonly given for believing that Paul is the author of Hebrews are: (1) There is no proof of any kind that anyone else wrote the book. (2) Paul is named as the author in the second century by Christians who were the disciples of men who sat at the feet of the Apostle. (3) The greatest of the Ante-Nicene Fathers affirm that the book was written by Paul. (4) Hebrews was written in Paul's life time for the temple was still standing. It was written by a friend of Timothy from Italy and evidently by one who was a prisoner. This description fits the Apostle Paul. (5) The benediction with which Hebrews closes is found in the other thirteen epistles of Paul and is found in the New Testament epistles of no other writer. Paul alone invokes *grace* upon those whom he bids farewell. (6) The second epistle of Peter was written to the Hebrews and declares that Paul had also written a letter to them. "As our beloved brother Paul, according to the wisdom given to him, has written unto you, as also in all his epistles." This refers to a particular letter sent to the same persons addressed by Peter. This is conclusive proof that Paul wrote a letter to the Hebrews. (7) It is commonly thought that the Apostle Paul dictated this letter to Timohy in prison at Rome.

This letter is addressed to Hebrew Christians. There were many Jewish Christians in Gentile lands. They were enduring severe persecution and some were falling away. Hebrews was written to strengthen their faith in Christ as the Son of God, to show them the superiority of Christianity over Judaism and to encourage them to remain faithful to Christ.

The Book of Hebrews shows that Christ is (1) Superior to the prophets. (2) Superior to the angels. (3) Superior to Moses. (4) The priesthood of Christ is superior to that of Aaron. He is a priest after the order of Melchizedek. The New Covenant is superior to the Old. It is a better cove-

nant based on better promises. (Hebrews 8, 9, 10).

The author of Hebrews did not need to put his name in the letter. He was well known to those addressed. He asked for their prayers. He prayed for them. He spoke of their visiting with Timothy and closed with the usual Pauline farewell benediction.

JESUS CHRIST

Greater than prophets	**1:1-3**
Greater than angels	**1:4-2:18**
Greater than Moses	**3:1-19**
Greater than Joshua	**4:1-16**
Greater than Aaron	**5:1-10:18**

OUTLINE OF HEBREWS

I. The Superiority of Christ
Hebrews 1:1-4:13
Places: Heaven, earth, wilderness, Egypt
Characters: Prophets, angels, Moses, Hebrew Christians, David, Father in Israel.

Christ is our prophet. God speaks through Jesus Christ. In other days, God spoke through the Old Testament prophets who were, after all, only men. In the last days of the world (a period of time beginning on Pentecost Day and ending at the Judgment) God speaks through His Son. Christ is greater than angels. He is greater than the prophets. He is "heir of all things." All the truth developed during the Old Testament period of time, all the prophets were told, and all that the Old Covenant foreshadowed is fulfilled in Christ.

Christ is also our great High Priest. He is able to understand all our needs. He is "touched with the feelings of our infirmities." He sees, knows and understands all of our problems and is ever ready to help.

Hebrews 1:1-4 is one of the greatest statements in the Bible. Here we have presented the Deity of Jesus, His glory, His power as creator, as the heir of all things. If we had nothing except what we find in the first chapter of Hebrews we would know very much about Christ.

SUPERIORITY OF THE PERSON OF CHRIST

***The Lord Jesus Christ is greater than any prophet (1:1-3)**
He is God's Son.

He is heir of all things.
He created the world.
He is, himself, God.
He upholds all things.
He cleansed us from sin.
He has sat down on the right hand of God.

***The Lord Jesus Christ is greater than angels (1:4-2:18)**

He has a more excellent name (1:4, 5)
Angels worship him (1:6)
He is the eternal God (1:7-12)
His throne is forever (1:8)
He is the ruler of all (1:11-13)

***The Lord Jesus Christ is greater than Moses (3:1-19)**

Moses was a faithful servant.
Christ is the Son over his own house.

***Christ is greater than Joshua (4:1-16)**

Joshua was a great leader. He led the Hebrews into the promised land, but he did not give the rest for which human hearts sigh. What he failed to do, Jesus Christ accomplishes. Jesus alone can give rest.

Many Christian Jews were confused about Christ. They thought He had come to enforce the Law of Moses, but Christ had come to fulfill the Old Testament Law. He was His own lawgiver. The Law of Moses was imperfect and weak (7:11, 18). This law had served its purpose. Christ brought a better law. Christ is over Moses. He is greater than Moses. He is the heir (3:6).

Caanan, the promised land flowing with milk and honey was the destination of Israel. Joshua led them into this land. Heaven is the destination of Christians, and Jesus will lead us there.

II. The Priesthood of Christ

Hebrews 4:14-10:18

Places: Heaven, throne of God, Egypt

Characters: High priest, King of Salem, Melchizedek, Abraham, Hebrew Christians, Levi, Levitical priests, Moses, House of Israel, House of Judah, Aaron.

Christ is our great High Priest. He has been compared with all others—the prophets, angels, Moses and Joshua—but the most important comparison is with Aaron the high priest. The book of Hebrews shows that the priesthood of Christ is greater than the priesthood of the Levitical Law. This book points out the supreme importance and power of the blood of Christ in obtaining redemption for us. He has purged us from our sins and opened

the way into the heavenly sanctuary—the very throne of God.

"Seeing then that we have a great high priest, that is passed into the heavens Jesus the Son of God, let us hold fast our profession. For we have not an high priest which cannot be touched with the feeling of our infirmities; but was in all points tempted like as we are, yet without sin. Let us therefore come boldly unto the throne of grace, that we may obtain mercy, and find grace to help in time of need." (Hebrews 4:14-16).

Christ is Greater than Aaron (5:1-10:18)

Aaron and his successors were sinful. Christ was sinless (4:15).
They were many, Christ was one.
Christ was a priest after a higher order than Aaron (5:6).
Christ is our forerunner (6:20).
Christ is after the order of Melchizedek (7:17).
Abraham acknowledged that Christ is greater (7:4)
Christ's is an everlasting priesthood (7:16, 17).
Old Testament priests offered animal sacrifices. Christ offered himself (9:2-28).
Other priests died. Christ lives forever.

CHRIST'S PRIESTHOOD
Like Melchizedek's—Genesis 14

A royal priesthood—
Both were kings of peace and righteousness.

Was universal—
Not merely for the Jews.

Had no human ancestry—
"Without father or mother" so far as his priesthood was concerned.

Had no successor—
When Melchizedek died, no one took his place. Christ is a priest forever.

Christ is a Priest

Christ is a priest of a better covenant (8:13). The old covenant has been taken away and replaced by a new covenant established upon better promises. The entire book of Hebrews shows that the New Testament is superior to the Old Testament (Cf. 2 Corinthians 3; Colossians 2:14; Galatians 5:4).

Christ is a priest of a better tabernacle (9:1-12). The Old Testament tabernacle was of this world. The High Priest went into the Holy of Holies once a year. The new tabernacle "made without hands" is the church of our Blessed Lord. Christ has entered into the heavenly sanctuary "once and for all."

Christ is a priest of a better sacrifice (10:18). Christ, himself, is the sacrifice. He is a lamb without spot and without blemish. Sacrifices of the Old Testament were goats, lambs, and calves. They could not take away sin. They were but shadows of the real sacrifice—Jesus Christ himself. In the merit of Christ's atonement and his shed blood, we can approach the throne of God for the forgiveness of sins and for help in time of need.

Note on Melchizedek (Hebrews 7:3): "Without father, without mother," etc. If this refers to his fleshly life, then he would still be living. Furthermore, Christ had a fleshly mother and end of days in the flesh, so this cannot be the way Melchizedek was like Christ. So far as the priesthood was concerned, Melchizedek was without father, mother descent, etc. His priesthood was not hereditary. He had neither predecessors nor successors.

