

THE VALUE AND SCOPE OF OLD TESTAMENT STUDY
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Introduction:

- A. For years many of have heard such statements as the following,
"The Old Testament has been done away. Thus, in our Bible classes we are wasting our time if we study it."
 - 1. Such statements point up the need for a lesson on the value of the value of the Old Testament.
- B. As Law the OT has been abolished (Col. 2:14), yet OT is valuable,
- C. The OT is inspired of God and is as true as the NT.
 - 1. II Tim. 3:16,17 2. II Peter 1:20,21
- D. Other NT verses point out that the OT is valuable now.
 - 1. Paul refers to those things written "AFORETIME" as being written for our learning" that "we might have hope" (Rom. 15:4).
 - 2. In Thessalonica Paul "reasoned with them from the Scriptures" (Acts 17:2).
 - a. What Scriptures?
 - 3. Bereans were commended for "examining the Scriptures daily" (Acts 17:11).

THE VALUE OF STUDY OF THE OLD TESTAMENT SCRIPTURES IS SEEN AS WE OBSERVE HOW WE MAY USE THEM. THAT WHICH IS USEFUL IS VALUABLE.

I. Valuable as inspired history.

- A. Account of creation(beginning) the World and Man.
 - 1. Record of God's dealing with man from Adam to the cross.
 - a. At least 4000 years of man's existence and obligations, first under the patriarchal system, then under the law from Sinai.
 - 2. Secular history does not present a clear, connected story of long ago as Bible.
- B. The Old Testament is not only a book of HUMAN HISTORY, but also a record of man's REDEMPTION HISTORICALLY PRESENTED.
 - 1. The beginning of sin(man's fall), making redemption necessary.
 - 2. Progress of sin at work in the human race.
 - 3. Destruction of all but eight people.
 - 4. Another development period without God's interference.
 - 5. With Abraham and Sarah we see the beginning of the process of redemption promised(Gen.22:16-18).
 - 6. A long history of rejection of God by His people.
 - 7. Giving of the Law, a standard by which man could measure his righteousness, that it might become evident how impossible it is to earn one's salvation by works of the law; THEREFORE, the NEED OF REDEMPTION(GALATIANS 3:16-24).

II. OLD TESTAMENT PROPHECIES FULFILLED ARE USEFUL AS EVIDENCE THAT THE BIBLE IS THE PRODUCT OF A DIVINE, AND NOT THE PRODUCT OF A HUMAN MIND.

- A. The Birthplace of Christ. Read Matt.2:1-6 in connection with Micah 5:2.
 - 1. Micah prophesied about 700 B.C. This prophecy was read by Jews hundreds of years before Christ was born.
 - a. What possibility is there of any man, by his own wisdom, predicting the birthplace of someone not yet born?
 - b. Illustrate with birth of acquaintance.

2. Micah specified one of the smallest countries of then known world(PALESTINE).
 - a. In that country he designated one of the twelve provinces of the country, JUDAH, in which Christ should be born.
 - (1). In that small province, he pointed out to one small village, Bethlehem.
3. Circumstances Prevailing at the time of Christ's birth were against the fulfillment of this prophecy because Joseph and Mary were not living in Bethlehem, but about 90 miles away in Nazareth Galilee. It was only because an edict had gone out from Rome concerning taxation which compelled Mary and Joseph at this particular time to go to Bethlehem.
 - a. If conception had taken place 6 months sooner, normal chances would have been that Jesus would have been born in Nazareth.
4. Such a Prediction concerning something to take place 700 years hence is nothing less than the result of DIVINE REVELATION.

III. Old Testament Contains Valuable Evidence That Jesus Is God's Son, Savior of Man.

- A. Peter said all the prophets bore witness of Jesus(Acts 10: 34-43).
 1. Peter's Pentecost sermon referred to David's prophecies in the Psalms as evidence of the resurrection of Jesus(Acts 2:25-36; Psalm 16:10; Psalm 110:1).
- B. Jesus told the Jews, "Ye search the Scriptures, because ye think that in them ye have eternal life and THESE are they which BEAR WITNESS OF ME"(John 5:39).
- C. Philip began in the Old Testament and preached Jesus to the Eunuch(Acts 8:26-39)
 1. His text was Isa. 53.
- D. In Paul's preaching he persuaded them "concerning Jesus, both from the law of Moses and from the prophets, from morning till evening"(Acts 28:23).
 1. Read Acts 17:1-3 of Paul in the Synagogue in Thessalonica.
 2. Read Acts 18:28, of Paul in Achaia.

IV. The Old Testament is Valuable in Making The New Testament More Meaningful.

- A. Jesus being "lifted up" compared to lifting up serpent(John 3:14,15).
 1. This refers to story in Numbers 21:4-9.
 - a. A lack of knowledge of this Old Testament story leaves John 3:14,15 meaningless.
- B. "For our passover also hath been sacrificed, even Christ"(1Cor. 5:17).
 1. Exodus 12:1-4 throws light on this verse.
- C. Read Hebrews 3:17-19.
 1. Numbers 14:2,11,22,23, and other Old Testament history makes this meaningful.
- D. In teaching the consequences of refusing to obey God, Jesus said, "REMEMBER LOT'S WIFE"(Luke 17:32).
 1. Genesis 19:1-26 makes Jesus lesson clearer.

V. Old Testament Contains Principles of Truth Not Limited To One Dispensation.

- A. Malachi 3:6 "I, Jehovah, change not." Since this true we can learn about God's love, goodness, patience, much better than we could if we studied only the New Testament.
 - 1. The great underlying principles of God's dealing with men are the same in all ages
 - a. He has always required man to BELIEVE His word, OBEY His Commands, and TRUST His promises.
 - 2. The particular thing required, and exact promise to be trusted often differed in different ages, but the Principle of FAITH and OBEDIENCE remains.
- B. OBEDIENT FAITH of Abraham referred to by New Testament writers. (James 2:20-24).
 - 1. Old Testament Genesis 22: especially verses 12, 18.
- C. Courage
 - 1. Elijah and 450 prophets of Baal (1Kings 18).
 - a. God's preacher said to the Israelites who were halting between God and idolatry, "How long go ye LIMPING BETWEEN TWO SIDES? if Jehovah be God, follow him; but if Baal, then follow him" (1Kings 18:21).
 - b. Result of Elijah's faith and courage--Israel turned to God.
- D. Purity
 - 1. Joseph--Gen. 39:9, "How can I do this thing and sin against God?"
- E. Patience--Job
 - 1. 1Peter 1:6, add, patience.

VI. OT FURNISHES WARNINGS EXAMPLES OF THE CONSEQUENCES OF DISOBEDIENCE.

- A. Hebrews 10:26-31, New Testament warning based on Old Testament fact.
- B. In speaking of the rejection of the Israelites (God's nation), Paul said, "Now these things happened unto them by way of example; and they were written for our admonition, upon whom the ends of the ages are come" (1Cor. 10:11).

VII. Old Testament Provides Hope

- A. Romans 15:4
 - 1. 1Kings 8:56 and Joshua 23:14 reveal that God's record is one of KEEPING PROMISES.
 - a. Thus, READ HEBREWS 6:13-20 (especially v 18-20).

CONCLUSION:

- A. The apostle Peter, in teaching on the importance of baptism (1Peter 3:21), referred to the Old Testament story of Noah's salvation by water (1Peter 3:20), and thus the destruction of others by the same water.
 - 1. Knowledge of Noah makes the point have meaning.
 - a. Will you now act on that knowledge?
- B. Let us study the Old Testament.
- C. Let us study the New Testament.
- D. Remember the abiding principles (Faith and Obedience).
 - 1. Mark 16:16....

II Tim 3:14-17

WHY WE BELIEVE IN GOD

- I. The Bible declares that God is.
 1. The Bible is the autobiography of God.
 2. Acts 17:22-23; Hebrews 1:1-2.
- II. Belief in some kind of God is a natural and universal instinct of man.
- III. It is impossible to conceive of a creation without a creator....Psalm 8:1-4; 19:1-6.
- IV. Consciousness attests that God is.
- V. Faith in God produces good results(universally good results do not come from falsehoods).
 1. It is the greatest source of sympathy.
 2. It is the greatest aid to meditation.
 3. It produces individual strength that would be impossible in a God-less world.
 4. It guarantees that some values will never perish.
Matthew 6:19-21; 2Corinthians 5:1; Psalms 14:1; Heb.11:6.
truths or facts will not corrupt -

WHY WE BELIEVE IN THE BIBLE
II Timothy 3:14-17

- I. Because of the exalted conception of God found in the Bible.
- II. Because of the high moral tone presented in the Bible.
- III. Because of its unity of purpose.(to bring men into a closer relationship with God) Jeremiah 10:23.
- IV. Because of its literary characteristics.(has every kind of good literature.)
- V. Because of its scientific accuracy.
 1. Science was a long time reaching the conclusion that the present order of things had a beginning.
 2. Science was a long time discovering that light existed before the sun.
 3. For a long time men thought the world was flat.
Isa. 40:22--"It is he that sitteth above the circle of the earth." Also read Psalm 19:1-6.

4. Scientists tell us today that the various layers of the earth were formed by the actions of water, Psm. 104.
5. Science use to try to count the stars then they came to the conclusion that they could not be counted. ~~Gen.~~ Gen 22:17.. 15:5.
6. Science use to teach that the world was hanging on something. Job 26:7; Heb. 1:1-4....2 Peter 1:21.

VI. Because of its historical accuracy.

VII. Because of its uncorrupted preservation.

1. In 303 A.D. Diocleation attempted to kill every Christian and destroy every copy of the Scriptures. In 325 A.D. Consantine declared the Bible to be the infallible judge of all time. Voltaire said, "Within one-hundred years there will not be a Bible anywhere except as a relic on the shelf of some museum.....Today the Bible is the best seller of all books. Matt. 24:35; 1 Peter 1:23.

VIII. Because of its insistent claim for acceptance.

IX. It declares itself to be the word of God.

X. Because of its fulfilled prophecies.

XI. Because it is incomparable as a book of ethics.

1. It shows man his duties to himself. 1 Cor. 6:19; 1 Timothy 5:22; Romans 12:1-2 (Keep thyself pure).
2. It shows man his duties to others (Thou shalt not kill etc).
3. It shows man his duties to God.

XII. Because of its irresistible influence. 'Everyone who reads the Bible is influenced by it).

XIII. Because it never grows old. (Education changes, but not the Bible; human nature does not change.. John 6:63).

XIV. Because it meets all the requirements of the soul and answers the eternal questions of man.

1. Where did I come from?
2. What am I?
3. Why am I here? Ecc. 12:13-14; Acts 10:35
4. Where will I go from here?

In order to go to heaven you must get heaven into you here on earth.

Christians who wear long faces and are unhappy in the service and worship of God will have a warm eternity.

Why We Study The Bible

II Timothy 3:14-15

- I. Because it reveals God. (You cannot know God outside of the Bible).
- II. Because it reveals Jesus Christ. John 17:3.
- III. Because it is the only medium of spiritual light and truth. Psalm 119: 105, 130; 2 Peter 1:3; Jude 3; Jeremiah 10:23.
- IV. Because it is the only basis of divine faith. Hebrews 11:6; Romans 10:17; John 20:30-31.
- V. Because of its influence on civilization.
- VI. Because it reveals the plan of salvation.

Why The Bible Is Misunderstood

II Timothy 2:15

- I. Because people study more about the Bible than they do of the Bible itself.
- II. Because people read it in a haphazard way.
- III. Because many people try to make the entire Bible applicable to the present generation. Gal. 3:24-25.
- IV. Because people take passages out of their natural setting.
- V. Because people go to the Bible to prove their actions true.
- VI. Because people refuse to hear all that the Bible has to say on a given subject.
- VII. Because people have no respect for the authority of God.
- VIII. People have prejudice in their hearts.
- IX. Because people fail to observe the proper divisions of God's Word.
Deut. 18:15; Acts 3:19-23
Matt. 17:5; John 1:17; Col. 2:14

The Books of the Bible Classified According to Content
(Old Testament)

- I. The Law (Pentateuch, a Greek word meaning a five-fold Book).
 1. Genesis 3. Leviticus 5. Deuteronomy
 2. Exodus 4. Numbers
- II. History (of Israel) 12 Books
 1. Joshua 7. II Kings
 2. Judges 8. I Chronicles
 3. Ruth 9. II Chronicles
 4. I Samuel 10. Ezra
 5. II Samuel 11. Nehemiah
 6. I Kings 12. Esther
- III. Poetry 5 Books (Because they are written in poetic form).
 1. Job 3. Proverbs 5. Songs of
 2. Psalms 4. Ecclesiastes Solomon
- IV. Prophecy 17 Books
 A. Major prophets 5 Books (4 men).
 1. Isaiah 3. Lamentations 5. Daniel
 2. Jeremiah 4. Ezekiel
- B. Minor prophets 12 men 12 Books
 1. Hosea 7. Nahum
 2. Joel 8. Habakkuk
 3. Amos 9. Zephaniah
 4. Obadiah 10. Haggai
 5. Jonah 11. Zechariah
 6. Micah 12. Malachi

The prophecy books are grouped together because of their likeness in subject matter. Some of them are written after the Babylonian exile, and some long before it. They follow one another on the pages of the Bible without regard to the order of time. Nearly everyone indicates in the opening verses the time of its composition by giving the names of the kings under whom its author lived and prophesied.

The classification of the books of the Old Testament, if remembered, as it must be by all who wish to become proficient in Scripture knowledge, will enable the student at any time to readily turn to the part he wishes to read, whether law, history, poetry, or prophecy. Every part has its own peculiar value both for instruction and edification; and no part should be neglected.

EARLY TRANSLATIONS OF THE SCRIPTURES

- (79)
1. The Septuagint (LXX) translation of Old Testament into Greek. Begun about 250 B.C.
 2. Translations of portions of the Old Testament into Greek by Aquila and Theodotian, 2nd century A.D.
 3. The Targums, free translations of the Old Testament into the popular language, the Aramaic, 2nd century A.D.
 4. The Old Latin Bible, Old and New Testament (2nd century A.D.) out of which came the Vulgate of Jerome, the text used in the Roman Catholic Church.
 5. An ancient Syriac Version, 2nd century.
 6. Two Egyptian Versions in different dialects, 3rd century.
 7. Peshito-Syriac, 4th century.
 8. Gothic Version, 4th century.
 9. Ethiopic Version, 4th century.
 10. Armenian Version, 5th century.

TRANSLATIONS OF THE SCRIPTURES INTO ENGLISH

1. A paraphrase in poetry by Caedmon of Whitby, 680 A.D.
2. Two versifications of the Psalms, about 700 A.D.
3. The Gospel of John by Venerable Bede, finished May 27, 735 AD.
4. Exodus and the Psalms, Alford the Great, 901 A.D.
5. Two interlinear translations of portions of the Scriptures from the Latin Vulgate, about 950 A.D..
6. A translation of the greater part of the Bible into Norman French, 1260 A.D.
7. Four versions of the Psalms, and parts of the New Testament, 1350 A.D.
8. John Wyclif; the first complete translation into English from the Vulgate; New Testament completed in 1380 A.D., the Old Testament in 1384.
9. Tyndale; the first translation from the original Hebrew and Greek, 1525-1536.

10. Coverdale; the first complete Bible ever printed. It was based on the vulgate, Luther's German Bible, and Tyndale, 1535.
11. Matthew's (really Roger's) Bible. The first authorized version, 1537.
12. Cranmer's or the Great Bible, 1539.
13. The Geneva Bible, published by the English exiles in Geneva, the first Bible with chapter and verse divisions, based on the Vulgate, 1557-1560.
14. The Bishop's Bible, 1564-1568.
15. The Authorized, or King James Version, 1611.
16. The Revised Version; New Testament, 1881; Old Testament, 1884.

EXTRA CANNONICAL BOOKS

In addition to the books that have been generally recognized among Protestants as worthy of a place in the Canon, collection of Sacred books, which taken as a whole makes up the Bible, there are certain other books which had their origin in the period beginning after the time of Malachi, and closing with the first Christian century. They are called the apochryphal books of the Old Testament, and while regarded by the Roman Catholic Church as having a place in the Canon, and by many Protestants as containing much profitable reading, their value is clearly below that of the books included in our Canon. They are as follows:

I Maccabees	Prayer of the three children,
II Maccabees	Susanna, and Bel and the Dragon,
Judith	apochraphal additions to the
Tobit	Book of Daniel.
Psalms of Solomon	The prayer of Manasseh.
Esdras	The wisdom of Solomon.
Baruch	The Epistle of Jeremimah.
Ecclesiasticus, or the Wisdom of Jesus the Son of Sirach.	

A similar class of literature grew up subsequently to the writing of the New Testament and connected with it. Among books of this class may be named the following:

The Apocryphal Gospels.
 The Shepherd of Hermes.
 The Epistles of Clement to the Corinthians.
 Epistles of Barnabas.
 Paul and Thecla.

HISTORICAL PERIODS OF THE OLD TESTAMENT

- I. Ante-diluvian (period before the flood) 1656 years.
Main character, Adam.
- II. Post-diluvian (period following the flood) 427 years.
Main character, Noah.
- III. Patriarchal Period-- 215 years. Main character, Abraham.
- IV. Egyptian bondage period- 215 years...Main character,
Joseph.
- V. The wilderness wandering--40 years, Main character, Moses
- VI. The conquest of Canaan- 51 years. Main character, Joshua
- VII. The period of the Judges- 305 years. Main character,
Samuel.
- VIII. The United Kingdom-- 120 years. Main character, David.
- IX. The Divided Kingdom--253 years. Main character, Elijah.
- X. The Kingdom continued--135 years. Main character, Josiah.
- XI. Babylon Captivity--70 years. Main character, Daniel.
- XII. Restoration of the Jews--92 years. Main character, Ezra.
- XIII. The Period between the Testaments--400 years. Main
character Judas Maccabees.
- XIV. The Life of Christ--34 years. Main character, Jesus.
- XV. *The Christian dispensation — 33 A.D. —*

OUTLINE OF THE HISTORY OF ISRAEL

The purpose of the outline is to give only the general features of the History of Israel and their dates as nearly as they can be ascertained.

1. Patriarchal Period: Abraham, Isaac, Jacob, Joseph, The Bondage (2000-1500 B.C. are the approximate limits of this period).
2. Exodus, Conquest and Establishment in Canaan; Moses, Joshua, the Judges, Samuel (1500-1050 B.C.).
3. The United Kingdom: Saul, David, Solomon (1050-937 B.C.).

Divided Kingdom

O.T.H. 8.

4. Israel and Judah.

- a. Revolt of the Ten Tribes (937 B.C.)
- b. Reformation under Jehu (842 B.C.)
- c. Destruction of Samaria (721 B.C.)
- d. Captivity of Judah (586 B.C.)

5. The Exile in Babylon (586-534 B.C.)

6. The Restoration: Zerubbabel, Jeshua, Ezra, Nehemiah, (534-400 B.C.).

- a. Temple founded (534 B.C.)
- b. Work stopped (522 B.C.)
- c. Temple completed (515 B.C.)
- d. Ezra's arrival (459 B.C.)
- e. Arrival of Nehemiah (433 B.C.)
- f. His second arrival (425 B.C.)

7. Greek and Syrian rule (333-166 B.C.)

- a. Greek rule, Alexander (333-320 B.C.)
- b. Egyptian rule, the Ptolemies (320-314 B.C.)
- c. Syrian rule, the Selucidae (314-166 B.C.).

8. The Maccabees; the struggle for liberty; Judas Maccabaeus, Jonathan; Simon, John Hyrcanus, Aristobulus, Alexander Jannaeus, Alexandra (166-63 B.C.).

9. Roman Dominion (63 B.C.- 70 A.D.).

- a. Jerusalem taken by Pompey (63 B.C.).
- b. Maccabean governors (63-47 B.C.)
- c. Antipater, Roman Procurator (46-41 B.C.)
- d. Herod the Great, his son, tributary king (40-4 B.C.)
- e. Herods and Procurators (4 B.C.- 70 A.D.)
- f. Destruction of Jerusalem by Romans and end of Jewish state (70 A.D.).

LEADING PROPHETS OF THE OLD TESTAMENT

The approximate dates at which they lived are as follows:

Moses (1500 B.C.) Samuel (1050); Elijah (875); Elisha (850); Jonah (770); Amos (760); Hosea (740); Isaiah (725); Micah (715); Nahum (660); Zephaniah (640); Habbakuk (610); Jeremiah (600); Obadiah (586); Ezekiel (585); Daniel (550); Haggai (525); Zechariah (525); Malachi (475); Joel (400??).

Every intelligent person knows that the Bible is not one continuous book, but it is made up of a number of books, differing from one another in subject matter and literary form. Some are books of history, some of prophecy, some of precept or doctrine, and some of poetry. They are also distinguished with reference to the time in which they were written, and the purposes which they were intended to serve. In order to read them intelligently it is necessary to take notice of all these distinctions.

The first five books are commonly grouped under the title, The Pentateuch, a Greek word which means a five-fold book.

Next we have twelve historical books, containing a connected history of Israel from the death of Moses to the restoration after the Babylonian captivity. Two of these, First and Second Chronicles, repeat large portions of the history given in other books, but they also furnish much additional information.

In the middle of our Bible, next after the books last mentioned, we find five books, mostly poetry which are placed without regard to their time of composition. In our Lord's classification of the Old Testament as "the Law, the prophets and the psalms," they are included under the latter title, because the book of Psalms was the best known of the five. It is now quite common among scholars to include Job, Proverbs, and Ecclesiastes under the title, WISDOM LITERATURE, because of the prominence given in them to questions about wisdom and folly. These five books are grouped together because a likeness in subject matter and literary form distinguishes them from the others. It should be observed that the arrangement of the books in the Bible is the work of uninspired editors and publishers, and not of the inspired authors.

The last division of all is composed of seventeen books which are styled prophetic. These, like the preceding division, are grouped together, because of their likeness in subject matter. Some of them were written after the Babylonian exile, and some long before it. They follow one another on the pages of the Bible without regard to the order of time. Nearly every one indicates in the opening verses the time of its composition by giving the names of the kings under whom its author lived and prophesied.

This classification of the books of the Old Testament, if remembered, as it must be by all who wish to become proficient in Scripture knowledge, will enable the student at any time to readily turn to the part he wishes to read, whether law, history, poetry, or prophecy. Every part has its own peculiar value both for instruction and edification; and no part should be neglected.

OUTLINE OF THE PENTATEUCH

GENESIS. It is a singular fact that many of the titles of the Hebrew books are Greek words. This grew out of the circumstance that the ancient Hebrews were not accustomed to giving titles to their books, but when they were translated into Greek, the translators, according to the custom in that language, gave titles to them. The title Genesis (creation) was given to the first book, because it begins with an account of creation.

Starting with a brief account of creation, the first general division of this book gives a very few incidents in the history of our race till the birth of Abraham. This division includes the first eleven chapters. The events which it records are chiefly connected with the increasing wickedness of men by which God was constrained to destroy all except Noah's family in the waters of a flood. After the account of the flood, there follows an extremely brief account of the re-peopling of the earth by the descendants of Noah, and of their unwilling dispersion into different communities through the confusion of tongues. In the course of this brief record, we find two genealogies---- that of Noah, which is traced back to Adam, and that of Abraham, which is traced back to Noah; and by means of the two we trace back to Adam the ancestry of Abraham. At the close of chapter eleven the narrative changes from a general history of men, to a biography of a single man. This biography of one man, who lived only one hundred and seventy-five years, occupies one and a half times as much space as the previous history of all men. We thus discover that the author's main theme thus far is his account of Abraham, and that the preceding portion was intended chiefly as an introduction to this.

The story of Abraham contains much that is interesting and edifying; and it should be studied in connection with the many references to it in the New Testament, which are all pointed out on the margin of any good reference Bible; but the chief interest in it to the mind of the author of Genesis, seems to be centered upon certain promises made to him by God. One was, that he would give to him and his seed the land of Canaan, in which he was then living as a stranger; another was, that his posterity should be as numerous as the stars of heaven, or the sands on the seashore; and another, that in him and in his seed should all the nations of the earth be blessed. In connection with the second of these, he was commanded to circumcise all the males born in his house, or bought with his money, and was told that this ordinance should be observed by his posterity forever. This rite served to distinguish his posterity among men, so that it might be seen in subsequent generations that God's promise was kept. These promises necessarily looked forward, and the author kept them in mind as he wrote the remainder of this and the other books of the Pentateuch.

In connection with the first of these promises, God told Abraham that before his seed should possess the promised land, they should be in bondage in a foreign land four hundred years, but should come out a great nation, and then take possession of Canaan. The rest of the book is taken up with the various fortunes of his descendants, many of which are thrillingly interesting, till his grandson Jacob, with a family of sixty-eight living descendants, is led by a mysterious chain of providences to take up his abode in Egypt, preparatory to the fulfillment of the last mentioned prediction. The book closes with the death of Joseph, the eleventh son of Jacob, through whose instrumentality the family had been brought into Egypt, and who in dying spoke of the promised return to Canaan, and gave his brethren charge to carry his bones with them for final burial in that land.

A glance backward will now show the student that the main design of the author of Genesis was to give the history of Abraham's family down to the migration into Egypt; that the previous account of the whole world was preparatory to this; and all this was preparatory to an account yet to be given of the fulfillment of predictions and promises made to Abraham.

We find that the author goes over in this short book nearly 2,500 years of the world's history; and yet the book, if printed by itself, would be only a small pamphlet.

Mc Garvey

OUTLINE

NAME

The first book of the Pentateuch is named in Hebrew, from its first word, Bereshith, which means "In the beginning." However, our English word Genesis is from the Greek and means "origin, creation, or beginning." The book gives the beginning of the world, man, sin, the home, condemnation, redemption, worship, sacrifice, etc.

AUTHOR

The book was written by Moses, author of the Pentateuch. This fact is attested by: 1. Ancient tradition, both Jewish and heathen. 2. Testimony within the Pentateuch. 3. Testimony in other Old Testament books. 4. New Testament witnesses; Christ, apostles. 5. Archaisms: use of words and Hebrew forms not found in other parts of Old Testament. 6. Unity and consistency of the Pentateuch. *Deut. 18*

CHRONOLOGY

Genesis probably was written during the forty years of wilderness wandering. It covers time from creation to the death of Joseph.

Purpose

The chief purpose of Genesis is to give the origin of the universe, and to show how, after man had fallen, God began to unfold the plan of redemption. A religious theme pervades the book. Here we see the work of God, who is revealed as Creator, Preserver, Law-Giver, Merciful Judge and Universal Sovereign. The germ of all truth is found here.

SCIENTIFIC FACTS

1. There was a beginning of things.
2. Things did not come by chance.
3. There was a creator.
4. Orderly progress in creation.
5. Man was the crowning work of creation.

SOME GREAT REALITIES

1. Temptation-Through lust of flesh, lust of eyes, pride of life.
2. Sin-Transgression of God's law; missing the mark.
3. Punishment- Banishment, pain increased labor.
4. Redemption- First promise of the Redeemer, Gen. 3:15.

SOME GREAT REGULATIONS

1. Sacredness of marriage, Gen. 2:18-25
2. Parenthood, "Be fruitful, and multiply," Gen. 1:28
3. Woman's subordination, "Thy desire shall be to thy husband," 3:16.
4. Work, "in the sweat of thy face shalt thou eat bread," 3:19.

MESSAGES OF GENESIS

1. The close relation between God and man.--Worship.
2. The close relation between men.--Society.
3. Fundamental value of faithful obedience.--Conditional salvation.

ANALYSIS

In Genesis there are ten "books of Generations" (toledoth, Hebrew for genealogies) which serve as divisions of the text.

1. The heavens and the earth, 2:4. Uniting two accounts of creation.
2. Posterity of Seth, 5:1. To renovation of human race in Noah.
3. Noah, 6:9. His sons the progenitors of the new race.
4. The sons of Noah, 10:1. Early tribes and nations.
5. Shem, 11:10. First step in the selection of a people.
6. Terah, 11:27. Second step: Birth of Abraham.
7. Ishmael, 25:12. The rejected line (Arabs).
8. Isaac, 25:19. The chosen offspring.
9. Esau, 36:1,9. A second rejection (Edomites).
10. Jacob, 37:2. Israel: henceforth God's people.

THE DIVINE PATTERN OF MARRIAGE

1. Monogamic in form, Gen. 2:24; 1Cor. 7:2. — *one*
2. United in construction, Gen. 2:24; Matt. 19:5,6; 1Cor. 11:8-12.
3. Procreative in design, Gen. 1:28; Acts 17:26; 1Tim. 5:14. — *reproduce*
4. Patriarchal in government, 1Tim. 2:13; Eph. 5:23,24; Col. 3:18. *study*
IPeter 3:1. — *Husband as head of family*
5. Mutual in obligation, Gen. 2:12; Eph. 5:25-33; Col. 3:19; IPeter 3:7. —
6. Religious in spirit, Deut. 6:7; 11:19; 2Tim. 3:15; Eph. 6:1-4; Col. 3:20,21. —
7. Indissoluble in nature, Gen. 2:24; Rom. 7:1-3; 1Cor. 7:39; Matthew 19:9.

EXERCISE FOR ACTIVITY

I. Identify the following characters in the book of Genesis:

- | | | |
|--|----------------|-----------------|
| 1. Ishmael <i>Abraham's son by Hagar</i> | 14. Mahalalel | 27. Tamar |
| 2. Adam <i>first man</i> | 15. Jared | 28. Potiphar |
| 3. Isaac <i>Abraham's son</i> | 16. Jacob | 29. Japheth |
| 4. Eve <i>first woman</i> | 17. Joseph | 30. Terah |
| 5. Abraham <i>father</i> | 18. Enoch | 31. Potiphara |
| 6. Cain <i>1st son of Adam & Eve</i> | 19. Lamech | 32. Nahor |
| 7. Nimrod | 20. Methuselah | 33. Lot |
| 8. Seth <i>3rd son of Adam & Eve</i> | 21. Rebekah | 34. Manasseh |
| 9. Abel <i>2nd son of Adam & Eve</i> | 22. Noah | 35. Ephraim |
| 10. Pharaoh <i>king</i> | 23. Shem | 36. Haran |
| 11. Kenan | 24. Leah | 37. Sarah |
| 12. Enosh | 25. Rachel | 38. Melchizedek |
| 13. Esau | 26. Ham | 39. Hagar |

2. Draw a map of the ancient world, locating the following.

- | | |
|----------------------|-----------------|
| 1. Persian Gulf | 11. Ai |
| 2. Arabian desert | 12. Shechem |
| 3. Ur | 13. Syria |
| 4. Chaldea | 14. Haran |
| 5. Tigris, Euphrates | 15. Sodom |
| 6. Canaan | 16. Gomorrah |
| 7. Mediterranean | 17. Machpelah |
| 8. Red Sea | 18. Eden |
| 9. Egypt | 19. Babel |
| 10. Bethel | 20. Mesopotamia |

3. Locate the following passages from Genesis.

1. "In the day that thou eatest thereof thou shalt surely die." *Gen. 2:17*
2. "Ye shalt not surely die." *Gen. 3:4*
3. "Am I my brother's keeper?" *Gen. 4:9*
4. "Where art thou?" *Gen. 3:9*
5. "And Enoch...was not; for God took him."
6. "My Spirit shall not strive with man for ever."
7. "Get thee out of thy country, and from thy kindred."
8. "But he lingered."
9. "And she became a pillar of salt."
10. "God will provide himself the lamb for a burnt offering."
11. "Surely Jehovah is in this place."
12. "Let there be no strife...between me and thee."
13. "And he wept aloud."
14. "And they heard the voice of Jehovah God walking in the garden."
15. "The angel who hath redeemed me from all evil, bless lads."

EXODUS

This book is called Exodus (going out), because a prominent event in it is the departure of Israel out of Egypt. The name, like Genesis, is Greek. The book is divided into three distinct parts. The first traces the steps by which the Hebrews, whose coming into Egypt was warmly welcomed by the king, were finally brought into bondage; and those by which, under the leadership of Moses, they were delivered after a residence in that land of four hundred and thirty years. Nearly the whole world had at that time fallen into idolatry; and the method which God chose for the deliverance of Israel was also intended to make himself once more known to the Egyptians and the surrounding nations, while it also made him much better known to his own people. Moses was the first great missionary to the heathen. The second part shows the wonderful way in which God sustained the people in the wilderness; how he led them to Mt. Sinai; and how he there entered unto a covenant with them, and gave them a set of laws, civil and religious, to govern them as a nation. The third part describes a sanctuary, or place of worship which he caused them to erect, and which could be easily moved with them through all their subsequent journeys. By these events was fulfilled the

promise to Abraham, "That nation whom they shall serve, will I judge; and afterward shall they come out with great substance;" for the fulfillment of the various promises to Abraham runs like a thread through all the subsequent history of his people.

I. NAME

- A. "Exodus" is from the Greek and signifies a going put, departure.
- B. So called from the account of Israel's departure from Egypt.

II. WRITER

- A. Moses, author of pentateuch.
- B. Probably written near the close of the wilderness wanderings.

III. SUBJECT

- A. Key word is redemption, with emphasis on deliverance, Exodus 3:7,8.
- B. Israel's redemption from Egyptian bondage was:
 - 1. Through God's power 3. By means of a deliverer
 - 2. Plus man's obedience 4. Under cover of blood.

IV AIM

- A. To show the development of God's chosen family into a nation.
- B. To give first stage in fulfillment of God's promise to Abram.

V. ANALYSIS

- A. With reference to contents.
 - 1. The historical, Exodus 1-19.
 - (a). Increase of the Israelites and their oppression.
 - (b). The birth and preparation of Moses, their deliverer
 - (c). The contest with Pharaoh---the plagues.
 - (d). Israel's departure from Egypt and march to Sinai.
 - 2. The legislative, Exodus 20-40.
 - (a). Giving of the law on Sinai.
 - (b). Organization and consecration of the nation of Israel.
- B. With reference to the location and condition of Israel
 - 1. Egypt: Bondage, 1:1 to 12:36
 - 2. The journey to Sinai: Deliverance, 12:37 to 18:27.
 - 3. At Sinai: Organization, Chapters 19 to 40.

VI. MESSAGES

- A. As to God.
 - 1. He is the ruler over all nature.
 - 2. He has power over all nations.
 - 3. He had the right to choose Israel as his peculiar people
 - 4. He had the ability to care for and defend his people.

B. As to man.

1. Man must be redeemed to have fellowship with God.
2. Redemption is secured through man's obedience to God.
3. Redeemed people must reverence God.

VII. EXERCISE FOR ACTIVITY

- A. Study the preparation of Moses and Israel for deliverance.
- B. Learn the seven excuses made by Moses.
- C. Name the four compromises of Pharaoh and the lessons involved.
- D. Learn the 10 plagues. What was the special significance of each.
- E. Study the giving of the law. Learn the Ten Commandments.
- F. Study idolatry and disobedience as reflected in the golden calf.
- G. Draw a picture of the tabernacle, placing all furniture properly.
- H. Identify:

- | | | | |
|------------|-----------|------------|-------------------------|
| 1. Pharaoh | 6. Miriam | 11. Amalek | 16. Feast of Passover |
| 2. Reuel | 7. Sinai | 12. Nadab | 17. Feast of Pentecost |
| 3. Jethro | 8. Manna | 13. Abihu | 18. Feast of Tabernacle |
| 4. Horeb | 9. Abib | 14. Hur | 19. Zipporah |
| 5. Aaron | 10. Marah | 15. Korah | 20. Gershom |

I. Locate and explain:

1. "The people bring much more than enough."
2. "So Moses finished the work."
3. "My presence shall go with thee, and I will give thee rest."

LEVITICUS This book is filled with a set of laws, regulating the sacrifices and purifications which were connected with the worship at the sanctuary, together with a few ethical precepts intended to cultivate holiness and righteousness among the people. It is because these ceremonies were to be administered by the priests the sons of Aaron and other Levites, that the book was named by the Greek translators, Leviticus.

I. NAME

The title comes from the Levites who were prominent in worship

II. WRITER

Moses wrote the book, probably during the wilderness wanderings.

III. CONNECTION WITH FORMER BOOKS

- A. It is a continuation of Exodus.
- B. It gives the laws from the time the tabernacle was completed.

IV. PURPOSE

- A. To show that God is holy and man is sinful.
- B. To show how a sinful people may approach a holy God.
- C. To provide a plan of worship for the Jews.
- D. To make Israel a holy nation.

V. KEY-WORD

- A. Key-word, holiness, occurs 87 times in the book.
- B. In contrast, sin and uncleanness occur 194 times.