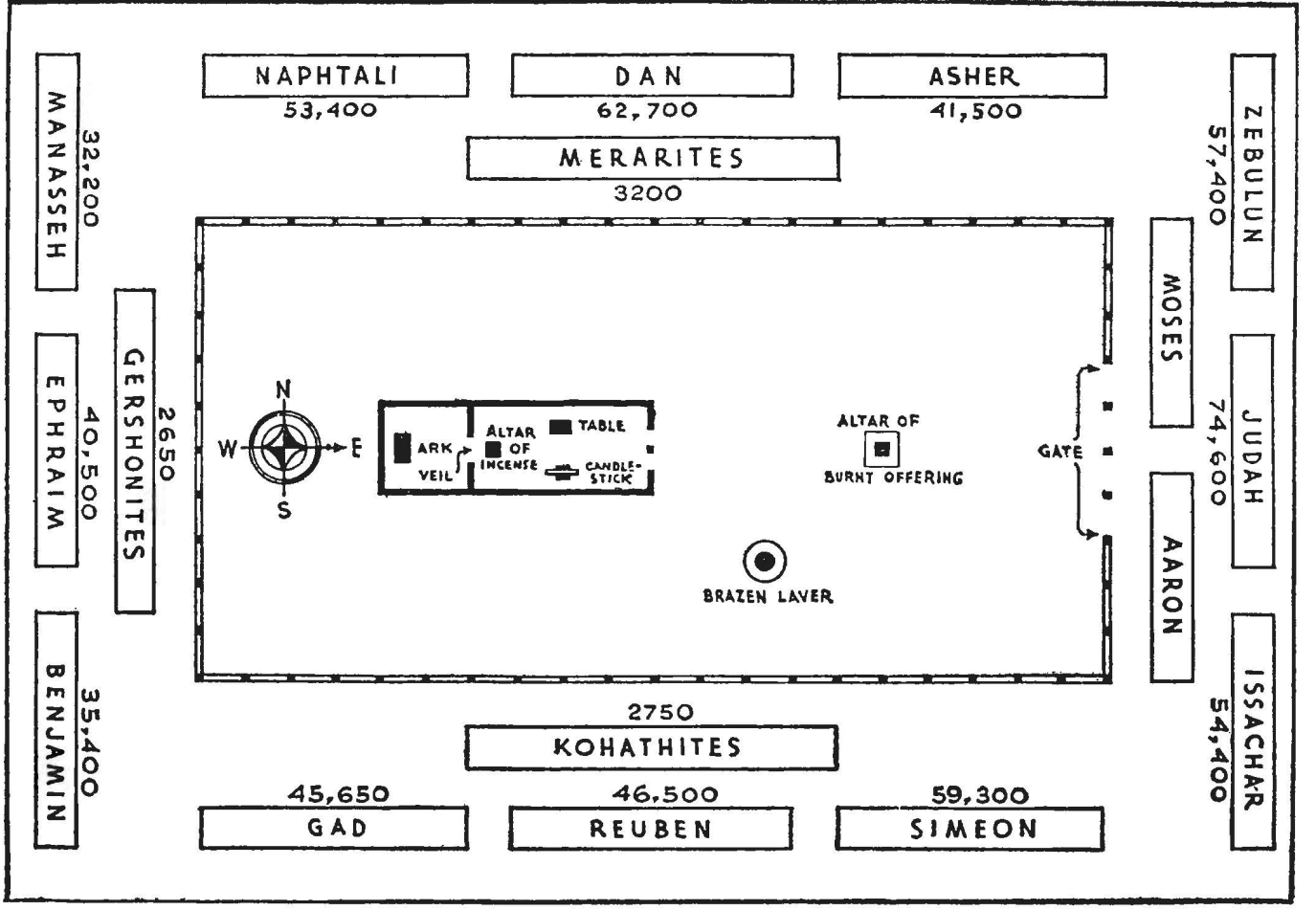
Note on tabernacle compartments (Hebrews 9:2-14): Some claim that "censer" in verse 4 should be "altar." This seems to put the altar of incense in the Most Holy Place, whereas it was actually in the Holy Place (Exodus 30:5-8; 40:20-27). Several explanations have been given on this point. Some think Numbers 16:39 indicates that the censer used in the Holy Place was made of brass, while the one used in the Most Holy Place was of gold. Others say that the altar, though, in the Holy Place was associated with the Most Holy because of their proximity and because of their close relation in the atonement service. We prefer this: The censer ordinarily used in the Holy Place was used in the Most Holy on the Day of Atonement (Leviticus 16:12). From this association it was probably said that the Most Holy Place had the golden censer.

Note on "the day approaching" (Hebrews 10:25): Some say the first day of the week, others the judgment, still others the destruction of Jerusalem or some similar persecution. The solution seems to rest on the phrase "exhorting one another." Were they to exhort one another to assemble or were they to exhort one another in the assembly and elsewhere to "hold fast the profession" as urged in verse 23. If the "exhorting" was for them to assemble, then for "the day approaching" to refer to the time of that assembly seems most natural and obvious. If the "exhorting" was to help one another "hold fast the profession" this being done in the assembling, the "day approaching" must be some other day than the time of the assembling. Perhaps this point can never be settled definitely. We do know that the first day of the week is the Lord's Day, and upon that day Christians were to assemble for the communion service and other acts of worship. (Acts 20:7; I Corinthians 16:1, 2; Acts 2:42, etc.).

III. Superiority of Life in Christ

Hebrews 10:19-13:25

Places: The Holy of Holies, Mt. Zion, Heavenly Jerusalem
Characters: Hebrew Christians, High Priest, Moses, Heroes of the Faith, Cloud of Heavenly Witnesses, Company of Angels.


NAPHTALI
53,400
DAN
62,700
ASHER
41,500
MERARITES
3200
MANASSEH
32,200
EPHRAIM
40,500
BENJAMIN
35,400
GERSHONITES
2650
ZEBULUN
57,400
MOSES
JUDAH
74,600
AARON
ISSACHAR
54,400
N
W
E
S
ARK
VEIL
ALTAR OF INCENSE
TABLE
CANDLE-STICK
ALTAR OF
BURNT OFFERING
GATE
BRAZEN LAVER
2750
KOHATHITES
45,650
GAD
46,500
REUBEN
59,300
SIMEON

Christ is our great High Priest. He "ever liveth to make intercession for us." This solves the sin problem and gives us opportunity to grow strong in the faith and to come each day up on a higher plane of life.

God's Honor Roll of faithful servants is found in Hebrews 11. The secret of the life of each one was he believed in God and did what God said. There is nothing mysterious about faith. It comes by hearing God's word (Romans 10:17). Either we *will* believe God or we *won't.* The decision is ours. One of the practical results of faith is that weak men are made strong (11:34). It is not what we do for God, but what God has done for us that makes our lives powerful (Hebrews 11:6).

Living the Christian life is like running a race. Like an athlete preparing for a race, let us lay aside every sinful habit and anything that would hinder us (12:1-2). A great company of witnesses from the bleachers of heaven watch as we run the race of life which God has set before us. To win this race, we must have patience (12:1), endure chastening (12:11), follow peace and purity of heart (12:14), always looking to Jesus, the author and finisher of our faith.

FOR A LIFE OF FAITH

"LET US"

"Draw Near" **10:22**
"Hold Fast" **10:23**
"Consider One Another" **10:24**
"Persevere" **10:25**
"Lay Aside Every Weight and Sin" **12:1**
"Run with Patience" **12:1**
"Endure Manfully Looking unto Jesus" **12:2**
"Consider Jesus" **12:3**
"Despise Not Chastening" **12:5-13**
"Follow Peace with All Men" **12:14**
"Avoid Bitterness" **12:15**
"Be Lovable and Hospitable" **13:1-4**
"Be Established in Doctrine" **13:9**
"Go Forth" **13:13**
"Offer the Sacrifice of Praise" **13:15**

JAMES

Introduction

The Book of James stands as the first of seven books which have been called "general epistles." These letters were addressed to churches generally instead of particular churches or individuals. This one is addressed to "the twelve tribes of the dispersion" which shows that it was written for the instruction of Jewish Christians scattered among the Gentile countries.

There has been some dispute about which James wrote this letter. Three distinguished disciples bear this name. James, the brother of John, one of the sons of Zebedee, one of the twelve; James, the son of Alphaeus, also an apostle called James the less (Mark 14:40); and James, called by Paul in Galatians, "the brother of our Lord," the man who appears in Acts 15 as being permanent in the church of Jerusalem. This letter could not have been written by James, the brother of John, since he was killed by Herod (Acts 12:2) before this writing. The authorship must be ascribed either to James the son of Alphaeus, or the James "the brother of the Lord."