VI. ANALYSIS

- A. Dedication: The law of sacrifices, 1:1 to 6:7.
 - 1. Burnt offering, Ch. 1. Need of perfection; spotless life.
 - 2. Meal offering, Ch. 2. Perfect service; represented labor.
 - 3. Peace offering, Ch. 3. Communion; God and man participating.
 - 4. Sin offering, Ch. 4. The fallen safeguarded by sacrifice.
 - 5. Trespass offering, 5:1 to 6:7. Individual sins.
- B. Meditation: The Law of the Priests, 6:8 to 10 end.
- C. Separation: The Law of Purity, Ch. 11 to 22.
- D. Consecration: The Law of Feasts and Fasts, Ch. 23 to 25.
 - 1. Annual feasts.
 - (a). Passover: commemorated deliverance from Egypt.
 - (b). Pentecost: Associated with giving of the Law on Sinai.
 - (c). Tabernacles: Commemorated wilderness wanderings.
 - 2. Fast: Day of Atonement.
 - (a). Only one appointed by the Law.
 - (b). Significance: A remembrance of sin.
 - 3. Sabbatic year: Every seventh year.
 - (a). Rest for the soil.
 - (b). It taught: Foresight, economy, dependance upon God.
 - 4. Year of Jubilee: the fiftieth year.
 - (a). Regulations of sabbatic year followed.
 - (b). Servants and slaves freed.
 - (c). Restoration of property sold during previous 50 years.
 - (d). Mortgaged lands released.
- E. Special laws, ch. 26 and 27.
 - 1. Blessing and cursing, Ch. 26.
 - 2. Vows and tithes, Ch. 27.

VII. TYPICAL MATTERS

- A. Levitical system a shadow of Christian system, the substance
- B. Animal sacrifices foreshadowed the sacrifice of Christ.
- C. Outward purification typified inner cleansing by the gospel (The Epistle to the Hebrews gives the Christian interpretation).

VIII. Exercise for Activity

- A. Memorize Leviticus 19:2, key verse of the book.
- B. Read the section embracing the Law of Purity, Chs. 11-22.
- C. Be able to discuss the Law of Purity governing the following:
 - 1. Pure food, animals
 - 2. Pure nation
 - 3. Pure marriages
 - 4. Pure nation
 - 5. Pure morals
 - 6. Pure priests

NUMBERS. This name was given from the circumstance that the numbering of Israel twice by the command of God is recorded in it, the first numbering near the beginning, and the second near the close. The book gives an account of the journeyings and other experiences of Israel, during the period of about thirty-eight years, in which they were wandering from Mt. Sinai to the eastern bank of the river Jordan, whence they finally crossed over into Canaan. Many of their experiences were of the most thrilling character, rendering this a most interesting book. In the course of these events many new laws were given, God having reserved these to be given in connection with events which seemed to call for them, and to thus make the enactment of them more impressive than it otherwise could be. It was a time of wonderful divine discipline, in the course of which the whole generation of grown persons who crossed the Red Sea perished, with the exception of two, and a new generation was brought up under the training of the Lord. These could be expected to serve God in their new home more faithfully than their fathers would have done. Even Moses and Aaron were among those who died in the wilderness. God had now, according to the promise to Abraham, brought them out of their bondage in Egypt and judged that nation.

NAME

The book gets its name from the two numberings of Israel.

- A. At Sinai: 603,550 "Twenty years old and upward," Ch. 1.
- B. In Moab: 601,730 "Twenty years old and upward," Ch. 26.

WRITER

The authorship is ascribed to Moses, the central figure. 33:1,2.

CONNECTION WITH FORMER BOOKS

- A. Genesis tells of creation
- B. Exodus tells of redemption.
- C. Leviticus tells of worship.
- D. Numbers tells of service.

CENTRAL THOUGHT

- A. The central thought of the book is service.
- B. A secondary idea is that of journeying, walking.

KEY STATEMENT

- A. "All that are able to go forth to war," Num. 1:3.
- B. It is used fourteen times in the first chapter.
- C. With fighting ahead, able ones must muster in.

THE STORY

The story as related in Numbers has been written in three words: Discontent, Disaster, Discipline.

- A. Discontent: The Israelites marched from Sinai to the brink of the Promised Land, only to murmur, complain and rebel.
- B. Disaster: Because of their rebellion, God turned the people back and would not permit them to enter Canaan.
- C. Discipline: For 38 years God caused them to wander in the wilderness before they finally returned to the border of Canaan.

MESSAGES

- A. On obedience: Every transgression was punished, Heb. 2:1-3.
- B. On doubt and unbelief.
 - 1. Israel's doubts were shown by their complaints.
 - 2. Lack of faith resulted in disobedience.
- C. On comfort.
 - 1. God is tender, compassionate, "longsuffering to youward."
 - 2. God's promises are sure. He never forsakes obedient children.

ANALYSIS

- A. Preparation for leaving Sinai, 1:1 to 10:10
- B. The journey from Sinai to Kadesh, 10:11 to 14:45.
- C. From Kadesh back to Kadesh (the wanderings), 15:1 to 22:21.
- D. The journey from Kadesh to Moab, 20:22 to 22:1.
- E. Israel in Moab, 22:2 to 36 end.

EXERCISE FOR ACTIVITY

- A. Memorize Numbers 32:23.
- B. Why were the Levites not numbered with other tribes? 1:47-54.
- C. For whom were the Levites a substitute? 3:11-13; 44, 45.
- D. How was the difference in number adjusted? 3:46-51.
- E. Who were the Nazarites? 6:1-8. Name.
- F. Relate the story of the twelve spies. 13:1 to 14:37.
- G. What mistake did Aaron and Miriam make? 12:1-15.
- H. Discuss the rebellion of Korah, Dathan and Abiram. 16:1-35.
- I. How were the people saved from the fiery Serpents? 21:4-9.
- J. Tell the story of Balaam and his prophecy. Chs. 22:24; 2 Peter 2.
- K. How many of those numbered at Sinai reached Canaan? 26:63-65.
- L. Who was Moses' successor? 27:15-23.
- M. What tribes received an inheritance east of Jordan? 32:1-33.
- N. How many cities were given to the Levites? 35:1-8.

DEUTERONOMY. This name means the second law. It was given because the Greek translators found in it a repetition of some laws previously given, and the enactment of some new laws. The main body of the book is made up of three discourses delivered by Moses in the plain of Moab over against Jericho, beginning on the first day of the eleventh month of the fortieth year, or just two and a half months before the close of forty years since the start out of Egypt (1:3). The first discourse, beginning with 1:6, and closing with 4:40, would be called, in our modern style, a historical sermon; for it consists in a rehearsal of all the leading events of the previous forty years, with practical lessons drawn from

them, and exhortations based on them. It is an admirable specimen of that kind of preaching, and it should be studied as such by the preachers of the present day.

This discourse is followed by a brief statement about the cities of refuge east of Jordan, and this by a kind of introduction to the second discourse. The second discourse begins with chapter five, and closes with chapter twenty-six. In it Moses rehearses many of the laws which had been given in the previous years of the wanderings, beginning with the ten commandments; adds a few new statutes; and warmly exhorts the people to keep them all and to teach them diligently to their children. In this discourse, much more than in any other part of the Pentateuch, there is a constant appeal to the love of God as the one great motive to obedience; and the ground of that love is pointed out repeatedly in the unexampled goodness of God toward Israel.

The third discourse, beginning with the twenty-seventh chapter and closing with the thirtieth, is prophetic, proclaiming a long and fearful list of curses which would befall the people if they should depart from the service of Jehovah, and of the blessings if they should be faithful to him.

The last four chapters are occupied with the announcement of the approaching death of Moses; a formal charge to Joshua as his successor; a statement about his committing the law to writing and charging the Levites with its preservation; two poems; an account of his death; and some comments on his career.

These discourses and poems, like the exhortation which ends a long sermon, bring the Pentateuch to a most fitting conclusion; for they gather up and concentrate upon the heart of the reader all the moral power of the eventful history from Adam down, by way of exalting the name of Jehovah and filling the hearts of his people with gratitude. Especially was this so with the Israelites who saw in the past the unfolding of God's gracious purposes toward them as declared in his promises to their father Abraham. When Moses disappeared from among them he left them with nothing but the narrow channel of the Jordan between them and the land of promise to which God had now, after dreary centuries, brought them in exact fulfillment of his word. The teaching of that fulfillment constitutes the unity of the Pentateuch.

The time covered by the Pentateuch, according to the figures given on its pages, is 2,760 years. This is nearly twice as much time as is covered by all the rest of the Bible.

Name

The title is from a Greek word meaning second or repeated law. It is not so much a repetition as a new application of the law.

Writer

- A. Moses wrote the book, probably just before his death. 31:9,24.
- B. Some scholars believe chapter 34 was added by another writer.

PURPOSE

- A. To lead Israel to obedience by warning against disobedience.
- B. To encourage Israel to go forward in pursuit of her duties.

Contents

- A. The book consists chiefly of three discourses given by Moses in Moab at the close of Israel's wilderness journey.
- B. The appointment of Joshua as a successor to Moses.
- C. The farewell song and blessing of Moses.
- D. The death and burial of Moses.

CHARACTERISTICS

- A. The style is more oratorical than that of former books.
- B. The tone is warmer, more spiritual and persuasive.
- C. The appeal is to: Know God; Love God; obey God.

OCCASION OF THE BOOK

There was another crisis in the life of Israel.

- A. Wandering was to cease and permanent residence in Canaan begin.
- B. Dependence upon manna was to be succeeded by raising bread.
- C. Israel needed to be warned against Canaan's idolatry.

KEY WORDS

- A. "Thou shalt," suggesting the positive side of obedience.
- B. "Thou shalt not," indicating the need of negative restrictions.

MESSAGES

- A. God's law governing man is unalterable steadfast and binding
- B. God's law is the expression of His love.
- C. Obedience to God's law expresses man's love to God.

ANALYSIS BY CHAPTERS

- A. Review of Israel's journeys: Historical, 1-4.
- B. Review of the law: Hortatory, 5-26.
- C. Israel's future foretold: Prophetic, 27-30.
- D. Last days of Moses: Pathetic, 31-34.

Exercise for Activity

- A. Memorize Deuteronomy 30:15.
- B. Study these New Testament references on the Mosaic authorship of Deuteronomy: Matt. 19:7,8; Mk. 10:3; Lk. 24:44; John 1:17; Acts 3:22; 7:37.
- C. With what nations was Israel forbidden to meddle and why? Chp. 2.
- D. What was Moses' unanswered prayer? 3:23-27.
- E. With whom was Israel forbidden to make a covenant? 7:1-5.
- F. What miracle was there concerning Israel's raiment? 8:4.
- G. What command was given concerning family religion? 11:18-25.
- H. How often were the males to appear before the Lord? 16:16-17.
- I. What rules were given for Israel's future kings? 17:14-17.
- J. To whom did Moses refer in Deut. 19:15? See Acts 3:19-26.
- K. What cities was Israel to destroy and why? 20:16-18.
- L. How was a rebellious son to be treated? 21:18-21.
- M. How many stripes might be laid on a Jew? 25:1-3.

THE BURIAL OF MOSES
CECIL F. ALEXANDER

"And he buried him in a valley in the
land of Moab over against Beth-peor;
but no man knoweth of his sepulcher
unto this day." Deut. 34:6.

By Nebo's lonely mountain,
On this side Jordan's wave,
In a vale in the land of Moab,
There lies a lonely grave;
But no man built that sepulcher,
And no man saw it e'er;
For the angels of God upturned the sod
And laid the dead man there.

That was the grandest funeral
That ever passed on earth;
Yet no man heard the trampling,
Or saw the train go forth:

Noiselessly as the daylight
Comes when the night is done,
And the crimson streak on ocean's cheek
Grows into the great sun;
Noiselessly as the spring-time
Her crown of verdure weaves,
And all the trees on all the hills
Unfold their thousand leaves:
So without sound of music
Or voice of them that wept,
Silently down from the mountain's crown
The great procession swept.

Perchance the bald old eagle
On gray Beth-peor's height
Out of his rocky lyrie
Looked on the wonderous sight;
Perchance the lion stalking
Still shuns that hallowed spot;
For beast and bird have seen and heard
That which man knoweth not.

But, when the warrior dieth,
His comrades of the war
With arms reversed and muffled drums
Follow the funeral car:
They show the banners taken;
They tell his battles won;
And after him lead his masterless steed,
While peals the minute gun.

Amid the noblest of the land
Men lay the sage to rest,
And give the bold an honored place
With costly marble dressed,
In the great minister transept
Where lights like glories fall,
And the sweet choir sings, and the organ rings
Along the emblazoned wall.

This was the bravest warrior
That ever buckled sword;
This the most gifted poet
That ever breathed a word;
And never earth's philosopher
Traced with his golden pen
On the deathless page truths half so sage
As he wrote down for men.

And had he not high honor!
The hillside for a pall!
To lie in state, while angels wait,
With stars for tapers tall!
And the dark rock pines, like tossing plumes
Over his bier to wave,
And God's own hand, in that lonely land,
To lay him in the grave!

In that strange grave without a name,
Whence his uncoffined clay
Shall break again-O wonderous thought!
Before the judgment day,
And stand with glory wrapped around,
On the hills he never trod
And speak of the strife that won our life
With the incarnate Son of God.

O lonely tomb in Moab's land!
O dark Beth-peor's hill!
Speak to these curious hearts of ours,
And teach them to be still:
God hath his mysteries of grace,
Ways that we cannot tell;
He hides them deep, like the secret sleep
Of him He loved so well.

This poem is presented simply to
show the influence the Bible has
on poetry loved by all.

O.T.H.

ISRAEL'S HISTORY FROM THE DEATH OF MOSES TO THAT OF DAVID

While the twelve historical books which follow the Pentateuch give us an almost continuous history down to the close of the Old Testament period, the study of this history is facilitated by considering it according to the several periods into which it naturally divides itself. We choose first, as best suiting our present purpose, Israel's History From The Death Of Moses To That of David, and we shall set it forth by giving outlines of the several books in which the history is found.

JOSHUA. This book is so called, not because Joshua wrote it, although it is possible that he did so, but because it is the record of the transactions which it records.

The book is divided into three distinct parts. The first, beginning where the Pentateuch left off with Israel on the east bank of the Jordan, describes their miraculous passage of the swollen river, and their conquests, in two great campaigns, of the whole land of Canaan, with the exception of a few tribes who were so weakened as not to hinder the settlement of the country by the Hebrews. This brought to a final fulfillment the promise to Abraham that God would give him this land as an inheritance for his posterity. This part includes the first twelve chapters.

The second part, including chapters thirteen to twenty-two, gives the location of the several tribes, chiefly by naming the cities within their respective lots. These chapters might be called the Biblical Geography of Palestine. The student should here take up a good map and learn the location of every tribe, and of all the principal cities, mountains, plains, and waters. The closing part, twenty-third and twenty-fourth chapters, is occupied with two farewell addresses delivered by Joshua, one to the civil office-holders of all Israel, and the other to a mass meeting of the whole people, and with a very brief account of the death and burial of Joshua, and of Eleazer, the priest. It also mentions the burial of the bones, or mummy, of Joseph, which had been brought up out of Egypt. Israel is now settled as a nation in the promised land, and the promises respecting that land which had been made to Abraham and repeated to Isaac and Jacob, are fulfilled.

Name

The title comes from Joshua, leading character of the book.

Writer

- A. He must have been an eye-witness of the events. 5:1;6:25.
- B. Joshua was an instructor and prophet. 6:26; 1 Kings 16:34.
- C. Jewish tradition assigns the authorship to Joshua.

Connection With Former Books

- A. Joshua completes the story of deliverance begun in Exodus.
- B. If Israel had not sinned, Joshua would have followed Num. 15.

38 years wandering

Key Word

The key-word is "Redemption" with emphasis on "possession."

- A. In Exodus Israel is brought out of evil, oppression, bondage.
- B. In Joshua Israel is brought into good, Canaan, Promised Land.

Purpose

- A. To show how Israel was settled in Canaan according to promise.
- B. To show how God punishes people for their sins.
- C. To show how God's people triumph over evil by following Him.

Illustrative Material

- A. The work of Joshua is illustrative of the work of Christ.
 - 1. He leads to victory. Phil. 4:13; 2Tim. 4:1-8; Heb. 12:1-2.
 - 2. He leads into a permanent home. Jno. 14:1-6; Heb. 6:18-20.
 - 3. He is advocate in time of trouble. Heb. 4:14-16.
- B. Crossing the Jordan illustrates our death to sin and resurrection to a new life in Christ. Rom. 6:1-7; Gal. 5:24; Col. 3:1-3.
- C. Fall of Jericho illustrates our victories with God. Rev. 3:21.
- D. The scarlet thread illustrates salvation in Christ. Eph. 1:3-7
- E. Conflict with the Canaanites illustrates our struggles with hosts of wickedness in heavenly places. Eph. 6:10-18.

Messages

- A. God is waging a constant battle against sin and the devil.
- B. God uses different means in fighting sin.
 - 1. He uses men when they can do the work.
 - 2. He employs the powers of nature when necessary.
- C. Victory comes through God's power plus man's obedience.

Analysis

- A. Conquest of Canaan, Chapters 1-12.
- B. Division of the land among the various tribes, 13-22.
- C. Joshua's farwell address and death. 23-24.

Exercise for Activity

- A. Memorize Joshua 24:15
- B. Study the life of Joshua, giving his characteristics.
- C. Study the story of Rahab. 2:1-24; 6:15-27; Matt. 1-6; Heb. 11:31.
- D. Name four important events at Gilgal. 4:19; to 5:12.
- E. Tell of the capture of Jericho. 6:1-27; Heb. 11:30.
- F. Study the story of Achan. Chapter 7.
- G. What is the significance of: "There is an Achan in the camp."
- H. How did the Gibeonites embarrass Joshua? 9:3-14.
- I. What covenant did Joshua make with the Gibeonites? 9:15-27.
- J. Tell of Joshua's long day. 10:6-15.
- K. Draw a map of Canaan showing: 1. Division of the land among the 12 tribes. 2. Sea of Galilee, Dead Sea and Jordan River. 3. Jerusalem and the six cities of refuge. 13-22.
- L. When and where was the tabernacle set up? 18:1.

JUDGES This book opens with an account of the separate actions of the several tribes in driving out the Canaanites who were left in their territories after the death of Joshua, though it also contains a repetition of one conquest by the tribe of Judah which had been achieved before Joshua died. Then in a kind of preface, the author occupies the rest of the first two chapters with a brief statement of the alternate apostasies and deliverances which make up the history of the rest of the book. These two chapters may be styled Part First. Then follows Part Second, chapters three to sixteen, in which sometimes one tribe and sometimes many fall into idolatry; are subdued or greatly harassed by their enemies until they repent and call upon God; are then delivered under the leadership of a judge raised up by the Lord for the purpose; are kept in the fear of God until the Judge dies, when the same round of events is repeated to the twelfth time. There was no central government; but to answer the purposes of such when necessity required, Judges were providentially raised up and the accounts which we have of them here gave the name Judges to this book.

The third part of the book, chapters seventeen to twenty-one, given two incidents which had been passed over by the writer to avoid an interruption of the main thread of history. The one shows how an idolatrous worship which was set up at Dan, and continued there for several centuries, was first inaugurated; and the other shows how the whole nation came together at an early day to punish a great crime, when the city and the tribe within which it had been committed refused to do so.

The general design of the book of Judges seems to be to exhibit the working of both civil and religious law during the first three or four hundred years of Israel's experiences under it. In both respects there had been a comparative failure, as is also true in the history of every nation both ancient and modern; but under this divine discipline many men and women of eminent virtues were developed.

NAME

A. The name comes from the Judges whose deeds it records.

B. List of the Judges.

- | | | |
|------------|--------------|----------------------------|
| 1. Othniel | 6. Abimelech | 11. Elon |
| 2. Ehud | 7. Tola | 12. Abdon |
| 3. Shamgar | 8. Jair | 13. Samson |
| 4. Deborah | 9. Jephthah | 14. Eli (Priest-Judge) |
| 5. Gideon | 10. Ibzan | 15. Samuel (Prophet-Judge) |

WRITER

A. It is difficult to determine the author.

B. Jewish tradition ascribes the authorship to Samuel.

NATURE OF THE BOOK

A. The material is fragmentary and unchronological in arrangement.

B. In the main, the events are local and tribal, not national.

Conditions in Israel

- A. Lack of cooperation
- B. No national feeling
- c. Coolness, indifference.
- d. Spiritual and moral decay.

Work of the Judges

- A. Spiritual: to uphold the cause of Jehovah
- B. Judicial: to settle personal and tribal disputes.
- C. Military: to lead the armies in time of war.
- D. Typical: As deliverers they were types of Christ.

Key Word

- A. The recurring expression of the book is "confusion."
- B. "Every man did that which was right in his own eyes." 17:6

Problems of the People

- A. Religious: Reflected in the growth of idolatry.
- B. Social: Marriage with Canaanites; adoption of their customs.
- C. Political: Tribal isolation; lack of national unity.

Messages

- A. Man needs to be governed as well as redeemed.
- B. Religious apostasy brings on national decay.
- C. God produces his deliverer at the right time.
- D. God punishes sinners but forgives penitents.

Outline

- A. From the conquest of Canaan to time of the Judges, 1:1-3:6.
- B. The work of the Judges, 3:7 to 16 end; 1 Sam. 1 to 8.
Here we have an account of seven apostasies, seven servitudes to heathen nations and seven deliverances through God's Judges.
- C. Illustrations of moral decay, Chs. 17-21.

RUTH The romantic incidents of this beautiful story occurred while the Judges ruled in Israel (1:1), and one of its purposes, the only one that appears till the closing paragraph brings out another, is to present a better phase of life under the Judges than we find in the book of Judges. This it does in a most charming way. But at the close we ascertain that it was also intended to show that a woman of Moab was among the maternal ancestors of David, and to trace the interesting circumstances by which this was brought about. It could scarcely have been written before the reign of David; for it was David's reign that public interest to his genealogy.

Name

The title comes from Ruth the principal character.

Writer

Not certain. Assigned by Jewish tradition to Samuel.

Contents

- A. The book is a sequel to our continuation of Judges. Ruth 1:1.
- B. It is an idyl of family life during the time of the Judges.
It takes us back-stage and depicts a typical domestic scene during the period of the Judges, the story Elimelech and family.

O.T.H. Extra
REVIEW OF JUDGES AND RUTH

1. Ehud
2. Ruth
3. Joel
4. Deborah
5. Tola
6. Jair
7. Shamgar
8. Eli
9. Boaz
10. Gaza

1. A left handed Judge of Israel, Judges 3.
2. Moabitish woman, ancestress of David and Christ, Mt. 1:1-16.
3. A son of Samuel who took bribes and perverted justice, 1 Sam. 8
4. Woman Judge who delivered Israel from the Canaanites, Judges
5. Seventh Judge of Israel. He followed Abimelech. Judges 10.
6. Judge who had 30 sons that rode on 30 ass colts. Judges 10.
7. Judge who slew 600 Philistines with an ox goad. Judges 3.
8. A Zebulunite. Eleventh Judge of Israel. Judges 12.
9. Wealthy Bethlehemite who married Ruth. Ruth 3.
10. Place where Samson plucked up the gate of the city. Judges 16

LINE UP THESE JUDGES IN THE ORDER IN WHICH THEY SHOULD COME

- | | |
|---------------------|---------------------------------------|
| 1. <u>Othniel</u> | Eli, Elon, Jair, Abdon, Ehud, Samson, |
| 2. <u>Ehud</u> | Deborah, Samuel, Tola, Gideon, Ibzan, |
| 3. <u>Shamgar</u> | Othniel, Abimelech, Shamgar, Jephtha. |
| 4. <u>Deborah</u> | 10. <u>Ibzan</u> |
| 5. <u>Gideon</u> | 11. <u>Elon</u> |
| 6. <u>Abimelech</u> | 12. <u>Abdon</u> |
| 7. <u>Tola</u> | 13. <u>Samson</u> |
| 8. <u>Jair</u> | 14. <u>Eli</u> |
| 9. <u>Jephtha</u> | 15. <u>Samuel</u> |

COMPLETE THE FOLLOWING STATEMENTS

1. The period of the Judges cover about 305 years.
2. Eli was both High Priest and Judge.
3. Samuel was both Prophet and Judge.
4. With 300 men and God's help Gideon defeated the Midianites.
5. Samson was betrayed by Delilah whom he loved.
6. Abimelech is known as the "bramble king."
7. The events of "Ruth" happened during the time of the Judges.
8. The book of Ruth has been called "an idyll of family life."
9. Ruth is a type of Christ's bride.
10. Ruth is a continuation of the book of Judges.
11. Analysis of the book of Ruth :

- (a) Chapter 1 is Ruth Decision
- (b) Chapter 2 is Ruth Love
- (c) Chapter 3 is Ruth Prophetic
- (d) Chapter 4 is Ruth Threatening Rewards

Purpose

- A. To trace the descent of David and the Messianic line. Matt. 1:5.
- B. To illustrate the universality of God's coming kingdom. Lk. 2:10.

Illustrative Material

- A. Ruth illustrates the Gentile bride of Christ.
- B. In marrying Ruth, Boaz illustrates Christ's redemptive work.

Memory verses

Judges 17:6; Ruth 1:16

I SAMUEL This book begins with the last of the Judges and closes with the death of the first king. It contains, therefore, an account of the change in the form of government. It shows how the political and religious degeneration, which had been going on in the latter part of the rule of the Judges, sank to its lowest point in the moral corruption of the priesthood, when the people came to abhor the sacrifices of Jehovah on account of the wickedness of the priests who offered them. It shows also that political degradation reached its lowest point with the degradation of religion; and that then the ark of the covenant, which was the symbol of God's presence with Israel, was captured and taken away by their old enemies, the Philistines. This introduced an irregularity in the worship on the part of those who continued to serve God, and it led to a demand on the part of the people for a king to rule over them. This demand was treated as a sin of the people, because it was their own sins, and not an inherent defect in the form of government which God had given them, that brought about the failure. Nevertheless, God had foreseen this result, and had provided beforehand for it, and consequently he gave them a king in the person of Saul the Son of Kish. In the meantime the prophet Samuel had brought about a great religious reformation among the people, and if Saul had proved to be a faithful servant of God, the affairs of the whole nation would in every way have been greatly improved. But though Saul was a skilful warrior, and fought many victorious battles, he turned away from God in many things; and his career ended in death on the battlefield. His reign closed, as did the rule of the Judges, in a defeat which left the people once more in subjection to the Philistines, once more illustrating the rule that righteousness exalteth a nation, while sin is a disgrace to any people. This is the lesson most strikingly taught by this portion of Israel's history. The book also shows how God prepared another man in the person of David to take the place of Saul, and to reign more worthily than he did. It also strikingly exhibits the career of the greatest prophet who had thus far appeared in Israel since the days of Moses; for Samuel was not only an eminently good man, but he was also a successful ruler, and even a king-maker, seeing that under God he selected and anointed as kings both Saul and David; and until his death, which was mourned by the whole nation, both these men and all the people looked to him for counsel in every great crisis. From this time forward the special officers raised up from time to time to represent God are prophets, as under the preceding period they had been Judges....

NAME

- A. Named for Samuel whose history is given in the book.
- B. The two formerly formed one book called I Kings.
- C. The present books of Kings formed one book known as II Kings.

WRITER

- A. There is no mention in the text of the name of the author.
- B. The death of Samuel is recorded in I Samuel 1-24.
- C. The ancient view was that Samuel wrote I Samuel 1-24.
- D. Some think Nathan and Gad wrote the other portions. I Chron 29:29.

RISE OF THE PROPHETS

- A. Samuel, judge and prophet, began an unbroken line of prophets.
- B. Samuel established schools of the prophets.
- C. After this time, prophets instead of priests were the means of communication between God and man.

CONTENTS OF I SAMUEL

- The story opens with Eli as priest and judge. I Sam. 1-4.
- B. Eli is followed by Samuel as prophet and judge. 1-7.
- C. Israel's petition for a king is given in chapter 8.
 - 1. Because Samuel's sons were inefficient. (Excuses)
 - 2. Because Israel wanted to be like other nations (Reason).
- D. The career of Saul, first king, to his rejection. 9-15.
 - 1. Saul began with wonderful prospects but failed.
 - 2. He was rejected because he forsook God. Chp. 15.
- E. Saul's contest with David, his successor. Chps. 16-31. Here we see David as: shepherd, brave warrior, private musician, refugee.
 - 1. Spirit of God came upon David when he was anointed. 16:13.
 - 2. Spirit of God departed from Saul when he rebelled. 16:14.
 - 3. Saul's jealous hatred of David occupies remainder of book.
 - (a). David in Saul's court. Chps. 16-20.
 - (b). David as a refugee in Judah. 21-26.
 - (c). David as a refugee in Philistia. 27-31.

SECOND SAMUEL

In the Hebrew Bible our two books of Samuel are but one; and in the English the history goes on from the one into the other without a break. The division was made for convenience in making references and finding particular passages. Neither of them bears the name Samuel because Samuel wrote it; but because he figured so largely in starting the course of events which they record. He died before the events in first Samuel had all transpired. The present book opens with David's accession to the throne first over Judah, and after a seven year war, over all Israel. The history had now reached the point at which another of the ancient promises of God began to be fulfilled; for it was promised to Jacob, "A nation and a company of nations shall be of thee, and kings shall come out of thy loins"; and Judah had been pointed out as the son of Jacob through whom this promise should be fulfilled; for in Jacob's dying prophecy about his sons he had said, "The sceptre shall not depart from Judah till Shiloh come." IN fulfillment of this promise, David, a descendant of Judah by the genealogy recorded in the book of Ruth, was now a reigning king, and his posterity were to reign in succession after him. To show this was a leading design of the book. It also shows, by the care

of David, even more strikingly than was seen in the career of Saul, that prosperity attends a king while he serves God, and adversity comes with disobedience; for this book, from the point at which it finds David on the throne, is divided into two very distinct parts, which may be styled, THE PROSPEROUS PART OF DAVID'S REIGN(chapters 5-10), and David's Adversity(chapters 12-24). The two parts are separated by the great sin which has been associated with David's name from the day it was exposed until now. The same great lesson is taught in the careers of many men prominently connected with David. This makes the book of Samuel one of the most profitable for reading and reflection of all the books of the Old Testament.

This book also brings out the fact that the reign of David was a period of decided literary activity in Israel, for it publishes several of David's poems, and it connects the history with the contents of the book of Psalms, many of the poems in which were composed by him. We learn also from the book of Chronicles, that the prophets Samuel, Nathan, and Gad, were authors of works which jointly included all the acts of David,"first and last(IChron.29:29-30). It is highly probable that at this period the books of Ruth and Judges, and much of the book of Samuel were written. The book of Jasher too, which is mentioned only twice, once to state that it contained an account of Joshua's command to the sun and moon to stand still, and once to say that David's lamentation over the death of Saul was written in it, was very probably written at this time, seeing that it is not mentioned in connection with any later event. It was evidently a book of great value and authority, though it was allowed afterward to perish.

During David's reign the reader should not fail to observe that God's chosen messengers to declare his will from time to time, in matters both of government and of morals, continued to exercise authority even over the king. This was espically true of Nathan and Gad, of whom we know little besides this.

for me
CONTENTS OF SECOND SAMUEL

This book, beginning with David's elegy on Saul and Jonathan, contains the history of David while king over Israel, 40 years.

A. Crowning of David and his reign in glorious splendor.1-10.

1. He was crowned king of Judea in Hebron, where he ruled for seven years. Ishbosheth, Saul's son, was crowned king by Abner, Saul's general, and resisted David for two years. In the war which developed, David's army was victorious and he became king over all Israel.

2. David then transferred the seat of government from Hebron to Jerusalem where he reigned for 33 years.

B. David's great sin and its evil consequences, Chps. 11-18.

1. It involved a double tragedy: adultery with Bathsheba and the death of Uriah, her husband.
2. The consequences likewise were sad and far-reaching.
 - (a). Personal disaster: sorrow of heart and censure from God.
 - (b). Family disaster: death of David's son, family humiliation, sin of Amnon and Tamar.
 - (c). Public disaster: Absalom's rebellion, war, bloodshed.
3. Note: The work of a lifetime may be destroyed in one day.

- David's climb from a shepherd boy to the position of king required many years, but he fell in one day.
 C. David's penitence and restoration. Chs.19,20; Also Psm. 51.
 D. An appendix. Chs 21-24. Description of David's character; two of his psalms; an enumeration of his heroes.

THE REIGN OF SOLOMON AND THE DIVISIONS OF THE KINGDOM.

This subject is set forth in the first twelve chapters of First Kings, and the first ten chapters of Second Chronicles. The account begins by showing that Solomon came near losing the throne and his life through a conspiracy of his older brother Adonijah, who, being the oldest living son of David, claimed the right to the throne, and was supported in this claim by such men as Joab and the high priest Abiathar. This conspiracy was undertaken before David's death, and he was supposed to be so decrepit that he could not interfere. But he was aroused to activity by the combined efforts of the prophet Nathan and the mother of Solomon, and the conspiracy was nipped in the bud by the immediate anointing of Solomon.

The young king's choice of wisdom, when God gave him his choice as to what should be given him, is the key-note of the earlier part of his reign, and it brings into startling contrast the apostasy which characterized the last few years of his life. The chief event of his reign is the erection of the temple which replaced the Old Tent of Meeting erected by Moses. This brought to an end, at least among the faithful, the irregular worship that had prevailed ever since the capture of the ark by the Philistines and it enabled the priests to subsequently conduct the services according to all the provisions of the law.

After building the temple, and also a magnificent palace for himself, Solomon proceeded to inaugurate a complete system of fortification at strategic points in his kingdom, so that one or more of these would confront an enemy from whatever point he might attempt to march an invading army toward Jerusalem. It was probably this wise precaution, together with an alliance by marriage with the reigning king of Egypt, that preserved his kingdom in peace throughout his long reign of forty years.

The literary activity which had sprung into being in the reign of David, reached its culmination in that of Solomon. He himself took the lead in it, by writing many poems and proverbs, and by discoursing on nearly all the subjects which are now grouped under the general title of Natural History. Biographical writing was also cultivated, and the prophets Nathan, Ahijah, and Iddo are mentioned as writers of this class.

Solomon was the first king of Israel to engage in commerce, and especially in the mining of the precious metals, which he found in rich abundance in a region called Ophir, whose mines were soon exhausted so that the place itself has ceased to be known. These enterprises brought him in contact with the outside world, and he became by far the most famous king who at any time reigned in Israel. His wealth bred a fondness for magnificence, and this led

him to multiply wives, horses and chariots, and these again to complicity with the worship of idols.

The prosperity of the kingdom under Solomon, as it was very largely secured by oppressive levies upon the working classes of his subjects, wrought out its own destruction, as the historian proceeds to relate after Solomon's death. The people petitioned his son and successor to lessen the burdens imposed by the father; he answered them contemptuously, and ten of the tribes, under the leadership of Jeroboam, a bold man of the tribe of Ephraim, revolted and set up a rival kingdom. Once more was Israel taught that national prosperity was to be secured only by strict adherence to the will of God.

I AND II KINGS

NAME

- A. The name comes from the kings, whose activities they ^{narrate} ~~arrate~~.
B. They tell one continuous story and originally were only one bk.

WRITER

- A. Nothing certain is known of the authorship.
B. Jewish tradition ascribes the work to Jeremiah.

CONTENTS

These books contain the history of Israel and Judah from the end of David's reign to the Babylonian captivity, about 450 years. Since the material presents one story, we consider them together.

- A. The reign of Solomon, 40 years. IKings 1-11.
1. David's charge to Solomon: "Keep the charge of Jehovah," 2:1-9.
 2. Solomon's wise choice: Prayer for wisdom. 3:4-15.
 3. Building of the temple by Solomon IKings 5-8.
 4. Solomon's greatness, IKings 9-10.
 - (a). He began in glorious splendor.
 - (b). He flourished for a time with wealth, peace, happiness.
 - (c). He had many tributaries. Israel was at its height.
 5. Solomon's downfall; IKings. 11.
 - (a). Cause: wealth, foreign wives, idolatry.
 - (b). Result: division of the kingdom.

The golden age of Israel was attained during the reigns of David and Solomon. It was a period of religious advance and witnessed a development of national consciousness. Here also we have the beginnings of Hebrew literature as reflected in David's Psalms and Solomon's Proverbs, Ecclesiastes and song.
- B. Revolt of the 10 northern tribes, IKings 12. The causes were:
1. Lack of national unity in the United Kingdom.
 2. Excessive taxation necessary to maintain Solomon's court.
 3. The folly of Rehoboam, Solomon's son and successor.
- C. The divided kingdom, 253 years. IKings 12 to IIKings 17.
1. Israel: 10 tribes on the north of which Ephraim was chief.
 - (a). There were nineteen kings in all, Jeroboam being first.
 - (b). Religious summary.
 1. Jeroboam set up his own priesthood, established two national sanctuaries (Dan and Bethel) and introduced calf worship.