From earliest times, James "the brother of the Lord" has been agreed upon as the writer. He was a permanent resident of Jerusalem and permanent in the church. He was one of the chief figures in "the council of Jerusalem" described in Acts 15. He was one of the pillars of the church, (Galatians 2:9) and was well acquainted with the problems of Jewish Christians. There is every reason to believe that James, the "brother of the Lord" was the writer of this letter, and that he was a brother of the Lord Jesus Christ in the sense that he was a child of Mary. He was not one of the original twelve apostles.

James was very prominent in the early church as may be seen from the following references: Acts 12:7, Acts 15:19, Acts 21:18, Galatians 2:9, Galatians 2:21. The New Testament does not tell about his later history. Josephus, the Jewish historian, says that shortly before the war that destroyed Jerusalem, "Ananias the high priest, assembled the Sanhedrin and brought before them the brother of Jesus, who is called Christ and whose name was changed, and some of his companions . . . and delivered them to be stoned." (Antiq. xx 20 9:1).

The Book of James was almost certainly written at Jerusalem and probably during the last few years of the life of the writer. It was addressed to Jewish Christians and is filled with practical instructions concerning the everyday duties of life.

OUTLINE OF THE GENERAL EPISTLE OF JAMES

I. Faith, the Victory over Temptation

James 1:1-21

Places: Jerusalem and surrounding territories

Characters: James and the twelve tribes scattered abroad.

James wrote to the members of the church who were scattered abroad. These were Jews outside of Judea. He told them to stop murmuring and complaining about trials and temptations and to rejoice in them. He said faith would be tried and patience would be increased by enduring these temptations. The overcoming of trials will make one stronger.

If Any Lack Wisdom

If one is lacking in wisdom, he is to ask God who giveth to all men liberally. God will always patiently hear and, if possible, grant the requests of his children. He never upbraids or rebukes those who call upon Him out of honest and sincere hearts. Each one who prays must do so in faith. (See Matthew 21:21; Mark 11:23).

James tells us that a brother of low degree ought to rejoice that he is exalted to the position of a brother in Christ and one who is rich ought to rejoice that he is made low, since money and social position will not give one standing in the sight of God. The glory of the rich man will fade like the grass or the flower in the heat of the sun.

One who endures temptation will be made stronger. When he has overcome, he will receive a crown of life. One who is tempted must not claim that God has brought this temptation upon him. God cannot be tempted with evil and He does not tempt any man. (James 1:13). We are tempted to sin when we are drawn away by our own lusts. One cannot be tempted to do something unless he has within him a desire to do that thing. The strength of every temptation depends upon our own lust or desire. Lust when it hath conceived brings forth sin, and sin when it is finished brings forth death.

Be Ye Doers of the Word

Every Christian is to lay aside all evil and be a doer of the Word of God. The man who hears the word and will not do it, is like a man beholding his face in a glass and then forgetting what manner of man he is. Christians are to (1) look into the perfect law of liberty, (2) continue there, (3) be not forgetful hearers, but (4) a doer of the work and (5) the blessings will then follow (vs. 25).

II. Faith Shown By Action

James 1:22-2:26

Places: Jerusalem and the environs of the Holy Land

Characters: The fatherless, widows, Christian brethren, the rich, the poor, Abraham, Isaac, Rahab.

This chapter opens by telling us that God is no respecter of persons. One who wears good raiment and a gold ring, has no more standing in the sight of God, than one who wears cheaper clothing. God looks on the heart and not on the outward appearance. Even poor men may be heirs of the eternal inheritance. (See I Cor. 1:16-17). One who would mistreat an-

other because he is poor, is guilty of blaspheming the name of Christ (vs. 7). Only one thing will avail in the sight of God and that is a faith which works by love.

Faith Without Works

The fruit of faith is deeds. Faith is of no avail unless it demonstrates its love by works. No sinner can be saved unless he is willing, after believing in Christ to do the things that Christ has said for him to do in order to become a Christian. The lesson here is to Christians. These people had already believed and been baptized. They then refused to care for those in need. It was impossible for them to be saved. "Even so faith, if it hath not works, is dead being alone."

James uses Abraham as an illustration of one whose faith was made perfect by his works. Abraham's life was a demonstration of faith in action. When he was told to leave his home, "he went forth not knowing whither" he went. This was an act of faith (Hebrews 11:8). "By faith he sojourned in the Land of Promise" (Hebrews 11:9). Each of these acts of faith secured divine approval, but the supreme trial was when he offered up Isaac. Abraham's faith was a working faith. The faith that saves is the faith that obeys. It takes faith plus action to secure a blessing from God. No man ever secured any kind of blessing, either spiritual or temporal, on account of his own faith until after that faith had expressed itself in action. Abraham was called the friend of God, because he was always ready to do what God said for him to do.

Some have thought that Paul and James are not in agreement on the subject of faith. These people are surely mistaken. Paul shows that faith without works will not save. Paul shows that works without faith will not justify. He lays the emphasis on faith. James shows that faith without works will not justify and lays the emphasis on works. Neither teaches that either faith alone or works alone will justify. Paul tells us that faith alone is worthless, (I Corinthians 13:2) and in Hebrews 11, he emphasizes works as the demonstration of faith. The two writers are in agreement that we must believe in God and do what he said, to secure a blessing.

III. Faith Shown in Words

James 3:1-18

Places: Jerusalem and the territory surrounding Palestine

Characters: Brethren, masters, unruly, the perfect man, peacemakers.

James teaches us that every Christian must learn to control his tongue. Horses are controlled by a bridle (vs. 2) and a ship is turned about by a very small helm (vs. 4). The tongue is a small member of the body, but it will boast great things. Like a small spark will create a great fire, so the tongue may stir up great trouble. It is easier to tame a wild beast than to tame the tongue.

The same tongue will bless God and curse man. This is sinful and wrong. The wisdom which produces bitter envying and strife (vs. 14) does not come from God but is "earthly, sensual, and devilish." The wisdom which comes from God is first pure and then peaceable, easy to be intreated, full of mercy and good works.

IV. Faith Shown in Character

James 4:1-17

Characters: The world, adulterers and adulteresses, the proud, the humble, the devil, sinners, a judge.

James has been speaking of peace. The world is full of strife. This strife comes about because of the sinful passions of man. Wars among nations are due to the lusts of people to possess things which others have. Trouble in the church usually comes about in the same way. Men fight in war in order to satisfy their own greed. Even when they have won the victory, they are never satisfied. Christians should go humbly to God with their reasonable requests. The lustful cannot truly pray to God so they seek to get things in some other way. Sometimes men pray for things to satisfy their lusts, but God will not hear such prayers.

The princes of the world are opposed to Christ and the spirit of the world is opposed to the spirit of Christianity. One cannot love the ways of the world and love God also. "Ye cannot serve God and mammon" (Matthew 6:24). Reference is made here, not to the good things of the world which God has created for his children, but to the evil things of the world. God wants Christians to resist all evil and to humbly submit themselves to His will.

James tells us again, not to speak evil of our brethren. We have not been appointed judges. God is the lawgiver and he is also the judge. It is frequently true that those who are least able to control their own lives, are the most severe critics of others.

James tells us that life is very uncertain. It is like a vapor that appears for a short time and vanishes. We should not boast about what we are going to do on tomorrow, but we should recognize that it is only in the providence of God that we live and do anything at all.

V. Faith Shown By A Life of Prayer

James 5:1-20

Characters: Rich men, laborers, brethren, the judge, Job, the sick, the merry, elders, Elias.

Men are warned not to trust in uncertain riches. Money and wealth are not evil within themselves. The love of money is the root of all kinds of evil, and ill-gotten gain will not profit the one who owns it. Rich men are censored for the improper use of wealth and the sinful acquisition of wealth. The Bible is everywhere, the friend and protector of the laborer.

To keep back the hire of the laborer is denounced. (See Leviticus 19:13, Deuteronomy 24:14, Jeremiah 22:13, Malachi 3:5, and Job 24:6). The Bible likewise teaches the right of private property and that every person who is employed should render an honest day's work. We are to put our trust not in uncertain riches but in God who watches over us.

Christians should take all of their problems to the Lord in prayer. He is ready to hear and answer our prayers and to forgive the sins of those who call upon him for forgiveness. The prayer of faith demands confession of sin and a will surrendered to God. Elijah's mighty prayer that opened and closed the windows of heaven is an example to us for "the effectual fervent prayer of a righteous man availeth much." Christians should pray in faith. They should pray humbly submissive to the will of God asking that His will be done—but above all, Christians should pray.

PRAYER SCHEDULE

Pray when in trouble	**5:13**
Pray when happy	**5:13**
Pray when sick	**5:14-15**
Pray when at fault	**5:16**

I PETER

The Author

Simon Peter, the author of this letter, was a Galilean fisherman. He was a son of Jonah and a brother of Andrew, who was his business associate and who brought him to Christ. He had a home at Bethsaida, on the northwest shore of the Sea of Galilee but later had a home in Capernaum. Either he moved, or maintained two homes. He was originally a disciple of John the Baptist, who pointed him to the Lamb of God. Later he was called from his nets and left all and followed Christ.

Peter was a married man (Matt. 8:14, Mark 1:30, Luke 4:38) and his wife went about with him in his work (I Cor. 9:5). His name was Simon but Jesus named him "Peter" (Greek) or "Cephas" (Aramaic) both meaning "a small stone, a rock."

Peter was energetic, impulsive, quick spoken and a natural born leader of men. He sometimes made mistakes as when he denied the Lord and "dissimulated" at Antioch but he was quick to repent and to stand for truth. Fifty days after he cursed and swore and denied the Lord, he was selected to preach the first gospel sermon when the church was established. (Prejudiced brethren would have asked him to "take a back seat" for several years after this episode but, when his repentance was genuine, his Lord was ready to use him. What a lesson for us!)

Peter was not a pope but was merely an apostle along with all the others. He was imprisoned, persecuted and, finally, put to death for his loyalty to the Christ. There is no evidence that he was ever in Rome, though some historians think it possible he went there to encourage Christians who were persecuted by Nero, the emperor.

Peter was prominent in the early church at Jerusalem. He was there when Paul came from Damascus (Gal. 1:8; Acts 9:26) and fourteen years later at the council of Jerusalem (Acts 15, Gal. 2:9). Paul met him at Antioch (Gal. 2:11). As the years went by he was mentioned less frequently in the sacred writing probably because he was away from Jerusalem preaching in distant places.

Historical Background

Peter eventually turned from Judea to preach among his own people scattered in other lands. This letter is addressed to the "Sojourners of the dispersion" (a name applied to the Jews in other lands). Peter was in Babylon when this letter was written (I Peter 4:13). From this great city on the Euphrates, he sent his message forth to the scattered Jews and to the whole world.

Nero's persecution of Christians (A.D. 64-67) made a trying time for the church. This letter was sent to encourage Christians to withstand the fiery trial and be faithful to the Lord. Christians were nightly being burned as torches in Nero's garden. It is thought that this letter was written im-

mediately after Paul's martyrdom, about A.D. 66, and was sent by Silas to the churches which had been started by Paul (I Peter 5:12). Christians are reminded that Christ suffered and we should also expect to suffer.

OUTLINE OF I PETER

I. The Christian's Glorious Inheritance I Peter 1, 2, 3.

Peter wrote to Christian Jews, scattered in five provinces of the Roman empire where Paul had preached. All of these are in a group south of the Euxine and east of the Caspian Sea. It was God's predetermined purpose to save men through the gospel. Peter addressed these men (which also included Gentiles—I Peter 2:10) as sojourners, pilgrims, citizens of another world, living for a short while here on earth, while they make their journey toward heaven. He reminded them that suffering is the lot of all mankind, and that we should rejoice to be partakers of Christ's suffering. Christ suffered and we will also suffer (I Peter 1:3-9).

Christians are born into a glorious inheritance by the Word of God (I Peter 1:23). Our souls are purified by obeying this Word and we are to feed upon it daily to be built up in the most holy faith.

God's Word is applicable to people in all conditions of life. Christians are to be obedient, law abiding, and are to respect the government under which they live. Christian servants are to be faithful to their masters (I Peter 2:18-25).

Christian wives are to respect their husbands and seek to win them by their Godly lives and pleasant appearances (I Peter 3:1-6). Christian husbands are to love their wives and be kind and tender hearted toward them (I Peter 3:3-7).

Spirits in Prison

Christ preached to the spirits in prison (I Peter 3:18-22). This seems to mean that the spirit of Christ was in Noah before the flood, preaching to the people. Some think this passage means that Christ preached to disembodied spirits during the time between his death and his resurrection.

II. The Fiery Trial I Peter 4, 5

Christians were to be armed for suffering. They lived in a time of persecution, but were to look forward to the reward which Christ had for them. All people on earth suffer. Christians today suffer pain both physical and mental. Suffering is the common lot of mankind. Christianity does not propose to excuse man from suffering, but to prepare him for it (I Peter 4:1-6). The supreme help which we receive on earth is the love and encouragement of fellow Christians.

A fiery trial was then upon Christians (I Peter 4:12-19). The devil was going about "as a roaring lion" seeking whom he might devour. Nero was

persecuting Christians not only in Rome but throughout the world. There have been many persecutions through the centuries, but perhaps none more severe than that led by this vile emperor. When we consider the suffering which these Christians endured in His name, we should be ashamed of the grumbling which we do about our suffering today.

Peter was humble before the Lord (I Peter 5:1-7) and had no desire to be a lord over the flock of God. He wanted only to be a humble servant useful in the Master's vineyard.

II PETER

Author

This letter is written by Simon Peter (II Peter 1:1). The author had been present at the transfiguration of Christ (II Peter 1:16-18) and had been warned by Christ about his own death (II Peter 1:14). The early church recognized this book as one written by Simon Peter and it has been so regarded through the centuries except by those critics who seek to destroy the Word of God.

Historical Background

This letter was Peter's "second epistle" to the same persons who had received his first one. Since the first was addressed to the churches of Asia Minor (I Peter 1:1) and churches to whom Paul had also written (II Peter 3:15), we are to assume that this letter is addressed to the same group.

It is thought that this letter was written shortly before Peter's death (probably about A.D. 67) and sent out to further encourage the people during their persecution.

Some passages in II Peter are very similar to the book of Jude. This has led certain "scholars" to think that one must have copied from the other. While this could be true, it is not necessarily so. The apostles were guided by the same Holy Spirit and many expressions and scriptural illustrations became part of the common Christian vocabulary, just as is true of gospel preachers and workers of today.

OUTLINE OF II PETER

I. The Great Apostasy
II Peter 1, 2

Peter tells us that a knowledge of Christ is the foundation of the precious faith which is our encouragement in time of trouble. He mentions the precious promises of God which help us to work in spite of difficulties and persecution.

The Christian Graces

Peter mentions seven christian graces (II Peter 1:5-11). These are virtue, knowledge, self-control, patience, godliness, brotherly kindness, and love. All of these are to be added to our faith and are the fruits of faith. Thousands of sermons have been preached on "the Christian Graces" and untold millions of people have been encouraged to develop these qualities and characteristics in their daily lives.

Peter had a premonition that his own death was near (II Peter 1:12-15) and he admonished people after his death to keep in rememberance the things which he had written.

Peter had seen with his own eyes and he knew that all of the things which he said about Jesus was true. He had been with Jesus for three years. He had been trained for his work as an apostle, he had heard Jesus preach and had seen him heal multitudes of sick people. He had seen him walk on the water, and quiet the storm by the power of his matchless word. He had been present at the transfiguration. Three times he had seen Christ raise the dead. He had seen him alive after the resurrection. Peter himself had done great work in the name of Jesus. He had even raised Dorcas from the dead (Act 9:40). He had spent his life in the service of Christ and now that the door of heaven was about to open to receive him into the presence of his beloved Lord, he rejoiced being strong in the faith.

False Teachers (II Peter 2)

Throughout the Old Testament period, God raised up prophet after prophet to warn the people against false teachers and false religions. The New Testament is filled with warnings against such false teachers. These teachers came from without and from within. Some were wolves in sheep's clothing (Matthew 7:15). False teachers rose within the church speaking perverse things (Acts 20:29-30). Paul predicted that before the second coming of Christ there would be in the church a great falling away (II Thes. 2:1-12). Ungodly men would rise to leadership in the Church. The church was to be filled with the doctrine of devils (I Timothy 4:1-3, II Timothy 3:1-9). Jude warned the people of a great apostasy during his day (Jude 4-19). In Revelation 17, John gives a description of the full grown false church.