2. Ahab, influenced by his wicked queen, Jezebel, introduced the worship of Baal.
3. Efforts at revival failed and idolatry became rampant.
- (c) Political Summary.
 1. Israel started with good advantages.
 2. Activities were spasmodic; no steady progress.
 3. Internal strife was brewing almost constantly.
 4. Alliances with heathen powers proved fatal.
 5. Foreign invasions weakened the kingdom.
 6. Israel finally was taken into Assyrian captivity.
2. Judah: 2 tribes on the south, Judah and Benjamin.
 - (a). Later joined by Levites and others, 2Chron. 11:13-16.
 - (b). Twenty kings during the 253 years, Rehoboam being first.
 - (c). Religious summary: more faithful to God; many reforms
 - (d). Political summary: faithful to house of David; prosperous at first; constant threats from Egypt, Moab, Ammon, Israel. Heathen alliances paved the way for Babylonian captivity.

I AND II CHRONICLES

NAME

- A. A chronicle is a simple chronological record of events.
- B. The two books were originally one, called "Words of Days."
- C. In the LXX they are known as the books of "Omissions", or "Things Omitted", and were regarded as a supplement to Kings.
- D. The name "Chronicles" was given the books by Jerome.

WRITER

- A. Jewish tradition says the books were ^{compiled} compiled by Ezra.
- B. The conclusion of 2Chronicles is the same as Ezra 1:1-3.

CONTENTS

- A. The books give a review of Bible history from the time of Adam to the return of Judah from Babylonian captivity.
- B. A religious purpose permeates the entire history.
 1. God's care of his people is emphasized.
 2. The building of the temple is given great prominence.
 3. The kings who destroyed idols and served God are featured.
 4. The story follows the line of Judah, with only slight mention of Israel when necessary.
 5. The priestly spirit predominates instead of the prophetic.
- C. Outline By Chapters.
 1. Summary of the Israelite Genealogies, 1Chron. 1-9.
 2. The reign of David, 1 Chron. 10-29 -
 3. The reign of Solomon, 2Chron. 1-9 -
 4. The kingdom of Judah after the revolt of Israel, 2Chron. 10-36

MESSAGES

A. Of I Chronicles:

1. Nations must consider God if they are to endure.
2. The person who worships God is the true patriot.

B. OF II CHRONICLES:

1. God condemns mere formality, ritualism, ostentation.
 - a. The temple services in Jerusalem had become mere form.
 - b. Solomon failed because he followed sin and luxury.
2. Both the form and the fact of religion must be kept pure.
 - a. Jeroboam substituted a false for a true form of religion.
 - b. Rehoboam kept the true form but neglected the fact.
3. All worthwhile reformation must begin with God's people.
 - a. Asa first cleaned up his life and restored the altar.
 - b. Jehosaphat sent preachers everywhere teaching God's word.
 - c. Joash restored the house of God which had been destroyed.
 - d. Hezekiah reopened the doors of the temple which had been closed because of mere formality and ritualism.
 - e. Josiah commanded the book of the law, which had been lost to be read to all the people, and to be observed.
 - f. The temple then and the church now is the center of life.
 - g. The state cannot establish the church, but the church can strengthen the state by giving people the right ideals.
 - h. God's people should recognize this great responsibility of letting their lights shine and their influence be felt.

EXERCISES FOR ACTIVITY

- A. Memorize I Chronicles 22:13; II Chronicles 26:5
- B. Name some of the values of Christianity to the United States.
- C. Would you be willing to live in a Christ-less United States?
No -
- D. Is it selfish for non-Christians to enjoy the benefits of Christianity without obeying the Lord?
- E. What would you do if you commande to renounce Christ?

THE TWO KINGDOMSI Kings 1-12; II Chronicles 1-12

From the division of the kingdom till the downfall of that of the ten tribes, called the kingdom of Israel, or the northern kingdom, while the other was the kingdom of Judah, or the southern kingdom, the author of the book of Kings treats their history alternately, while the Chronicler confines himself to the latter except when the two come in contact.

We should study this part of the history under the subdivisions into which it is naturally divided, and we must take into view the writings of the prophets as they come into contact with the history; for the latter constitute a very important part of the history of the times, and without them the narrative in Kings and Chronicles could be but imperfectly understood.

The portion of the history divides itself into three distinct parts which we shall consider separately. They are first, a period of hostility between the two kingdoms; second, a period of friendly alliance; and third, a second period of hostility.

1. THE FIRST PERIOD OF HOSTILITY. This period ^{began} with the division of the kingdom, and closed with an alliance between kings Ahab and Jehoshaphat, and it lasted about 78 years. At the beginning of this period Jeroboam established the worship of Jehovah under the image of golden calves at Bethel and Dan; ordained an annual festival at the former place, and made it unlawful for his subjects to go to Jerusalem to worship as the law of Moses required. The author of the book of Kings is careful to trace the continuance of his unlawful worship to the reigns of subsequent kings of Israel, and the evil consequences of it are plainly seen in the course of events. Within about fifty years four different dynasties came to the throne, each exterminating the male offspring of its predecessor, and each being pronounced more wicked than those that had gone before. Finally the religious degradation reached such a point that to the calf-worship inaugurated by Jeroboam was added the almost universal worship of Baal. In this crisis the greatest of all the prophets who have left no writings behind them, Elijah the Tishbite, appeared like a sudden thunderstorm on the scene, and gave a staggering blow to this pernicious system.

In the meantime, the kingdom of Judah had progressed more satisfactorily. Adhering to the true God, and maintaining his worship according to the law, only four kings had come to the throne when the seventh began to reign in Israel. During a temporary apostasy of the people under Rehoboam, the country was overrun by an Egyptian army, and a heavy tribute was paid to get rid of it; but a return to the Lord brought a return of prosperity, and Jehoshaphat was reigning righteously over Judah while Ahab was in the midst of the wickedest reign that had been known in Israel.

2. THE PERIOD OF RECONCILIATION. The two kingdoms so long hostile now became reconciled by the marriage of Ahab's daughter, Athaliah, to Jehoram the son and heir of Jehoshaphat. The alliance emboldened Ahab to a military enterprise which he had not dared to undertake alone, and which resulted in the defeat of

his army and the loss of his life. The whole story of his reign is full of instruction and warning. Jehoshaphat was rebuked by a messenger from God for helping those who were the enemies of God; but the friendly relations between his kingdom and that of Israel continued until the former reaped much bitter fruit therefrom. Athaliah proved a scourge to Judah, and in the third generation of Jehoshaphat's descendants she attempted the extermination of the royal family. She came so near succeeding that only one infant was left to perpetuate the family of David and to make possible the divine promise that he should never lack a son to sit upon his throne. This infant was saved at the sacrifice of Athaliah's own execrable life, and then came to an end the alliance between Israel and Judah which had proved a continuous disaster to the latter...

While such was the course of history in Judah, Israel had fared no better. Ahab's son and successor, Ahaziah, reigned only two years. He made a feeble effort to revive Baal worship, and he also committed the fatal sin of his life by sending messengers to Baal-zebub, the god of Ekron, to inquire of him the result of an injury which he had received from a fall. Dying without a son, he was succeeded by his brother Jehoram, in whose reign the career of Elijah came to a glorious end, and the brilliant career of Elisha kept alive to some extent the fear of God among the people. More than once he saved the kingdom from subjugation by Benhadad the powerful king of Syria. Jehoram's career ended in the extermination of the whole offspring of Ahab by the hand of Jehu.

That the two great prophets, Elijah and Elisha, were sent to the more wicked of the two kingdoms, though a matter of surprise at first thought, was the very thing to be expected; for their mission was to rebuke sin, and where sin most abounded was their proper field of activity. By checking Baal-worship in the larger kingdom, where it originated, they brought it to a speedier end in the smaller kingdom to which it had spread.

3. THE SECOND PERIOD OF HOSTILITY. After the extermination of the house of Ahab in Israel, and the death of Athaliah in Judah, there was no more cooperation between the two kingdoms; but instead there were frequent wars as of old. The house of Jehu held the throne in the north longer than any other, and under Jeroboam II the kingdom reached its greatest power and prosperity since the days of Solomon. The king, by the prophetic guidance of the prophet JONAH, subdued the kingdom of Syria which had long oppressed his nation, and extended his dominions to the Euphrates, which was the northern boundary of David. The incidents recorded in the book of Jonah belong to this reign.

It was in this reign, which was a long one, that the prophets Hosea and Amos uttered the prophecies which we find in their books. It is necessary to study these, in order to fully understand the condition of the people at the time; for while the account in the historical book of Kings touches upon political and military affairs, and this very slightly, the two prophets speak to the people of their sins; and in doing so

they bring to light a state of irreligion and immorality in the midst of secular prosperity, which fills the reader with horror, and which is yet but the legitimate result of the experiences through which the ten tribes had passed since the division of the kingdom. It is also worthy of special notice that they predicted the downfall and ruin of the kingdom at the very time when, according to all human foresight, there was less prospect of such a disaster than at any other previous period in its history.

After the fall of the house of Jehu, which occurred in six months after the death of Jeroboam II, the kingdom hastened rapidly to the doom predicted for it by Hosea and Amos. A succession of five kings came to the throne in thirty-two years, all of whom but one were assassinated by their successors. In their rivalries they hired three successive kings of Assyria to interfere in their affairs, thus fairly inviting the rulers of that great Empire to come at last, as they did, and take the whole kingdom into captivity. Finally in the ninth year of the last of these assassins, Hoshea, the end came as described in the seventeenth chapter of II Kings.

While Israel was thus going the downward road to destruction, Judah, having recovered somewhat from the damaging effects of the alliance with the house of Ahab, passed through a happier career, though not without some severe rebukes from the two prophets who were specially sent to Israel. Of the six kings who reigned during the time of the ten in Israel, two were faithful to God and his law, while three were unfaithful in many things, but far less so than the kings of Israel.

The last of these great kings, Hezekiah, was in the sixth year of his reign when Israel was carried captive

The whole period of the separate existence of the two kingdoms, counted by adding together the reigns of the kings and making a proper reduction for the peculiar Hebrew method of counting, is 354 years, and the modern date of captivity of Israel is B.C. 721.

The BOOK of JONAH

THE TITLE:

The book is named for its chief character, Jonah, which means "dove".

THE PROPHET

All that we know about Jonah, besides what is told in this book; we learn from 2Kings 14:25. He was the son of Amittai, Johah 1:1 and a native of Gath-hepher, 2Kings 14:25, a village of Zebulun. Therefore he belonged to the Northern Kingdom. Jewish legend represents him as being the son of the widow at Sarepta whom Elijah restored to life, and the youth whom Elisha sent to anoint Jehu king of Israel. Nothing is known of the time and place of his death. An old tradition says that he was buried at Gath-hepher, whereas modern tradition places his supposed tomb near Ninevah.

THE DATE

The date of the prophecy is hard to determine. One interpretation of 2 Kings 14:25, where Jonah prophesied the success of Jeroboam II in his war with Syria, places the prophecy in or before the reign of said king, or about 820 B.C.

THE MOTIVE

The motive of the prophecy was to rebuke the exclusive spirit of Israel, and its rejoicing over the calamities of alien nations. The Jews claimed that God cared only for them. Their doctrine was upset when God proffered forgiveness to Ninevah, capital city of Assyria, and most dangerous foe of Israel, when the Ninevites repented.

CONDITIONS IN ISRAEL

It was a time of political revival in Israel. If it was during the reign of Jeroboam II, outward prosperity was in evidence, and conquered territory was being restored to Israel. But destruction was imminent. Before long God used the Assyrians as a scourge upon Israel.

PECULIARITIES OF THE BOOK

In form the book is not a prophecy in the ordinary sense. It differs from O.T. prophecies in that it is narrative in form. It is more "The history of a prophecy than a prophecy itself". Whereas other prophecies are filled with prophetic utterances, the book of Jonah narrates his experiences, but gives us a few of his utterances. It has been called "the most Christian of all the O.T. books", since it gives the universality of God's plan of redemption, and shows "the capacity of the Gentiles for salvation, and the design of God to make them partakers of it."

SUMMARY

God sent Jonah to prophesy against Ninevah, a wicked, alien city. The prophet shrank from the commission because he felt it would result in the sparing of a hostile city. He attempted to escape by ship to Tarshish. A storm arose, Jonah was cast into the sea, and a large fish prepared by Jehovah swallowed him. Jonah prayed from the fish's belly, and God delivered him. The prophet then executed his commission. The king of Ninevah commanded the Ninevites to repent, and thereby averted threatened destruction. Moved by national prejudice, Jonah begrudged the mercy which was extended to Ninevah, a heathen city. By the lesson of the gourd, Jonah was shown that God cares for other nations besides Israel.

THE BOOK OF HOSEATHE TITLE

The title comes from the leading character, Hosea, which means "Salvation" or Deliverance."

WRITER

Evidence indicates that the prophecies were collected and compiled by Hosea himself toward the end of his career.

THE PROPHET

Hosea has been called the "Prophet of Divine Love." Nothing is known of his life except what may be gained from his book. He was the son of Beerī, Hosea 1:1, and probably a native of the kingdom of Israel. He followed Amos, and was contemporary with Isaiah. While Isaiah was prophesying at Jerusalem, Hosea was preaching to corrupt Israel. His ministry probably extended from 786 to 726 B.C., although other estimates are given. Hosea 1:1 places his work during the reign of Jereboam II. Perhaps it covered the last few years of Jeroboam's reign and the period of anarchy following.

STYLE

Hosea is called the "weeping prophet of Israel," as Jeremiah was of Judah. His writing is abrupt, poetical and figurative. His sobbing apparently throws his statements into disconnected form. Concerning his style Eichhorn says: "Images are woven upon images, metaphor strung upon metaphor." From his symbolic speech we learn the modes of life of that day.

CONDITIONS IN ISRAEL

"Outward prosperity and inward decay" describes conditions in Israel at that time. Through foreign conquests and increased commerce the country was financially prosperous. Religious conditions were bad. The people had forgotten the law, the worship was polluted, and the rankest kinds of immoralities were practised. They worshipped Baal instead of Jehovah, and looked to Egypt and Assyria for help.

SUMMARY

The book falls into sections. Part I, Chs. 1-3, discusses Israel sin and broken covenant, illustrated by the tragedy of Hosea's unfortunate marriage. Part II, Chs. 4-14, contains prophetic speeches concerning Israel's fall, punishment, repentance and restoration. Hosea predicts with no uncertainty the approaching captivity of Israel. Three great lessons are forcefully taught: OUR NATIONAL DECAY; ON THE NATURE AND EFFECT OF SIN; AND ON LOVE.

EXERCISES

- A. What is the significance of Hosea's symbolic marriages, Ch. 1-3.
- B. Discuss the controversy between Jehovah and Israel--its cause, manifestation, results. 4:1-19.
- C. Why were the people in a state of destruction? 4:6.
- D. Explain the statement: "Like people...like priest." 4:9.
- E. Why did Hosea address so many statements to Ephraim? 6:4; 7:1; 7:8; 8:11; 9:11-17.
- F. Can sacrifice take place of goodness? Explain. Ch. 6.
- G. Explain: "Sow the wind...reap the whirlwind." 8:7
- H. In what way was Israel's heart divided?
- I. Can God's children backslide? 11:5-7; 14:1-9.
- J. Should man seek Jehovah, or wait for Jehovah to seek him? 10:12-15....
- K. Memory verse Hosea 4:11.

AMOSTITLE

The title comes from the chief character, Amos, which means "BURDEN".

THE PROPHET

Amos, sometimes called the "prophet of righteousness", was a native of Tekoa, a small town of Judea about 12 miles south of Jerusalem. Originally, he was a shepherd and dresser of sycamore trees, 7:14,15. He was very humble. Amos was not of the prophetic line, and was not trained in the schools of the prophets, 7:14,15. Yet God called him to leave his native home in Judah and become a prophet in Israel. He delivered his bold prophecy at Bethel, where the sanctuary was. His bold preaching against Israel caused Amaziah, idolatrous priest, to complain against Amos to the king. Apparently, Amaziah accused Amos of preaching as a trade, 7:10-14. The result was that Amos was expelled from the northern kingdom. He probably returned to Tekoa, but nothing is known of the time or manner of his death.

DATE

The exact date is uncertain. Evidently it was around 800 B.C., as he prophesied during the reign of Uzziah, king of Judah, and Jereboam II, king of Israel, 1:1.

CONDITIONS OF ISRAEL

Times were prosperous in Northern Israel. Social evils accompanied their luxury, and religion was at a low ebb. Vice of all kinds was rampant. The people had forsaken Jehovah in their worship heathen idols.

SUMMARY

Chapters 1 and 2 describe God's judgments on Israel's neighboring nations. The downfall of Israel is likewise foretold in chapters 3-6. In a series of five visions, Amos further describes Israel's suffering 7:1-9:10. An optimistic note promises the restoration of God's people, and the introduction of the Messianic kingdom, 9:11-15.

Memorize Amos 4:12

THE KINGDOM CONTINUED

The history of the kingdom of Judah, from the fall of Israel to its own fall; is found in II Kings, from the eighteenth chapter to the close, and in II Chronicles, from chapter twenty-nine to the close. Some of it is also found in the books of the prophets who wrote during that period, especially in those of Isaiah and Jeremiah. The time included was about 130 years, covering the reigns of eight kings. Of these two reigned only three months each, and one only two years. The first, Hezekiah, was a good king, the best who had reigned since the division of the kingdom. He was preceded, however, by two kings, Jotham and Ahaz, who were very wicked, and under their evil influence the people had become very corrupt. It was therefore with great difficulty that Hezekiah

induced them once more to live according to the law of Moses. As a divine acknowledgment of his fidelity, his reign was signalized by one of the most remarkable deliverances which Israel at any time experienced. It was the miraculous destruction by night of a vast army under Sennacherib, the king of Assyria, who had invaded the land while prosecuting a war against Egypt, and demanded the surrender of Jerusalem.

In Hezekiah's reign the public career of the prophet Isaiah came to an end. He was called to be a prophet in the year that King Uzziah died, and his earlier prophetic discourses were devoted to denouncing the wickedness of the people under the reigns of Jotham and Ahaz. These should be read in connection with what is said in Kings and Chronicles of these two kings. While the latter books give the political history, Isaiah lifts the curtain from the state of society among the people, and shows how hideous it was. He was the constant supporter and adviser of Hezekiah in all his good undertakings, and many chapters of his book, up to the thirty-ninth, are to be studied in connection with Hezekiah's reign. The last twenty-seven chapters look forward to the captivity of Judah, and the deliverance from it, while many passages in every part of the book look forward to the time of the Messiah.