Peter here warns of a time when leaders in the church, for considerations of money, would permit wrong doing. It is a terrible thing to corrupt the church. Those who substitute falsehood for truth as it is revealed in the Bible, will eventually be destroyed. The same thing will happen to them that happened to the fallen angels and to the evil people in the time of Noah, and to the cities of Sodom and Gomorrah.

II. The Coming of the Lord
II Peter 3

The first coming of Christ was predicted in the Scriptures. He came according to the promise and the plan of God and did what God planned for him to do. While He was here he promised that He would come again (John 14:1-3; Matt 16:28; 24-34). Jesus also suggested that his return might be after a long time (Matt 25:19) and advised the people to prepare for a delay in his coming (Matt 25:4). Paul stated that the coming of Christ would not be until after the great apostasy (II Thes 2:2-3). God does not count time as does man and Jesus will return when God is ready for him to come.

False teachers have always ridiculed teaching of God's Word. They

have made their attacks upon those parts which Christians consider most precious. One of these is the Lord's second coming. Nothing is more certainly taught in the scriptures than that there will be a great destruction at the end of the world for the ungodly, but that Jesus will come for Christians and take them home to heaven. We do not know how the earth and the works that are therein shall be destroyed except that they shall be burned up, and we look for a new heaven and a new earth (II Peter 3:13-14).

Peter mentions epistles of Paul (II Peter 3:15-16). We are born of the Word of God (I Peter 1:23) and we grow by it (I Peter 2:2). A knowledge of God's Word will help us to make our calling and election sure. The task before us is to hold fast the Word of God which has been given by the holy prophets and the apostles of our Lord. In life and in death there is no book like the Bible. How important that we urge young people to hazard their lives in defense of the Blessed Book!

I JOHN

Author

This letter was written by the aged apostle John about the year A.D. 90, probably in Ephesus. John was the son of Zebedee and was prominent in the Savior's early ministry. He was the active companion of Peter in the founding of the church in Judea. His name occurs four times in Acts and once in the epistles (Galatians 2:9). It is generally thought that his residence was in Palestine until the time approached for the overthrow of the Jewish state (A.D. 70) and that he then moved to Asia Minor making his home at Ephesus. In Ephesus he wrote the Epistles which are inscribed to him in the New Testament.

Purpose of the Book

The Gospel of John was written that "ye might believe that Jesus is the Christ, the Son of the living God, and that believing ye might have life through his name." (John 20:31). This epistle was written so that those who are in Christ might know that they have eternal life (I John 5:13). The word "know" is used more than thirty times in this short letter. John, who was the bosom companion of Jesus, who stood close to him on the cross at Calvary, who looked into the empty tomb on the morning of the resurrection, and who on Patmos was lifted up by the spirit until he saw the door of heaven open, gives his testimony concerning Jesus. We have heard and seen and handled the word of life. We *know*.

OUTLINE OF I JOHN

I. Right Behavior

1 John 1:1-3:24

Places: Churches throughout Asia, Ephesus

Characters: The Christian, the sinner, children, fathers, young men, the world, liars, sons of God, Cain.

John gives us seven tests of Christian behavior.

1. Walk in the light (I John 1:6; Ephesians 5:13; I John 1:7).
2. Admit your sinfulness (I John 1:8).
3. Obey God's commandments (I John 2:4; 3:24; John 15:14, 17).
4. Follow Christ (I John 2:6).
5. Love the brethren (I John 2:9; 3:15; 4:20-21).
6. Love not the world (I John 2:12-17).
7. Let the world see Christ in you (I John 2:22, 29).

II. Right Belief

1 John 4:1-5:11

Places: Ephesus and the world

Characters: Children of God, false prophets, the anti-Christ, liars, little children.

We are what we believe. The word "creed" comes from the Latin word "credo"—"I believe." A man's credo is whatever he believes.

One cannot have the right relationship with Christ unless he believes the truth about Christ. It does make a difference what we believe. One who believes that an eight o'clock train leaves at nine o'clock will likely miss the train. Believing that the bottle contains a healing medicine when it contains poison may prove fatal. False teachers in John's day denied that Jesus had died on the cross and that he arose from the dead. We must believe the truth to be saved. John said, "Beloved believe not every spirit, but try the spirits whether they are of God because many false prophets are gone out into the world." (I John 4:1-3).

III. Rewards of Believing

1 John 5:12-21

Places: The churches in Asia

Characters: A child of God, a brother.

These verses state the rewards of a life in Christ. They are assurance of eternal life (5:13), power of prayer (5:14-15), power of intercession (5:16), victory (5:18 and 5:4-5). We do not have to guess if we are Christians. God has told us what to do to be saved (Matthew 28:19-20; Mark 16:15-16; Acts 2:38). We know whether or not we have done what the Lord said. John assures us we know that Christ was manifested to take away our sins.

II JOHN

This letter is a part of the private correspondence of John. It is addressed to an unknown Christian woman. It is the only book in the Bible addressed to a woman. The word "truth" is found five times in this short letter. "Love" occurs four times. Truth and love are inseparable.

This book is written to present Jesus Christ as the truth. "He that abideth in the doctrine of Christ, he hath both the father and the son" (v. 9). Many false teachers were traveling among the churches (vs. 7-11). These were deceivers and an anti-christ (v. 7). Any religion today which denies that Jesus Christ has come in the flesh and that he died for our sins and rose again from the dead on the third day is false. The resurrection of Christ is the very foundation of all true religion.

III JOHN

This is the third of the general epistles written by the aged apostle John. The Letter was written by John in his extreme old age during his residence at Ephesus. It is addressed to Gaius, an aged saint.

Jesus said, "I am the way, the truth, and the life" (John 14:6). First John pictures Jesus as the life. Second John presents Jesus as the truth. Third John presents Jesus as the way.

This book is written to commend Christian hospitality. The warm hearted and friendly Gaius dedicated his wealth and talent to the Lord. John prayed that Gaius might prosper and be in health, "even as thy soul prospereth."

A blustering church official named Diotrephes rebelled against the authority of the apostles and wanted to have the preeminence. John told Gaius to have nothing to do with this man.

Every Christian can be either a Gaius, helping in the kingdom, or a Diotrephes hindering the cause. This book teaches us to lay all we have at the feet of our blessed Lord, Jesus the Christ, the Son of the Living God.

JUDE

Jude pictures Jesus Christ as our keeper. The message of the book is keep the faith.

Jude was a brother of the Lord Jesus Christ. He was also a brother of James (Galatians 1:19). Jude was a close associate of Peter. They walked and talked with the Master and II Peter and Jude are very similar in thought and language. Both men were dealing with the dangers confronting the church. Evil men were bringing in false doctrine.

God sends judgment upon evil people. Three examples of this are given. (1) the Israelites who were destroyed after being brought out of the land of Egypt, (2) the angels which kept not their first estate and (3) the cities of Sodom and Gomorrah (vs. 5, 6, 7). These examples are given to show that we must be faithful to God.

Jude exhorts Christians to build up and strengthen their faith (vs. 20-25). This program consists of building your faith, praying in the Holy Spirit, keeping in God's love, looking for God's mercy, winning souls for Christ and trusting his keeping power. Such people will be kept from falling and presented at last "faultless before the presence of His glory with exceeding joy."

REVELATION

Revelation is the only book of prophecy in the New Testament. It is different from all other New Testament books and is probably less understood than any other book in the Bible. This book was written for the purpose of unfolding the outline of coming history as that history effected the fortunes of the church.

The Author

Revelation was written by John, the beloved apostle, and companion of the Lord Jesus Christ. The truth in this book was perhaps revealed to him while he was on the lonely island of Patmos, but it is thought that it was written by John after he was allowed to return to Ephesus.

Revelation was written about A.D. 96. It was written last of all the New Testament books and correctly occupies the last place in the Bible since it records the victory of Christ over all his enemies and pictures the saints at last safe in heaven with Jesus Christ their Lord and Master.

There are many systems of interpreting the book of Revelation. John writes certain things "which should shortly come to pass." He saw outlined in his vision events, which were at that time, in the future, but which were "shortly" to become history. It was not the divine purpose to reveal all the changing history of nations, races and kingdoms, but to make reference to these worldly powers as they were connected with the church. It is John's purpose to outline the fortunes, tribulations and triumphs of the church. In its early centuries the church was almost wholly within the bounds of the vast persecuting empire of pagan Rome. Much of the symbolism of Revelation refers to the Roman power. John himself was the victim of persecution and an exile on Patmos. So far as we know he was never outside the boundaries of the Roman Empire.

Following the persecutions of Pagan Rome, John tells of a great apostasy, a false church, a persecuting spiritual power as an enemy of the church. Perhaps it is not posible to identify each particular item described by John. It is possible, however, to see the changing fortunes of the church running like a golden thread through the dark panorama of history until at last, in God's good time, the victory is won and the triumphant church enjoys the blessings which the Lord has prepared for her.

OUTLINE OF REVELATION

Several series of visions are presented in Revelation, and these overlap each other revealing different features of the same period. B. W. Johnson in the *People's New Testament* suggests this outline:

I. Revelation 1-4. This embraces the introduction, the vision of the Son of Man, the letters to the seven churches and the vision of the open and heaven and the throne of God.

II. Revelation 5-11. This section opens with a vision of a book sealed with seven seals in the hand of Him who sits upon the throne. The Lamb of God prevails to open the seals and reveal the future. As each is opened, a vision appears which presents a symbol representing a period of human history. Six seals are opened followed by a pause before the opening of the seventh seal. When the seventh seal is opened it is found to embrace seven thunders and seven trumpets. The trumpets are blown in succession, each followed by great events. When the last is blown, the end comes when Christ triumphs over all. The seven seals with the seven trumpets contained under the last seal reach to the end of time.

III. Revelation 12-18. This section opens with a vision of a woman representing the church. An enemy of the woman appears as a seven headed and ten-horned beast understood to be a symbol of Pagan Rome. A two-horned beast appears. This is commonly understood to represent a false spiritual power. There also appears sitting on the seven headed beast, a false woman, symbol of a false church. The figures change and these opposing powers under the name of Babylon are overthrown.

IV. Revelation 19-20. Here we have a description of a great victory over the opposing powers, the "millenial" period and the final uprising and defeat of Satan.

V. Revelation 21-22. Here is a description of the glorious home of redeemed saints. The climax of the whole Bible is reached as children of God enter into heaven which the Lord has prepared for those who love Him "even so come Lord Jesus."

IS MARK 16:16 AUTHENTIC?

False teachers who oppose what Jesus taught in Mark 16:16 sometimes insist that this last part of the chapter is not inspired. They urge that two old manuscripts–the Vatican and the Sinaitic do not contain the passages. The truth is, all of the ancient versions and more than two thousand copies of manuscripts contain this passage. That it is missing from two old manuscripts only indicates that it was worn off or lost from those manuscripts. The authenticity of this passage has never been questioned by scholars. The only question ever raised was whether it was written by Mark or one of the other apostles. More than five hundred old manuscripts including the Alexandrian contain this passage.

Irenaeus in the Second Century, quoted this passage from Mark's record, two hundred years before the existence of the two manuscripts from which it is missing. The facts missing in this passage are mentioned in the other gospels, (Luke 8:2; John 20:1-8; Hebrews 2:5). The two manuscripts which leave out Mark 16:16, leave out other portions of the New Testament such as Revelation 20.

The forty-seven translators of the Authorized Version, our common Bible, put Mark 16:16 in the text. The one hundred and one translators of the American Standard Revised Version put Mark 16:16 in the text. Dr. Phillip Schaff, President of the Committee making the translation said, "The section is found in most of the uncial and in all the cursive manuscripts, in most of the ancient versions and in all of the existing Greek and Syriac lectionaries as far as examined and Irenaeus, who is a much older witness than any of our existing manuscripts, quotes verse 19 as part of the gospel of Mark. A strong intrinsic argument for the genuineness is also derived from the extreme improbability (we may say impossibility) that the evangelist should have intentionally closed his gospel with 'for they were afraid,' vs. 8." (Companion to the Greek New Testament, page 190 by Phillip Schaff.)

The writer of the Hebrew letter quotes Mark 16 in Hebrews 2:5. One who denies that Mark 16:16 is part of the inspired word of God is simply an infidel on this point. People who love the Lord should stand for the truthfulness of all of the Bible instead of attempting to cut out part of it. The only reason for rejecting Mark 16:16 is because certain people do not like what it teaches.

FIGURES OF SPEECH IN THE BIBLE

The Bible abounds in Figures of Speech. In order to understand God's word we need to know something of these various figures of speech and something of figurative language. Orientals did not always distinguish among figures of speech. Indeed, modern writers today are not agreed as to the exact office of several figures now in common use. Types, metaphors, parables, allegories and fables are confused. One must remember not to apply rigid rules of interpretation in determining the figure of speech an author had in mind—he may not have had any figure of speech at all in mind!

Since the writers of the Bible made use of many common figures of speech, we need to know how these are generally used.

I. The Parable

Our word "parable" comes from the Greek words *para* meaning beside and *ballein* meaning to throw. The word means to "throw along beside of" or "place along beside." A parable must be something which either did happen or could happen. The actors in a parable are real—they do nothing which they could not do. The parable is the oldest and most common of all figures of speech. The Old Testament contains many and Christ our Lord taught by parables.

Parables were used to illustrate and make clear the word of God to those who otherwise would not have understood. This purpose is so clear that many people view it as the only purpose of parables. Our Lord frequently used parables and allegories to hide the truth from those people who would not believe it anyway (John 6). Parables were sometimes used to hide the truth temporarily until the hearer had been led to agree before seeing the point. Nathan used this device with David (II Samuel 12:1-6). Joab arranged a similar parable told to David by the woman of Tekoah (II Samuel 14:1-24).

Jesus made this use of parables on the fourth day of his last week on earth. He caught certain men unawares and presented truth so that they assented to it before they saw what it meant (Matthew 21:33-46; Mark 12:1-12; Luke 20:9-19).

A parable usually has one main point though other truths may be taught incidentally. Much damage is done to the truth when men attempt to make each item of a parable have some spiritual application. Always ask "Why was the parable given?" The parable of the Good Samaritan, (Luke 10:25-37) for example, was given to answer the question, "Who is my neighbor?" It has sometimes been twisted in an attempt to make it answer many other questions to which it has no reference at all.

Parables are given for these purposes (1) to reveal the truth, (2) to conceal the truth from those who would not receive it, (3) to put the truth into permanent form, (4) to cause men to agree to the truth before they know its meaning.

II. The Fable

Fables are often confused with parables. A parable must be something which did happen or could happen—it must be within the realm of reality. A fable, however, is a feigned story or tale, a fictitious narration intended to enforce some useful truth or precept. Aesop's Fables have become world famous in this respect.

Fables are not usually used in the Bible. They serve better to indicate the blunders of men than to illustrate any high moral truth. A classic fable is found in Judges 9:6-21; another in II Kings 14:8-10.

The criticism intended by this fable may be seen if one knows the historical background. Amaziah hired an army of Israelites to assist him against Edom. The Lord refused to let them go. He paid them and sent them home. They were angry and injured the Jews. Amaziah was successful against the Edomites and then adopted their idolatry. When he returned, he asked that the matter of bad faith be settled between the armies of the Jews and the Israelites. Jehoash answered in the form of a fable.

III. Simile

A simile is a "word or phrase by which anything is likened in one of its aspects to another; a similitude; a poetical or imaginative comparison." Examples may be found in Isaiah 29:8; Isaiah 55:10,11; Isaiah 1:8,9.

A simile is a strong figure of speech. The comparison is vivid. It furnishes the means of a comparison by a statement—not a story. It is plainer than a metaphor. A metaphor makes the comparison by mentioning the one when you know the other is meant.