Hezekiah's good reign was followed by that of Manasseh, the wickedest of all the kings that ever reigned in Jerusalem. His reign was a long one, continuing for fifty-five years. The true religion was utterly abolished, and all the forms of idoltry known among the surrounding nations were substituted. The temple of God was made the centre of these abominations. A whole generation of Jews grew up to mature years, and some to old age, without a chance to know the true God or to gain an knowledge of the Scriptures. Amon, the son and successor to Manasseh, continued in the ways of his father, adding two more years to this period of apostasy. When Josiah, the next king, came to the throne, he was only eight years old, and twelve more years were added to the period of darkness before he reached an age to vigorously attempt a reformation. By the providence of God, and perhaps through the agency of prophet Zephaniah he was at this time brought under such influences that he undertook to restore the true worship, and to abolish idolatry. In his eighteenth year, when the reign of darkness and ignorance had undured for seventy-five years, a copy of the law of God was found in the temple and from reading it both the king and the people were enabled to realize the terrifying sinfulness of themselves and their fathers. A heroic effort was made by the king to bring the people to repentance, and to restore them to the favor of God; and he appeared to be successful; but the prophet Jeremiah, who had begun to prophesy in the thirteenth year of Josiah, and who lent all of his influence as a prophet to the support of the king, publicly denounced the reformation of the people as being feigned and not from the heart. The first twenty chapters of his book should be studied in connection with the history of Josiah's reign, for they depict in most vivid colors the state of society and religion which had been and was still prevalent. He also predicted again and again the downfall of the kingdom in consequence of these sins. Josiah and Jeremiah were both young men when they

began their joint labors for the salvation of their people, and no two young men ever fought a braver battle together with almost a whole nation combined against them.

Josiah was the last king of Judah who tried to avert the doom that was coming upon the nation according to the words of many prophets. His own fate was a tragic one, for he was slain in a battle against the king of Egypt, who was marching an army through his territory to make war upon Assyria with whom Josiah was in a friendly alliance. Only twenty-two years lay between his death and the beginning of the predicted captivity, and these were occupied by the reigns of three of his sons and one grandson, all four of whom rejected the counsel of God given through Jeremiah, and persisted in the wickedness which now characterized nearly all the people. During the whole of this time Jeremiah was the most conspicuous man in the nation, not as the counsellor and supporter of the kings, as in the days of Josiah, but as the mouthpiece of God, crying out constantly against the wickedness of king and subjects. All of his book, from the twenty-first chapter to the close, should be carefully studied in connection with the reigns of these four kings. Unfortunately, these are not arranged in chronological order in the book, but in the preface to almost every prophetic discourse he tells us under what king, and in what year of his reign it was delivered. No character depicted in all the Bible is more heroic than that of Jeremiah, and the account of none is more thrillingly interesting. He has been called the weeping prophet, because of the deep distress which he felt for the woes which were coming upon his people, his predictions of which they would not believe. He also suffered much violence at their hands. The little ^{book} called Lamentations is an expression in poetry of his sorrow over Jerusalem when it finally fell into the hands of the heathen.

ISAIAH

THE TITLE

The book is named from Isaiah, writer of the prophecy.

THE PROPHET

Isaiah (Salvation of Jehovah) was the son of Amoz. (Isa. 1:1) He lived in Jerusalem and prophesied concerning Judah during the reigns of Uzziah, Jotham, Ahaz, and Hezekiah, kings of Judah (Isa. 1:1). His ministry extended probably from 758 to 698 B.C. Tradition says that he survived into the reign of Manasseh, who became king in 698 B.C. Isaiah was a sort of court preacher or chaplain to the king. He is probably the most renowned of all the Old Testament prophets. Because of his many predictions concerning the coming Christ, he has been called "The Messianic prophet". He prophesied for all nations and for all times, and his prophecy has been called the "bridge between the old and new covenants." He is quoted more in the New Testament than any other prophet.

Isaiah was married and had two sons. According to tradition, when 90 years old, he was sawn asunder in the trunk of a carob tree by order of Manasseh. Many authorities suppose that Heb. 11:37 refers to him.

NATIONAL CONDITIONS DURING HIS MINISTRY.

- A. In Israel. The nation was outwardly rich. Jereboam II had enlarged their borders, but they were inwardly corrupt. The nation soon decayed (722 B.C.) and was carried into Assyrian captivity.
- B. In Judah. The contemporary kings in Judah were more godly than those in Israel. However, during the reigns of Uzziah, Jotham and Ahaz, the country was corrupt and wickedness was rampant. Idolatry existed everywhere; the high places (altars of idols) were not moved. But when the good king Hezekiah came to the throne, he listened to Isaiah's warnings and made many reforms that saved Jerusalem from the Assyrian army. According to II Chronicles 29, Hezekiah cleansed the temple, restored the pure worship, re-instated the passover, etc.

THE CENTER OF INTEREST IN ISAIAH.

We must keep in mind that Isaiah deals primarily with the nation and not with the individual. The bulk of his prophecy applied to local conditions during his time, and not altogether to the future.

NATURE OF THE MATERIAL.

- A. Warning against Israel for their sins.
- B. History of Israel during the time of Isaiah.
- C. Predictions concerning Israel's return from captivity.
- D. Prophecies concerning the judgment of God on other nations.
- E. Prophecies concerning the coming of Christ.
- F. Sermons urging Israel to moral and religious reform.
- G. Prophecies concerning the establishment and exaltation of the church, the kingdom of God on earth.
- H. Thanksgiving and praise for God's goodness.

ANALYSIS.

- A. Part one consists of 39 (number of books in O.T.) chapters containing five groups of prophecies ending in order with chapters 12, 23, 27, 32, and 39.
- B. Part two consists of the last 27 (number of books in N.T.) chapters divided into three divisions by the phrase, "No peace to the wicked," closing Chp. 48 and Ch. 57.

ZEPHANIAH

THE TITLE

This book is named for its writer, Zephaniah, which means "Jehovah hides", or "hidden by Jehovah."

THE PROPHET

Zephaniah, ninth in order of the twelve minor prophets, was the son of Cushi. He traces his pedigree to his fourth ancestor, the good king Hezekiah, Zeph. 1:1. We have no definite information concerning his home. He prophesied during the reign of Josiah, Zeph 1:1, for the warning of Judah and Jerusalem. Hence it is probable that he lived in the southern kingdom, Judah.

THE DATE

The date of the book is suggested by the inscription, "in the days of Josiah." Zeph. 1:1. Josiah reigned for 31 years, from 642 to 611 B.C. Sometime during this period Zephaniah prophesied, hence his prophecy came before the Babylonian captivity. He is thought to have been a contemporary of Habakkuk, Nahum, Obadiah, and Jeremiah.

THE PROPHECY.

The prophecy foretells the destruction of Judah and Jerusalem, describes their sins, calls them to repentance, threatens the neighboring countries with destruction, promises the restoration of Judah from captivity, and hints at the introduction of the gospel of grace under the Messiah.

ANALYTICALLY WE NOTE:

1. The great day of the Lord's wrath against Judah, ch. 1.
 2. Judgment pronounced upon neighboring nations, Ch. 2.
 3. An urgent appeal for Judah to repent, Ch. 3:1-7.
 4. A promise of great blessing to the faithful remnant, Ch. 3:8-20.
- The theme of the prophecy is "The great day of the Lord," Zeph. 1:14-18. "Dies Irae, Dies Illa" (That day of wrath, that dreadful day), hymn of the world's judgment, was taken by Thomas of Celano from Zephaniah 1:14-18.

EXERCISES....

COMPLETION

1. The word Zephaniah means "hidden" by Jehovah."
2. The prophecy of Zephaniah contains _____ chapters.
3. Zephaniah foretells the destruction of Judah and Jerusalem.
4. Zephaniah was the son of _____.
5. Zephaniah prophesied during the reign of _____.

Multiple-choice

1. Zephaniah traces his pedigree to the (second, third, fourth) ancestor.
2. Zephaniah prophesied (during, before, after) the Babylonian captivity.
3. Zephaniah probably lived in (Egypt, Moab, Judah).
4. Zephaniah foretold the destruction of (Israel, Judah, Edom).
5. Zephaniah prophesied about (600, 400, 200) years before Christ.

- T.F. Zephaniah was a descendant of King Hezekiah.
T.F. Zephaniah's prophecy contains no Messianic hope.
T.F. Zephaniah predicted the restoration of Judah from Babylon.
T.F. Zephaniah tells where he lived.
T.F. Zephaniah pronounced judgment on Judah's neighbor countries.

JEREMIAHTHE TITLE

The book is named for Jeremiah, whose prophecy it contains.

THE PROPHET

A. Personal history. Jeremiah(exalted of Jehovah, or whom Jehovah hath appointed) was the son of Hilkiah, of the priests that were in Anathoth in the land of Benjamin. Jer.1:1. He is ranked second among the great Old Testament prophets. He lived in the last half of the fifth century B.C. Jeremiah was called to the prophetic office in 626 B.C., the 13th year of Josiah's reign, Jer.1;2, and prophesied about 40 years. From Jer.1:3 we learn that he continued to the 11th. year of Zedekiah's reign. Some suppose that he died in Egypt where the Jews had gone to escape the chaldeans, Jer.43. Others think that Jer. died in Babylon during the early days of the captivity there.

CHARACTER.-----Jeremiah was of a melancholy nature, timid, shy and sensitive. Very devout, he was fearless in his denunciations and rebukes of the Jews. His bold preaching in the name of Jehovah made him unpopular and subjected him to the hatred of his unholy brethren. Because he wept for his rebellious people, he has been called "the weeping prophet." But he was more than a man of tears. A bolder prophet than Jeremiah never spake. The evils and apostasy of his day distressed him, but he carried on faithfully.

NATIONAL CONDITIONS DURING HIS MINISTRY.

The northern kingdom, Israel had been carried into captivity. Judah alone remained. At the outset of Jeremiah's ministry, Judah was in a bad condition but Josiah was attempting to reform the nation. Wickedness continued rampant after Josiah's death. Toward the close of Jeremiah's life, Jerusalem and the temple were destroyed by Nebuchadnezzar and Judah was carried into Babylonian captivity. When Jeremiah was born, Egypt and Assyria were contending world powers. He lived to see both of these subdued and Babylon become the mistress of the world.

THE PROPHECY

The prophecy is addressed to Judah, Ch.2. It contains family and national history as well as prophecy. Not all of the events are in chronological order. The book closes the Jewish monarchy and marks the destruction of Jerusalem and the temple. Predictions are made concerning Israel's agony in captivity, but a note of optimism foretells a brighter day for God's people. Sins of worship and personal backslidings are described and condemned. There is a call to repentance, as the prophet weeps at Israel's impiety. Amid such spiritual darkness, elements of Messianic hope are flashed across the sky, and the future glory of God's kingdom is foreseen. The spiritual nature of true religion and personal responsibility are outstanding points

ANALYSIS BY CHAPTERS

1. Jeremiah's family history and his prophetic call, Ch.1.
2. Jeremiah calls Judah to repentance, Ch.2-22
 - a. The sins of Judah, Ch.2-6
 - b. Jeremiah challenges Judah to repent Ch. 7-10
 - c. Jeremiah appeals to God's covenant with Judah Chs.11-13
 - d. Jeremiah foretells Judah's rejection and captivity, Chs.14-22

3. Jeremiah seeks to console Judah, Chs.23-33.
 - (1) He says a remnant will be restored, Chs.23-29
 - (2.) He foretells complete restoration Chs. 30-33
4. The cause of Judah's downfall: Wickedness, Chs.34-36.
5. History of the age; Prophecies against other nations, Chs. 37-52.

LAMENTATIONS

TITLE

The Hebrew title of this book, Ecah, comes from the Hebrew word with which it opens. The name means elegies or mournful poems.

AUTHOR

An unbroken tradition ascribes the authorship to Jeremiah. A careful reading shows that the thought and style are his. In the Hebrew Bible Jeremiah's name does not appear as the author, but the Septuagint version gives this title, "LAMENTATIONS OF JEREMIAH."

DATE

The poems apparently belong to the last days of the Hebrew kingdom, of the beginning of the Babylonian captivity, B.C. 629-586. Some writers think the book was written soon after the fall of Jerusalem.

CONNECTION WITH OTHER BOOKS.

"Lamentations" was formerly a part of the prophecy of Jeremiah. However, in the Hebrew Bible it stands between Ruth and Ecclesiastes.

CENTRAL THEME.

The whole series of elegies has but one object--the expression of sorrow for the forlorn conditions of Israel, God's people. Jeremiah here sees what he had formerly predicted regarding his beloved Zion and the captivity of the Jews. He had foretold the inevitable destruction of Jerusalem. The Jews rejected his prophecies at first, but lived to see them fulfilled.

CONTENTS

The book consists of five separate poems in as many chapters. Although each poem has a distinct subject and is complete in itself, there is a unity which brings all the poems under a general plan. The poems are acrostic in structure, i.e., an alphabetic arrangement pervades them. Each verse in chapters 1, 2, 4, and 5 begins with a letter of the Hebrew alphabet following the order of the alphabet. Each of these chapters contains 22 verses, the number of letters in the Hebrew alphabet. Chapter 3 contains 66 verses, three times the number of letters in the Hebrew alphabet.

ANALYSIS

- A. The sorrows of exiled Zion, ch.1.
- B. Zion's sorrows come from Jehovah's providence, ch. 2.
- C. Hope of relief through God's mercy, ch. 3.

- D. Distress of the Siege, Zion's penitence and comfort, ch. 4.
E. Zion's prayer for mercy and restoration, ch. 5.

QUESTIONS FOR STUDY

1. What lessons on sin does the book teach?
2. What lessons on love does the book teach?
3. List the references which refer to the writer's weeping.
4. How did those who passed by the Jews mock them?
5. Explain: "It is good for a man that he should bear the yoke in his youth." Lam. 3:27.
6. Whose punishment was greater than that of Solomon?
7. Give references which prove the Jews were penitent.
8. Imagine yourself as an exile. Describe your feelings.

OTHER PRE-EXILIAN PROPHETIC BOOKS

In the preceeding historical survey we have passed by several books which can better be considered in separate sections: There are seven of these, and we shall name them in order of time as nearly as that can be determined.

MICAH--- The ministry of this prophet ran through the reigns of Jotham, Ahaz and Hezekiah; and he was therefore a contemporary of Isaiah, who prophesied under the same kings. He called his book "The word of Jehovah that came to Micah the Morasthite, which he saw concerning Samaria and Jerusalem." He predicts the downfall of both these cities, and rebukes the people sharply for the sins which are bringing destruction upon them. He also predicts the restoration of the people, and it is he who uttered the plain prediction respecting the birthplace of our Lord, which was quoted to Herod by the scribes when the wise men appeared in Jerusalem. As he prophesied for so long a time, it is almost certain that his small book contains but a very small part of his prophetic utterances.

THE TITLE

The book is named after the prophet, Micah, which means, "Who is like God?"

THE PROPHET

Micah, called the morasthite, lived in Moresheth, a small town of Gath in the southwest of Judah; near the Philistine border. Jer. 26:18-19; Micah 1:1; 1:14. Little is known of his personal history. He seems to have been a simple countryman who sympathized deeply with the common people. He was born of obscure parents, and was recognized as one of the peasant class. Moved by social evils, (chs. 2-3) he became the people's defender as well as their accuser....

THE DATE

Micah prophesied during the reigns of Jotham, Ahaz and Hezekiah, kings of Judah, Micah 1:1, "thus giving a maximum limit of 59 years B.C. 756-697, and a minimum limit of 16 years B.C. 742-726, from the death of Jotham to the accession of Hezekiah." He was a contemporary of Isaiah in Judah, and of Hosea and Amos in Israel.

SUMMARY OF THE BOOK

Micah denounced the wickedness of both Israel and Judah, told of the impending punishment, the restoration of the Jews, and the coming of Christ.

Analysis:

1. Impending destruction, chapter 1.
2. Sins which provoked the calamity; chapter 2-3.
3. Promise of restoration and glory, chapters 4-5.
4. Jehovah's controversy with Israel, chapters 6-7.

MICAH'S GREATEST PROPHECIES.

1. On the establishment of the church, 4:1-8. See also Isa, 2:3-4.
2. On the time and place of Christ's birth, 5:2. See Matthew 2:3-6.
3. On God's mercy and faithfulness to promise, 7:16-20. Lk. 1:72-73.

EXERCISE FOR ACTIVITY

Completion

1. The word Micah means "Who is like _____."
2. Micah was native of the town of _____.
3. Micah is called the _____.
4. Micah was a contemporary of the prophet _____ in Judah.
5. Socially, Micah was recognized as one of the _____ class

Multiple-choice

1. Micah lived in the country of (Samaria, Judah, Galilee).
2. Micah was born of (obscure, royal, wealthy) parents;
3. Micah said Christ would be born in (Jerusalem, Gath, Bethlehem).
4. (Jeremiah, Hosea, Amos) mentions Micah in his prophecy.
5. The maximum limit of Micah's ministry was (16, 40, 59).

True-False

1. T F Micah prophesied to both Israel and Judah.
2. T F Micah gives much of his personal history.
3. T F Micah was contemporary with Hosea and Amos.
4. T F Micah sympathized with upper classes.
5. T F In his "Benedictus", Zacharias quoted from Micah.
6. T F Micah said "the word of Jehovah would go forth from Bethlehem.
7. T F The priests and scribes quoted Micah on the birth of Christ.
8. T F Micah predicted the destruction of Jerusalem.
9. T F Micah signs his name at the close of his prophecy.
10. T F Micah reproduces Isaiah's prophecy on establishing the church.

NAHUM. This writer does not tell us when he prophesied; but his book is called "The burden of Nineveh," and it is a prediction of the downfall and desolation of that ancient city. It was uttered after the Assyrians, whose capital Nineveh was, had invaded Judah for the last time (1:9-15); and this was done by Sennacherib in the reign of Hezekiah. Between this time and the fall of Nineveh, which occurred twenty years later (B.C. 625) Nahum prophesied; and this is as near as we can come to fixing

his date. His little book opens with a magnificent tribute to the majesty and power of Jehovah, and his description of the battle scenes at the final siege of Nineveh is so vivid as to seem that of an eyewitness.

THE TITLE

The book is named for its writer, Nahum, which means "Consolation."