Examples of similes:
"Lest my fury go forth like a fire. . ." (Jeremiah 4:4)
". . . like a son of the gods." (Daniel 3:25)
"He saw the spirit of God descending as a dove . . ." (Matthew 3:16)
"They are like unto children. . ." (Luke 7:32)
"All we, like sheep, have gone astray . . ." (Isaiah 53:6,7)

IV. Similitude

The similitude is a drawn out or prolonged simile. It differs from an allegory in that it is constituted of similes and not of metaphors. It differs from the parable in that it is made from statements, but is not a story. The similitude usually contains its own explanation. An allegory is frequently followed by an explanation. So are parables. A number of New Testament parables could probably be labeled similitudes. They are presented in parable form, but are reduced to the form of a statement and hence are not true parables. In Luke 4:23 the word parable is used where today we would call it a proverb. Jesus says, "Doubtless ye will say unto me this parable: physician heal thyself."

The comparison of the wise man and foolish man building houses on the rock and the sand is actually a double simile or similitude. The same thought could be put into story form and made a true parable.

What is usually called the parable of the lamb (Mark 4:21,22) is actually a metaphor.

In II Timothy 2:3-7, where Paul talks about suffering as a good soldier of the cross, he uses the form of a metaphor, but it contains the likeness or sign of comparison and, therefore, should be properly cataloged as a similitude.

Many of the Psalms are in the form of similitudes. Many examples may be found in Psalms 102:2-11.

V. Metaphor

Metaphor comes from two Greek words, *meta,* meaning beyond or over, and *therein,* meaning to bring or to carry. A metaphor is "a short similitude, a similitude reduced to a single word, or a word expressing similitude without the signs of comparison. Thus 'that man is a fox' is a metaphor, but 'that man is like a fox' is a simile, similitude or comparison."

A metaphor is briefer and more pungent than a simile. It was more frequently used by the ancients. A simile says that one thing is like another, "I will devour them like a lion" (Hosea 13:8). The metaphor says one thing is another, "Judah is a lion's whelp" (Genesis 40:9).

The Bible is full of metaphors. Some may be found in Luke 13:31,32, and Deuteronomy 32:42. Jesus used very beautiful metaphorical language in instituting the Lord's supper (Matthew 26:26-28). He took the cup and said, "This is my blood of the New Covenant." Paul uses the same metaphorical language in I Corinthians 10:16. To say this is the communion of the body and blood of Christ is metonymy of the agent. To say that they are like the body and blood would be a simile. But the beauty and strength would have been removed in that way, hence the Master chose the metaphor as the most expressive.

The finest collection of metaphors to be found in all literature is in John 6:32-65. Here Jesus used beautiful metaphorical language rich in meaning and teaching, but which would mean nothing at all if applied literally.

On another occasion Jesus asked his disciples to "beware of the leaven of the Scribes and Pharisees." (Matthew 16:6). Another such vivid expression is John 2:19, "destroy this temple and in three days I will raise it up."

A metaphor is difficult to explain, but easy to understand. A classical Old Testament example is, "Issachar is a strong ass" (Genesis 49:14). A similar one (v. 21) "Naphtali is a hind let loose."

Christ is called a *husband* (II Cor. 11:2) and He is the *lamb* of God that takes away the sins of the world. He is also the *lion* of the tribe of Judah. All of these metaphors vividly picture our Lord. He is also *a vine, a shepherd, a door, a rock, a fountain, a servant,* and *the captain* of our salvation. God is spoken of as having ears and eyes, hands and feet and hinder parts, as hating, being jealous, divorcing Israel, and permitting his wife to return again after she had played a harlot. The metaphor thus gives vivid descriptions that all may understand.

VI. The Allegory

This word "allegory" comes from *allos* meaning other, and *agoreuein* meaning to speak in the assembly, to harangue. Allegories and metaphors are so similar that they are commonly confused. The allegory differs from the metaphor in two respects—it is carried out to a greater variety of particulars making a connected story and it suppresses all mention of the principal subject, leaving us to infer the writer's intention. The allegory is related to the metaphor as the similitude or the parable is to the simile. Most allegories are simple and have one line of representation to present the thought. Some are double—in the form of an antithesis—there are two lines of metaphors presenting two lines of thought, one set over against the other. A splendid list of metaphors is found in Ecclesiastes 12:2-6. Here Solomon exhorts young men to seek the Lord before the weaknesses of old age have been realized. Here the light stands for the hope of youth. Clouds returning after the rain are the burdens of old age. The keepers of the house are the arms, the strong men are the legs, the grinders (teeth) are few, the white hair gives the old man the appearance of the almond tree.

When Jesus was asked why his disciples did not keep the customs of the people, He responded with an allegory in Matthew 9:16,17 about putting a piece of new cloth in an old garment. Paul gives a description of the defensive armor of the Christian. This is one of the easiest allegories in the scriptures to interpret (Ephesians 6:11-17). The "double allegory" is used in Romans 11:15-24 where Paul talks about the two olive trees. In Galatians 4:21-5, Paul gives an allegory of two women—Sarah and Hagar—to show the difference between the Old Testament and the New.

VII. Metonymy

Metonymy comes from the Greek words *meta* meaning change, and *onoma* meaning name. Metonymy literally means to employ one name or word for another. There are many forms of metonymy.

Metonymy of the Cause

Metonymy of the cause is a figure of speech where the cause is stated while the effect is intended. An example is, "but ye did not so learn Christ." (Ephesians 4:20). The meaning is they did not learn the teaching of Christ regarding the manner of living. Another example is "which *veil* is done away in Christ" (II Corinthians 3:14). Here the word Christ stands for the New Covenant.

In this figure of speech parents are sometimes put for their children, as for example the statement concerning the descendants of Noah in Genesis 9:25-27. This is true of the statement "Jacob have I loved, but Esau have I hated." (Romans 9:13). This was said concerning the descendants of Jacob and Esau several hundred years after their progenitors were dead (Malachi 1:2,3).

An author is sometimes put for his writing, as for example, "We will read Shakespeare."

Instruments are sometimes put for their effect. In Deuteronomy 17:6 a mouth is put for the testimony. We see this use in Acts 15:7-11 where the Gentiles were converted by Peter's *mouth*, and in Matthew 10:34 where Jesus said, "think not that I came to send peace on the earth; I came not to send peace, but a sword."

Metonymy of the Effect

In Metonymy of the effect, the effect is put for the cause. The cause is named but the effect is meant, as for example, "Cast thy bread upon the waters, for thou shalt find it after many days." (Ecclesiastes 11:1). The meaning here is plain—not that the man would find his bread, but that the good one does will come back to him.

Another example of this is seen in Deuteronomy 30:15, "see I have set before thee this day life and good and death and evil." When it is said in Luke 11:14 that the demon was dumb, the idea, of course, is that the man possessing the demon was dumb.

Metonymy of the Subject

In metonymy of the subject, we have the subject announced while some property belonging to the subject is referred to.

The subject is put for the adjunct: some mere appendage or circumstance dependent upon it. Thus "thou shalt love the Lord, thy God, with all thine heart . . ." (Deuteronomy 6:5) means with all the affections. "Heart" is used in this way in many places in the Bible.

Sometimes the container is put for the contained. In Genesis 6:11 the earth was said to be corrupt, though the people on the earth were actually corrupt. In John 29 it is said that Jesus takes away the sins of the world —that is of the people of the world. In John 3:16, "God so loved the world . . ." means he loved the human race. Obviously when it is said in Matthew 3:56 that all the regions round about Jordan were baptized, reference is made to the people who lived there. The raising up of *David's house* (Amos 9:11, 12) refers to his descendants rather than a literal house.

The possessor is put for the thing possessed. Examples of this may be seen in Deuteronomy 9:1-3; Psalms 79:7; Titus 2:14; I Peter 2:9; Matthew 25:31-40.

The subject is sometimes named while something connected with it is intended. In Romans 9:8 the promise is put for the faith that receives it. Sin is presented instead of the offering to be made for its removal (Genesis 4:7). Christ is presented as *sin* on our behalf (II Corinthians 5:21).

The thing signified is put for the sign (see I Chronicles 16:11; Ezekiel 7:27, etc.)

Many times actions are said to be performed when they have only been permitted or even foretold (see Acts 10:15; Matthew 16:19; John 20:23, etc.)

An action is sometimes said to have been accomplished when all that is meant by it is that an occasion was given. Thus a man is sometimes said to do something which he only causes, or something which his action occasions. Judas is said to have obtained a field with the reward of iniquity, (Acts 1:18) though he was already dead. Another example "Destroy not him with thy meat, for whom Christ died." (Romans 14:15).