THE PROPHET

Little is known of the Author. He was a native of the village of Elkosh, and was known as the "Elkoshite", Nahum 1:1. Opinions differ concerning the location of Elkosh. It is placed by some in Galilee, by others in Judah, and again Assyria. Some think it was the same as Capernaum, which means "the village of Nahum". Internal evidence indicates that Nahum was a natural inhabitant of Palestine, 1:4,15; 2:2. It is thought that Nahum escaped into Judah when the ten tribes were captured, and that he was at Jerusalem at the time of the Assyrian invasion. Whether he uttered the prophecy in Nineveh, Philistia or Jerusalem is uncertain, but many authorities favor the last named. Nahum is a ranking poet in Hebrew literature, occupying a high place.

THE DATE

The date of the prophecy is difficult to determine. Some place it between 720 and 698 B.C., during the reign of Hezekiah in Judah. Weighty evidence, however, places it at a later date---somewhere between the destruction of Thebes, 664 B.C., and the fall of Nineveh, 606 B.C. Nahum mentions the destruction of Thebes (Naomon) Nahum 3:8-10, and predicts the fall of Nineveh, Ch.1.

THE PROPHECY

The subject of the prophecy is the approaching fall of Nineveh, 1:1, capital of Assyria, then at the height of its greatness. In keeping with the name of the author, the purpose of the prophecy was to comfort Israel, "so long harassed by Assyria, which was soon to fall and trouble them no more." The style is bold, clear and eloquent. It differs from other prophecies thus far studied in that it does not mention the sins of Judah. Since "Jonah" sets forth the mercy of God toward the Ninevites when they repented, and "Nahum" declares the execution of judgment against Nineveh, the two books should be read together. Both form connected parts of the same moral story..

EXERCISE FOR ACTIVITY

Completion

1. The word "Nahum" means _____.
2. Nahum was a native of the town of _____.
3. Nahum is called the "_____".
4. The subject of "Nahum" is the approaching fall of _____.
5. The purpose of the prophecy was to _____ Israel.
6. Some think Nahum prophesied during the reign of _____ in Judah.
7. Nahum does not mention the sins of _____.
8. Naomon was another name for _____.

TRUE - FALSE

1. T F Little is known of Nahum's personal history.
2. T F It is definite that Elkosh was located in Assyria.
3. T F Elkosh means the "village of Nahum."
4. T F Many think that Nahum prophesied in Jerusalem.
5. T F Nahum ranks low as a poet in Hebrew literature.
6. T F Both Jonah and Nahum prophesied concerning Nineveh.
7. T F Nahum was probably carried into Assyrian captivity.
8. T F Elkosh may have been the same as Capernaum.

HABAKKUK--This prophet, like Nahum, fails to tell us when he prophesied; but his opening sentences show that it was in a time of general lawlessness, and when the Chaldean invasion, which he predicts, would take place in the days of those to whom he spoke. This agrees with the wicked period near the close of Manasseh's reign or the early part of that of Josiah, for this was a period of lawlessness, and it was separated from the chaldean invasion not less than twenty-five years nor more than forty. At this time, the Chaldeans were still under the dominion of the Assyrians, and there was no human prospect of their coming into supreme power. The prayer of Habakkuk which occupies the latter half of his book, is one of the grandest and most devout effusions in the whole Bible.

THE TITLE

The title is taken from the prophet, Habakkuk, which means "Embrace."

THE PROPHET

We have no certain information concerning the prophet's life. One interpretation of Hab. 3:19 assumes that he was a Levite. "Jehovah, the Lord, is my strength;....And will make me to walk upon high places."

THE DATE

Habakkuk probably prophesied sometime during the period of Josiah or Jehoiakim, kings of Judah. Some place him between 628 and 608 B.C. He was very likely a contemporary of Jeremiah

THE PROPHECY

Habakkuk witnessed the invasion of Nebuchadnezzar when the first Jews were carried to Babylon. The overthrow of Babylon (Chaldeans) is the subject of the prophecy. As Nahum prophesied the fall of Assyria for its oppression of Israel, and Obadiah the doom of Edom, so Habakkuk predicted the doom of Babylon. Tidwell says: "Its purpose grew out of the fact that they were no better off under the rule of Babylon (Chaldeans) which had overthrown Assyria than they were formerly while Assyria ruled over them." The book discusses the suffering of the righteous, and shows how God may use a wicked instrument (as Babylon) to execute his purposes. The question of Job on human suffering is here applied to a nation. In style, Habakkuk is poetical.

ANALYSIS

The prophecy consists of three chapters. Chapter one predicts the invasion of Judea by the Chaldeans, and discusses the apparent triumph of sin. In chapter two Habakkuk foretells the doom of the Chaldeans. Chapter three contains the prophet's prayer, a majestic psalm showing confidence in God as the Deliverer.

visitation of locusts such as had not been known to previous generations in the land of Israel(1:2-3). The description is wonderfully vivid, made so in part by speaking frequently as if the scene were passing before the eye of the prophet. The language employed in parts of the description is such that some interpreters have understood the whole as a symbolic representation of desolating armies of men.

Next after this visitation the prophet foretells a prosperous condition of the country(2:18-27), and then he predicts the out-pouring of the Holy Spirit. The apostle Peter on the Day of Pentecost quoted the prediction as being then in part fulfilled (2:28-32; Compare Acts 2:16-21). This is the most notable feature of Joel's prophesying. It was given to him among the prophets to make the most distinct prediction of the great event which inaugurated the kingdom of God on earth.

The rest of the prophecy is taken up with a prediction of God's judgments on the nations surrounding Judah for the cruelties which they had visited on his people. It makes no mention of the kingdom of Israel; and this circumstance, together with the fact that all its local allusions have reference to Judah, shows that the prophet lived in the southern kingdom. There is no particular part of the history with which the book has any special connection, or on which it throws light.

TITLE

Named for its chief character, Joel, which means "Jehovah is God."

THE PROPHET

Verse one gives us all that we know of his personal history. He was the son of Pithuel, and probably prophesied in Judah, 2:15-17. The date is uncertain, probably around 800 B.C., during the time of Joash in Israel and Amaziah in Judah. He seems to have been one of the earliest of the prophets, if not the earliest. His references to the temple have caused some to think that Joel was a priest.

STYLE

Joel's style is smooth and flowing. Unlike Hosea and Jeremiah, he did not seem to have any inward struggles.

SUMMARY

OCCASION:---Four successive plagues of insects, 1:1-4; 2:25 and an unprecedented drouth, 2:23.

Cause of Plagues:--The sins of the people.

Chief Emphasis: Rewards of the righteous and punishment of wicked.

Chief value: Optimism, expressed in restoration of penitent Israel.

Outstanding Prophecy:--Joel 2:28-32, quoted by Peter in Acts 2, begun to be fulfilled on the first Pentecost after Jesus' resurrection....

THE POETICAL BOOKS

We have passed this class of books, not because they are of later date than those mentioned in the last two groups, but because they could not have been considered earlier without a break in the thread of the history.

JOB---This is a poetical book with an introduction, or prologue, and a sequel or epilogue, in prose. The former gives the character and circumstances of the man, together with a vain attempt of Satan to prove that his motive in serving God was a selfish one. After the failure of Satan's attempt; which left Job in a state of destitution and extreme suffering, three of his friends come to console him, and after a time of mournful silence, they enter into a debate with him as to the cause of his affliction. They unitedly assume that his sufferings were due to some secret sin of which he had been guilty, and they base their conclusion on the general proposition that God never afflicts the righteous. Job denies their proposition, and defends himself the best he can, until they had three rounds of speeches, the friends speaking in regular rotation and Job answering each one separately. Then a younger man, named Elihu, whose presence had not been mentioned, makes a speech, and finally God himself speaks from a whirlwind. In the sequel God decides that Job was in the right on the question debated; commands the three friends to bring an offering to the altar that Job might intercede for them, and restores Job to double the earthly prosperity which he enjoyed before the trial began. The speeches are not limited in subject matter to the question in debate; but all of them take a wide range of thought, and they contain some of the most sublime and edifying poetry to be found in literature.

The question has been raised very often whether Job was a real or an imaginary person; but it seems to be settled by the prophet Ezekiel and the writer James, each of whom makes statements which imply the reality of his existence, his high character, his sufferings and his deliverance (Ezek. 15:12-20); (James 5:10-11). But while Job, and also his friends (four), were real persons, their speeches were not delivered in the poetical form in which we have them, for this would be impossible without miraculous aid; and that they did not enjoy this appears from the fact that all of them said things for which they were censured. Doubtless the author of the book, who is unknown to us, with the argument for a starting point, worked the speeches into the form in which we have them.

The time in which Job lived cannot be definitely determined, but it was before the time of Ezekiel who refers to him as an example of eminent righteousness.

NAME

The book takes its name from Job, whose history it records.

AUTHOR

Uncertain. Some ascribe it to Job; others to Moses, Elihu, Solomon.

EXERCISES FOR ACTIVITYCompletion

1. The word Habakkuk means _____."
2. The prophecy of Habakkuk contains _____ chapters.
3. The overthrow of _____ is the subject of this prophecy.
4. The style of Habakkuk is _____.
5. In Habakkuk the question of Job on suffering is applied to nation.

MULTIPLE-CHOICE

1. Habakkuk probably belonged to the tribe of (Judah, Benjamin, Levi)
2. Habakkuk prophesied against (Babylon, Assyria, Edom).
3. Habakkuk prophesied about (1000, 600, 100) years before Christ.
4. Habakkuk's prayer is found in chapter (one, two, three).
5. Chapter two pronounces (5, 7, 3,) woes on the Chaldeans.

HABAKKUK'S DISTINCTIVE PROPHECIES (Complete each quotation).

1. "But Jehovah is in His holy temple: let all the earth keep silence before him." 2:20
2. "The righteous shall live by _____." 2:4.
3. "For the earth shall be filled with the _____ of the glory of Jehovah, as the waters cover the sea." 2:14.

OBADIAH-----This very short book is entitled, "The Vision of Obadiah." Of the personal history of this prophet we have no information. The first part of the book (1:1-16) is a denunciation of Edom for the animosity which it had shown towards the Jews when Jerusalem was overthrown by the Chaldeans under Nebuchadnezzar, and a prediction of punishment for this unnatural enmity toward a kindred people. It was written then, after that event, and before the predicted punishment. A similar denunciation of Edom by Jeremiah (19:7-22) contains some of the same sentences employed by Obadiah.

The rest of the book is devoted to predicting a more complete overthrow of Edom by the Jews (17-21); and this was fulfilled after the return of the latter from the Babylonian exile. Ezekiel, who was also a contemporary of Obadiah, has a similar prediction (25:12-14).

There is nothing said of this hostility of Edom in any of the historical books; but it crops out not only in the writings of these three prophets, but also in the 137th Psalm, written in the captivity, or soon after its close, in which the author says:

"Remember, O Lord against the children of Edom
The day of Jerusalem;
Who said, Raise it, raise it,
Even to the foundation thereof." v.7

TITLE

It is named for its writer, Obadiah, which means "servant of the Lord."

THE PROPHET

All that we know about Obadiah is found in this prophecy.

THE DATE

The question of the date depends upon the interpretation of verse 11 where the prophet speaks of the conquest of Jerusalem and the captivity of Jacob (Israel) as having occurred. It was probably written after the conquest of Jerusalem under Nebuchadnezzar, 587 B.C., and before the fall of Edom, 582 B.C. These dates would make Obadiah a contemporary of Jeremiah.

THE OCCASION

The prophecy was occasioned by the cruelty of the Edomites in rejoicing over the fall of Judah. In other words, Edom was glad that Jerusalem had fallen and Judah was taken captive.

THE EDMITES

The Edomites were the descendants of Edom (red), a name given to Esau, the first-born of Isaac and twin brother of Jacob, after he had sold his birthright to the latter for a mess of red pottage. The country which God later gave to Esau was called "the country of Edom", Gen. 32:3; also Mount Seir and Idumea.

Because of Jacob's deception in obtaining the blessing, Esau and his posterity bitterly hated the Israelites, and never lost an opportunity of persecuting them. One notable instance is seen in their refusal to allow the Israelites to pass through their land in going from Egypt to Canaan, Numbers 20:18-21.

SUMMARY OF THE PROPHECY

The book contains a vehement denunciation of the Edomites, and envisions "the future glories of Zion when the arm of the Lord should have wrought her deliverance and have repaid double upon her enemies." Because of its denunciation of Edom, the prophecy is a favorite book of the Jews. There are no references to Obadiah in the New Testament.

ANALYSIS:

1. Verses 1-9 describe Edom's punishment.
2. Verses 10-14 tell of Edom's sin.
3. Verses 15-16 give the guilt of other nations.
4. Verses 17-21 predict the restoration of Judah.

IMPORTANT LESSONS

1. On sin. Its chief element is pride. Its principal manifestation is violence. Its final outcome is recompense--we reap what we sow.
2. On hope. Edom, a proud, jealous nation, shall be destroyed but Israel shall be restored.

EXERCISES FOR ACTIVITY

1. Name the books of the Bible which have only one chapter.
2. Cite verses in Obadiah which teach the lessons on sin and hope.
3. Quote a New Testament passage on the subject of pride.
4. Is it ever right to rejoice in another's misfortune?
5. What is the Bible attitude on avenging oneself? Mat. 5:38-41; Rom. 12:19.
6. Give other examples which show that we reap what we sow.
7. Discuss the continual hostility of the flesh and the Spirit. see Gal. 5:16-26; Romans 8:1-17; Matthew 26:41.

8. Recall other instances in which jealousy in the family has provoked unending trouble.
9. Learn all you can about the Edomites. See Ge. 32:3; Num. 20:18-21; Isam. 14:47; IISam. 8:13; 14; IKings 9:26; IIKings 14:7; IIChrôn. 20:22; Isa. 34:5-8; 63:1-4; Jer. 49:17; IIChrôn. 25:14, 15, 20.

EZEKIEL---This prophet, like Jeremiah, was a priest (1:3). He was called to be a prophet in the fifth year of King Jehoiachin's captivity, which corresponds with the fifth year of the reign of Zedekiah, the last king of Jerusalem. He was at the time among the captives in the land of the Chaldeans (1:3), and he was doubtless one of those who were carried away with Jehoiachin by Nebuchadnezzar. When he began to prophesy, Jeremiah had already been engaged in the work about thirty years; and as Ezekiel was now thirty years old (1:1), he had been brought up from infancy under the teaching of Jeremiah. He continued to prophesy until the 27th year of Jehoiachin's captivity (29:17), and perhaps longer. His first six or seven years lapped over the last six or seven of Jeremiah, and during that period they were fellow workers; the one in Jerusalem and the other in the vicinity of Babylon, both foretelling the speedy downfall of the kingdom of Judah, and exhorting the people to repentance. The first half of Ezekiel's book, or twenty-four of its forty-eight chapters, is devoted to these topics. He employs a great many very strange symbols, both in word and action, some of which are very difficult of interpretation; but he also teaches with great plainness of speech many lessons of extreme importance, not for his own age only, but for all generations of men. The reader will readily distinguish the chapters containing these lessons, and he should study them until they become very familiar.

The latter half of the book contains predictions respecting the restoration of Israel and Judah, and their subsequent career in their own country. In this part there are descriptions and symbols still more mysterious than those in the first part, some of which have never been satisfactorily interpreted. Like the other prophets, he gives very little information about his personal history, and nothing is now known respecting the time or place of his death. Had he lived to be one hundred years old, he would have seen the end of the captivity; but as that is improbable, he most probably died in Babylon.

TITLE

The book bears the name of the writer, Ezekiel. The name means "the strength of God," or "God will strengthen."

THE PROPHET

Ezekiel, a priest, was the son of a priest named Buzi, Ezekiel 1:1-3. Very little is known of his early history. He was carried into Babylonian captivity with Jehoiachin by Nebuchadnezzar, B.C. 597. We first meet him "in the land of the Chaldeans by the river Chebar," where the elders of Judah were accustomed to meet, 1:1-4. Here Nebuchadnezzar had placed a colony of Jewish captives taken from Jerusalem. Ezekiel began his prophetic work in the fifth year of the captivity, 1:2, and prophesied no less than 22 years (592-570). He had a house in his place of exile, 8:1. From an incidental allusion we learn that he was married, and lost his

wife by a sudden stroke, 24:18, in the 9th year of his captivity. Tradition says that Ezekiel was murdered in Babylon and buried on the banks of the Euphrates. His tomb, thought to have been built by Jehoiachin, is a short distance from Bagdad. Ezekiel was a man of powerful intellect, held in high esteem by his countrymen. He "was distinguished by his stern and inflexible energy of will and character and his devoted adherence to the rites and ceremonies of his national religion." He hated sin and was bold in denouncing the wickedness of the people. Due to his services, the religion of Israel was preserved during the captivity.

NATURE OF THE PROPHECY

The prophecy of Ezekiel differs from that of other prophets in the methods by which he manifested his prophetic office. Instead of predicting events, he sees visions of them. While exiled on the banks of the Chebar in Babylon, he is transported in spirit to Jerusalem and the temple. The book is filled with allegories, parables, similes, and visions. Some relate to future events; others to conditions at the time of his ministry. Some of the material is similar to Revelation. Although there are no direct quotations from Ezekiel in the New Testament, apparently there are many parallels and allusion to it in the book of Revelation.

NATIONAL CONDITION OF THE JEWS

- A. Social and political. The Jews were exiles in Babylon. However they were not treated as slaves but as colonists. They grew in numbers and wealth, and some rose to positions of rank and power.
- B. Religious. During the captivity they had religious freedom. Humbled over their condition, they gave up idolatry and returned to the worship of Jehovah. The law was read, the canon was revised and some new books were written. Their punishment seemed to bring them to their senses. Like the Prodigal, they came to themselves.

EXERCISES FOR ACTIVITY

1. What three calamities were typified by Ezekiel's shorn hair and beard? 5:1-12.
2. What was the significance of Ezekiel's eating a book? 3:1-3.
3. What lessons are presented under the figure of an evil woman? Chapter 23.
4. When did God require blood at the watchman's hands? 33:8
5. What duties of a preacher are illustrated by the watchman? Ch. 33
6. What was the significance of the vision of dry bones? Chp. 37.
7. What did the stream of holy waters symbolize? 47:1-12.

JOEL-----Nothing is known of the personal history of Joel except that he was the son of Pethuel(1:1). He does not say, like the majority of the prophets, in what reign or reigns he prophesied, and the indications of date in his book are so indefinite that commentators have differed very greatly as to the time in which he wrote, some placing him among the earliest, and some among the latest of the prophets. Fortunately, the value of the book to us does not depend upon its exact date.

The first part of the book(1:1-11,17) contains a prediction of a

visitation of locusts such as had not been known to previous generations in the land of Israel (1:2-3). The description is wonderfully vivid, made so in part by speaking frequently as if the scene were passing before the eye of the prophet. The language employed in parts of the description is such that some interpreters have understood the whole as a symbolic representation of desolating armies of man.