Metonymy of the Adjunct

In this form of metonymy, the adjunct is put for the subject. The subject is intended, but the adjunct is named.

Examples: "Then shall ye bring down my gray hairs with sorrow to the grave." (Genesis 42:38). Circumcision and uncircumcision stand for Jews and Gentiles in Romans 3:30; Galatians 2:9.

Sometimes the thing contained is put for the container as in Genesis 28:22, "This stone which I have set up for a pillar shall be God's house." The meaning clearly is that where the stone is set up would be God's house—not that the stone itself would be the house. "Opening their treasures . . ." (Matthew 2:11) certainly is a reference to opening their wallets or bags in which the treasures were contained. "Outer darkness" of Matthew 22:13 refers to the place of darkness. The "marriage" of Matthew 25:10 is the place where the marriage was to be.

VIII. Synecdoche

Synecdoche is from the Greek *Sunechdeechesthai* meaning "to receive jointly." It is a figure of speech by which we refer to the whole by speaking of a part, or to a part by using a term denoting the whole.

Examples: "For we have found this man a pestilent fellow and a mover of insurrection among all the Jews throughout the world." (Acts 14:5). Obviously, he did not cause insurrection "throughout the whole world" except by using this figure of speech where a whole is allowed to be put for the part. We see the same usage in Luke 2:1 where Caesar Augustus sent out a decree that all the world should be taxed. "All the world" embraced only the Roman Provinces (see also Romans 1:8; Acts 19:27, etc.)

At other times this figure of speech is used and a part is put for the whole. When Paul was in Athens, "his spirit was provoked within him." Spirit here represents the whole man. "All the souls of the house of Jacob which came into Egypt were three score and ten." (Genesis 46:27). Here "soul" is used to mean the whole man.

Sometimes the plural is put for the singular and the singular for the plural. Lot dwelt in only one city, but it is said that he dwelt in the "cities of the plain" (Genesis 19:29). Sarah had only one child, but of him it is said, "Who would have said unto Abraham, that Sarah should have given *children* suck?" (Genesis 21:7)

IX. Proverbs

Proverb comes from the Latin *proverbium*. From *pro* meaning before and *verbum*, a word. A proverb is a sentence condensed into a word or a small form. It is a short pithy sentence containing a complete and valuable thought. Proverbs are found in many books of the Bible, but principally in the book bearing this name.

X. Irony

Irony is from the Greek *Eironeia*, meaning to dissemble in speech—to say one thing while meaning another. Irony is a form of ridicule which may be detected because of the tone of voice, accent or manner of the speaker, the character of the address, the extravagance or overstatement. An example is found in Job 12:2, "No doubt but ye are the people, and wisdom shall die with you." (See Judges 10:14; I Corinthians 4:8-13; Acts 2:13).

XI. Sarcasm

Sarcasm is from the Greek *Sarkasmos* meaning to tear flesh like dogs, to bite the lips and rage, to sneer. An example is seen when the people knelt before Jesus and said, "Hail, King of the Jews." (Matthew 27:29).

XII. Hyperbole

Hyperbole is from the Greek *Huper* meaning above or beyond and *Bolee* meaning to throw. This is a figure of speech in which the expression is an exaggeration of the meaning intended to be conveyed, or by which things are represented as much greater or less, better or worse than they really are.

An example is seen in the report of the ten spies (Deuteronomy 1:28), "The cities are great and walled up to heaven. . ." In Genesis 41:49 it is said that Joseph "laid up corn as the sand of the sea, very much. . ."

XIII. The Apostrophe

Apostrophe comes from the Greek *Apo* meaning from and *Strephein* meaning to turn. In rhetoric it is a turning away from the real authority and addressing an imaginary one. Examples, "O thou sword of the Lord. . ." (Jeremiah 47:6). "O death where is thy sting? O grave, where is thy victory?" (I Corinthians 15:55).

Sometimes the address is to be an absent person as when David addressed Absalom in II Samuel 18:33.

XIV. Personification

Personification is a figure of speech by which inanimate objects are spoken of as if they had life. Animals are endowed with feelings like those of men.

Examples: "The earth opened her mouth. . ." (Numbers 16:32). "Be not anxious for the morrow, for the morrow will be anxious for itself. . ." (Matthew 6:34).

XV. Interrogation

Interrogation is a figure of speech when it is employed for the purpose of affirming or denying with great force. It is not an inquiry into a proposition, but an ending of the matter. "Doth our law judge any man before it hear him, and know what he doeth?" (John 7:51).

Another example is seen when the apostle Paul said concerning himself, "Am I not an apostle? am I not free? have I not seen Jesus Christ our Lord? are not ye my work in the Lord?" (I Corinthians 9:1). Paul did not ask these questions to gain an answer, but simply to state a fact.

XVI. Prolepsis

Prolepsis is from the Greek *Pro* meaning before and *Lambanein* meaning to take. This is a figure by which objections are anticipated and prevented or answered.

In the scriptures we have Bethel spoken of at a time that Abraham came into the Land of Canaan (Genesis 12:8). Yet at the time of Jacob's flight from his brother, he slept there and because of the visitation of the angels it received its name. (Genesis 28:10-19). The account, however, was written long after the town had been known by that name so it was called Bethel. So with Hebron. It was called Mamre, and Hebron is a later name, but because it was known by that name when the account was written it is so named in the earlier record (Genesis 13:18; 23:2, etc.) In the same way Moses is said to have seen as far north as to Dan (Deuteronomy 34:1-5). Eve is called "the mother of all living" (Genesis 3:20). She was not the mother of anyone at that time, but when Moses wrote, his figure of speech was perfectly correct.

In Matthew 10:4 Judas as one who betrayed Christ, yet it was more than a year before the betrayal took place.

XVII. Parallelism

Parallelism is from the Greek *Parallelismos* meaning beside. As a figure of speech it is placing beside each other several lines having the same or similar import. This is frequently seen in poetry and in singing. Several examples are seen in Luke 1:46-55.

XVIII. Synonymous Parallelism

Synonymous Parallelism is when the lines contain the same thought or nearly the same thought. "Thou art snared with the words of thy mouth, thou art taken with the words of thy mouth." (Proverbs 6:2).

An example is seen in Isaiah 55:6, 7, "Seek ye the Lord while he may be found, call ye upon him while he is near: . ."

XIX. Antithetic Parallelism

Antithetic Parallelism is that in which lines and sentences are made to oppose each other. Truth is made to appear by the use of the antithesis.

Examples: "The ox knoweth his owner, and the ass his master's crib: but Israel doth not know, my people doth not consider. (Isaiah 1:3).

"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." (Isaiah 1:18).

OTHER FIGURES

There are other figures of speech in the Bible and many fiures of thought such as antithesis, symbols, typology and prophecy. It is important to have at least a passing acquaintance with the different figures of speech and of thought used in the Bible. This will add meaning and beauty to the word of God and will make its study a richer and fuller experience than we could know otherwise. Every Christian should study God's word carefully and, above all, should ask God for wisdom which He has promised to give abundantly.

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GEORGE W. DEHOFF

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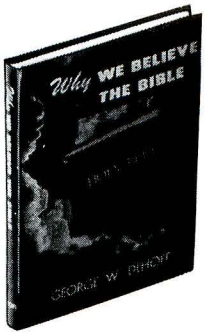
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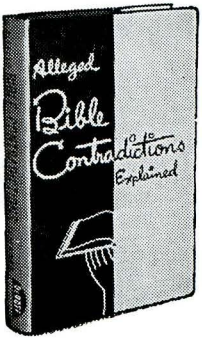
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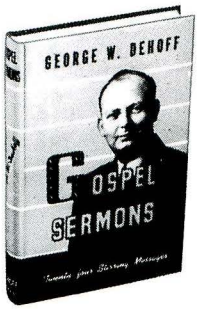
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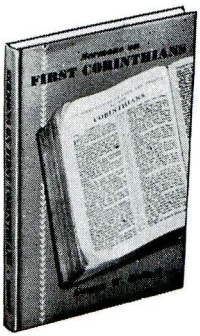
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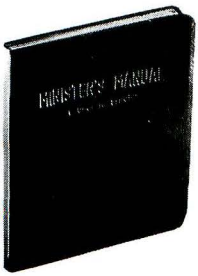
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