Next after this visitation the prophet foretells a prosperous condition of the country (2:18-27), and then he predicts the out-pouring of the Holy Spirit. The apostle Peter on the Day of Pentecost quoted the prediction as being then in part fulfilled (2:28-32 compare Acts 2:16-21). This is the most notable feature of Joel's prophesying. It was given to him among the prophets to make the most distinct prediction of the great event which inaugurated the Kingdom of God on earth.

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Named for its chief character, Joel, which means "Jehovah is God."

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STYLE

Joel's style is smooth and flowing. Unlike Hosea and Jeremiah, he did not seem to have any inward struggles.

SUMMARY

Conclusion:—Four successive plagues of insects, 1:1-4; 2:25 and an unprecedented drouth, 2:23.

Cause of Plagues:—The sins of the people.

Chief Emphasis: Rewards of the righteous and punishment of wicked.

Chief Value: Optimism expressed in restoration of penitent Israel.

Outstanding Prophecy: Joel 2:28-32 quoted by Peter in Acts 2, begun to be fulfilled on the first Pentecost after Jesus' resurrection.....

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The time in which Job lived cannot be definitely determined, but it was before the time of Ezekiel who refers to him as an example of eminent righteousness.

NAME

The book takes its name from Job, whose history it records.

AUTHOR

Uncertain. Some ascribe it to Job; others to Moses, Elihu, Solomon.

DATE

There is a wide difference of opinion as to the date. Since it does not mention the Mosaic Law, one would hardly believe that it was written after the giving of the Law on Sinai. The events and customs of the book apparently belong to the age of Abraham or earlier. The book stands alone, and nowhere refers to the history of Israel.

PURPOSE

It discusses the wisdom and goodness of God with reference to human suffering, and shows that the afflictions of the righteous and the prosperity of the wicked can be consistent with God's moral law.

LITERARY CHARACTERISTICS

Job is one of the wisdom books of the Bible, first of the five poetical books. Chapters 1 and 2 and parts of chapter 42 are prose. All the other chapters are classed as poetry.

CONTENTS OUTLINED

- A. The prologue, giving Job's wealth and affliction, and the talk between God and Satan. Chp. 1,2.
- B. Three series of speeches between Job and his friends(3)Chp. 3-31.
- C. The speech of Elihu, Chps. 32-37.
- D. The addresses of God Chps. 38-41.
- E. Job's restoration. Chp.42

EXERCISES FOR ACTIVITY

1. Job lived in the land of Uz 1:1.
2. Job had 7 sons and 3 daughters. 1:2.
3. Job was afflicted with sore boils . 2:7.
4. Job's three friends were _____ the Temanite, _____ the Shuhite, and _____ the Naamathite. 2:11
5. Job is known for his great _____. James 5:11.
6. Job's oxen were destroyed by the _____. 1:14-15.
7. Job's camels were destroyed by the _____. 1:17.
8. Job's children were destroyed by a great _____. 1:18-19
9. Job used a _____ to scrap himself. 2:8.
10. Job's _____ told him to "curse God and die." 2:9.

- T F 11. Job's friends were good comforters. 16:1-2.
- T F 12. God limited Satan's power over Job 2:6.
- T F 13. Job was an unholy man. 1:1.
- T F 14. "Job" is a book of history.
- T F 15. The date of Job is very definite.
- T F 16. Job believed in the immortality of the soul. 14:13
- T F 17. In his affliction Job cursed God. 1:22; 2:10.
- T F 18. Eliphaz said God's punishment is for the wicked. 4:1-9
- T F 19. Job said the wicked may so prosper as to despise God. 21.
- T F 20. Job predicted a day of judgment for the wicked. 24:1-25.
- Job's temptation came in a series of losses as follows: nd
- | | |
|--|----------------------------------|
| 21. His _____ (pptyroer) | 24. His wife's _____ (eencifocr) |
| 22. His _____ (derinlhc) | 25. His _____ (nedisifr) |
| 23. His _____ (Tlhahe) | 26. The _____ (yjo) of life. |
| 27. Job is thought to have descended from _____ (eshm) | |
| 28. The land of Uz was located in _____ (Baaair). | |

THE PSALMS----A glance through the book in the Revised Version will show that it consists of five books in one, each ending with a doxology and an Amen. These five collections were made at different times, and by different compilers; for the Psalms were not all written at one time or in the lifetime of one man. One of them (90) is ascribed to Moses, and some of them (127) were as late as the Babylonian exile. Their dates and authorship are ascertained, so far as these can now be known, partly by the inscriptions printed above some of them, and partly by comparison of their personal and historical allusions with the history of the people of Israel. The superscriptions are not a part of the text, but they are of very ancient date; and while they are not infallible, they are in the main, at least, reliable. By these, seventy-three Psalms are ascribed to David, and this has led to styling the collection as a whole the Psalms of David, the title being taken from the principal author. This title, however, is not a part of the sacred text. The title in the original text was the Hebrew word for Praises; and the Greek translators originated the title now in use.

In order to read the Psalms with the greatest profit, every one which contains personal or historical allusions should be read in connection with the events alluded to. A good reference Bible will usually point these out to the reader; but it is better still to have such a knowledge of the historical books, that the events alluded to will be readily recalled by the allusions.

The sentiments expressed in the Psalms came from the hearts of the authors, and they show the best effects of the law of Moses, and the experience of Israel on the souls of devout men under that dispensation. They were written under so great a variety of circumstances that they express the sentiment of godly men in almost any condition in which men find themselves today; and therefore they are adapted to our edification in all the varied scenes of life. One who is familiar with them can readily turn to such as will comfort him in any sorrow, cheer him in any despondency, and furnish expression to his deepest gratitude and most fervid thanksgiving. They are marked, however, by one defect as compared with the sentiments inculcated by Christ, and that is their occasional expression of hatred toward enemies. Under that dispensation war was tolerated, and this rendered it impossible to suppress hostile feelings towards the enemy; consequently the best of men felt at liberty to indulge and express these sentiments. In reading the Psalms we should carefully abstain from entering into such sentiments with the authors, and should pass them by as imperfections of a preparatory dispensation of the divine government.

TITLE

The book is called "Psalms" because it is composed of sacred songs or poems. The Hebrew word means "praises or hymns."

AUTHOR

Of the 150 Psalms, it is difficult to determine the authorship of 50. The authors named for the others are David, Asaph, the sons of Korah, Heman, Ethan, Moses and Solomon.

CONNECTION WITH OTHER BOOKS

The book of Psalms has been called the heart of the Bible, but it is more intimately related to the Old Testament. It, Proverbs, Ecclesiastes and Song of Solomon should be studied with that portion of Jewish history which relates to the United Kingdom. I Samuel 9 to I Kings 11.

PROBABLE DATES

The Psalm of Moses, Psm. 90, is in point of actual date perhaps the earliest. Since it reflects incidents of the wilderness Wanderings, it must belong to that portion of Jewish history, 1491 to 1451 B.C. However, Jewish Psalmody virtually began with David. Since many of the poems are ascribed to him, we would naturally fix the principal date around his lifetime, 1085 to 1015 B.C. The Psalms of Solomon, 72 and 127, would indicate that they belong to the reign of Solomon, 1015 to 975 B.C. Many of the Psalms existed before the exile of the Jews. Psm. 137:1-4. Others definitely relate to the captivity of the Jews and their return to Jerusalem, B.C. 587 to B.C. 537.

CLASSIFICATION

The following classification is based on subjects, and one Psalm is given as an example of each division.

- A. Hymns of praise, Psm. 8.
- B. National hymns, Psm. 105.
- C. Hymns for public worship, Psm. 15.
- D. Messianic Psalms, Psm. 2, 16.
- E. Hymns of trial and calamity, Psm. 8, 22.
- F. Hymns of a general religious nature or character, Psm. 89.

ANALYSIS

- A. Psalms of David, 1-41. These reflect his life and faith.
- B. Historical Psalms, 42-72. Several authors are mentioned. The sons of Korah are prominent. This section is full of historical facts.
- C. Ritualistic Psalms, 73-89. Most of these are ascribed to Asaph. Besides being especially prepared for worship, they also contain some historical data.
- D. Other Pre-Captivity Psalms, 90-106. Ten are anonymous, one is ascribed to Moses (90), and the others to David. They reflect pre-captivity sentiment and history.
- E. Psalms of the captivity and restoration, 107-150. The material pertains to the captivity and the return to Jer.

ACTIVITY QUESTIONS

- A. On what occasion were the following Psalms probably composed?
 - 1. Psalm 3 (2Sam. 15) 4. Psalm 109 (1Sam. 22:9-23).
 - 2. Psalm 24 (2Sam. 6:12-17). 5. Psalm 74 (2Kings 25:2-18)
 - 3. Psalm 56 (1Sam. 21:10-15) 6. Psalm 60 (1Chron. 18:11-13)
 - 7. Psalm 75, 76, (2Kings 19:32-37)

What is the subject of the following Psalms?

103, 133, 137, 90.

What characteristics of God are suggested in the following?

8, 19, 33, 46, 93, 115, 139.

Mem. Psm. 8:1-4; 19:1-6.

PROVERBS-----A proverb strictly speaking, is a sentence which expresses briefly and strongly some practical truth. In this sense this book is not wholly made up of proverbs; for the first nine chapters contain a series of short poems of a different character, yet they are all full of practical lessons such as proverbs teach; and consequently, they are not out of place in a book bearing the general title of PROVERBS.

The second division of the book, beginning with chapter ten, has the heading "The Proverbs of Solomon," and here the proverbs properly speaking, begin. They extend to 22:16, and constitute the largest division of the book, giving the name to the whole. These chapters contain 375 separate proverbs, only a small number in comparison with the 3,000 which Solomon is said to have composed (I Kings 4:32). These proverbs are full of practical wisdom.

From chapter 22:17 to the close of chapter 24, the matter and form are much the same as in the first part of the book. Then follow five chapters with the title, "These also are Proverbs of Solomon, which the men of Hezekiah king of Judah copied out." Who Lemuel was is not known. His words and the whole book, close with a description of "A Virtuous Woman," which presents an ideal of womanhood.

NAME:

"The title of this book in Hebrew is taken from its first word, "mashal," which originally meant a comparison. It is sometimes translated parable, sometimes proverb." (Smith's Bible Dictionary) A proverb is a profound maxim, an axiom, an epigrammatic saying, a parable.

AUTHOR:

The superscriptions which appear in several places in the book indicate that Solomon either uttered or collected the majority of the proverbs. Proverb 1:1; 10:1; 25:1, etc. The last two chapters 30 and 31, are definitely assigned to Agur and Lemuel respectively. Little is known of these characters; some think the names symbolical.

NATURE OF THE PROVERBS

1. There is the voice of wisdom speaking words of instruction and fear.
2. The voice of folly speaks the words of stupidity, ignorance, folly.
3. Wisdom is contrasted with folly.
4. Wisdom is personified, making God the speaker about man's duties.

CENTRAL THOUGHT

The central truth of the book is found in the statement and injunction: Wisdom is the principal thing; therefore get wisdom; Yea, with all thy getting get understanding." Prov. 4:7.

PRACTICAL VALUE OF THE BOOK

The book of Proverbs is more than a collection of pithy sayings. It had a practical application to that period of Israel's history when the people were prosperous and enjoyed many luxuries. Wealth and ease brought on vice and attending evils all of which had a tendency to break down the morale of the nation.

The practicality of the book is likewise applicable to similar conditions today. The proverbs express a fundamental faith in God and His rule over the universe. But it is not "faith only"; It is a faith that works by love. The book emphasizes practical religion, and shows how to overcome the temptations of life.

CHARACTERISTICS OF THE PROVERBIAL STYLE

One author has given three characteristics of the proverbial style; brevity, obscurity, elegance. This style of writing was peculiar to Oriental nations. Eastern peoples were fond of parables, enigmas, allegories, and pithy sayings.

CANONICITY OF THE BOOK

That the book is genuine and deserves a place in the Old Testament canon is confirmed by quotations from and allusions to it in the New Testament. Example: Compare Romans 3:10,15 with Proverbs 1:16.

ANALYSIS:

1. A preface, stating the object of the book, 1:1-7.
2. Discourses in praise of wisdom, 1:18-9:1-18.
3. Practical Proverbs of Solomon, 10:1-22:16.
4. The words of the wise, 22:17-24:1-34.
5. Proverbs of Solomon, copied by the scribes of Hezekiah 25-29.
6. The words of Agur, 30.
7. The words of Lemuel, 31.

EXERCISES FOR STUDY

1. Cite passages that show the evils of drunkenness, laziness, gossip.
2. What is the danger of following an unchaste woman? Chapter 5.
3. Note the dangers of yielding to the wiles of harlots, chp.7.
4. Give the description of a worthy woman. Chp.31:10-31.
5. Compare the following: Prov. 27:1 and James 4:13-14; Prov. 10:12 and IPeter 4:8; Prov. 3:34 and James 4:6; Prov.11:31 and IPeter 4:18.

ECCLESIASTES--The printed title of this book is "Ecclesiastes or the Preacher;" but the title which it gives itself is, "The Words of the Preacher, the son of David, king in Jerusalem(1:1). The Hebrew word rendered preacher; is Koheleth. This was rendered by the authors of the Septuagint, Ecclesiastes; and this, anglicized, gives us the word commonly used as the title of this book. Many scholars now use the Hebrew word when speaking of the book, and call it Koheleth. The preacher meant is undoubtedly Solomon; for he is the only son or descendent of David who reigned in Jerusalem, and whose experiences correspond to those mentioned in the text. There are some who doubt whether Solomon wrote the book,

and some who are very positive that he did not; yet even these admit that whoever the writer was, he attempted to set forth the sentiment of Solomon, and wrote in his person.

We might look upon the whole book as a sermon (and it would not be a very long one) in which the preacher sets forth the vanity, or emptiness of this life considered within itself. His test, to use a modern expression, is "Vanity of Vanities, all is Vanity" (1:2); and if this life ends all, we must admit the truth of the proposition. There are some passages in the book which are quite obscure, and some which have the appearance of being contradictory to others; but when we keep in view the author's purpose of looking at this life as if it were our only state of existence these difficulties nearly all disappear. In the final conclusion the author says: "This is the end of the matter: All hath been heard; fear God, and keep his commandments; for this is the whole duty of man; for God shall bring every work into judgment, with every hidden thing, whether it be good or whether it be evil."

This book should be read in connection with the life of Solomon, which is set forth in the books of I Kings and II Chronicles. With this piece of history fresh in the memory, the beauty of the sermon will be more highly appreciated, and its power more seriously felt.

NAME

The title of this book is taken from the Hebrew word Koheleth which means one who speaks publicly in the ecclesia or assembly. Koheleth, or preacher, is the name by which the author speaks of himself throughout the book.

AUTHOR

Although the author's name is nowhere expressly mentioned in the book, it is ascribed by tradition to Solomon. Chapter 1, verse 1 favors this view: "The words of the Preacher, the son of David, King of Jerusalem".

PURPOSE

To show the vanity of trusting in worldliness and self-gratification for happiness. It stresses the fact that man was not made for this world alone. Man's duty is to "fear God, and keep his commandments". 12:13.

PERSONAL ELEMENTS

The expressions, "I perceived", "I said in my heart", "I saw", etc. suggest that the philosophy is that of a man who has tasted many experiences of life, and seen the folly of trusting in human resources for happiness.

KEY Statements

"Under the sun", "Vanity of vanities, all is vanity", "Vanity and vexation of the spirit", "Fear God, and keep His commandments" are recurring statements which show the futility of human ventures.

ANALYSIS

- A. Vanities of life, seen in both experience and observation. 1-4
 - 1. The vanity of things experienced, Chs. 1-2.
 - 2. The vanity of things observed, Chs. 3, 4.
- B. Practical wisdom, 5-7.
 - 1. Some maxims of wisdom, ch. 5.
 - 2. Some vanities, Ch. 6.
 - 3. The best way to get along in life, ch. 7.
- C. Rules for a happy life, 9-11.
- D. Man's purpose in life; the conclusion of the whole matter 12.

MESSAGES

- A. Concerning character.
 - 1. Conviction affects character through conduct.
 - 2. Conduct which is untrue to conviction destroys both character and conscience.
 - 3. Character is the product of conduct guided by conviction.
 - 4. Conviction must be right in the light of Bible teaching, and conduct must be in harmony with it.
- B. Concerning God in one's life.
 - 1. When God is left out of one's life, the key to success is gone.
 - 2. When God is taken into life, the result is joy, peace, victory.

EXERCISE FOR ACTIVITY

- A. List different things described as vanity, e.g., pleasure, 2:1.
- B. Name the things we enjoy as gifts of God's providence; the production of crops, 11:1-8.
- C. Make a list of the maxims which help one in forming the proper philosophy of life. See 4:5, 6; 5:2-7, 10; 7:1-10; 9:10.
- D. Cite passages which show that the author believed in the future life, 3:18-22; 12:6, 7, 14; 9:5.
- E. Explain 1:9 in the light of modern inventions.
- F. Does the author discourage learning? 1:18; 2:12-17; 7:11, 12, 19.
- G. Memorize 12:13, 14.

THE SONG OF SOLOMON

NAME

The book was once popularly known as CANTICLES, or CANTICLES OF CANTICLES, meaning the Song of Songs, or the Matchless Song, and so-called perhaps because of its great beauty. On account of the inscription in Ch. 1, verse 1, it has been called the Song of Solomon.

AUTHOR

Jewish tradition says that Solomon wrote the song, probably about 1012 B.C. However, some authorities hold that the basis for the tradition is unsound, and that the statement, "which is Solomon's," found in the inscription (1:1) is no part of the original composition.

CENTRAL THEME

The subject of the book is faithful love.

STYLE

The song may be called a drama. It contains the dramatic events of a simple love story, part of which is dialogue and part monologue.

TEXTUAL SUMMARY

The book portrays the story of a beautiful country girl of Shulam, who is engaged to a young shepherd. While passing through the country the King (thought to have been Solomon) and his company fall in love with the girl. He is so attracted by her beauty that he carries her off to Jerusalem and offers her every inducement to become his wife. But the girl remains true to her country lover, whom she describes in glowing terms to the court women. She rejects the king's love and spurns his offers. Finally the king realizes the futility of trying to win her, and she is permitted to return home to her true lover, a country shepherd lad.

INTERPRETATION OR MEANING

There are three schools of interpretation: the typical or mystical, the allegorical and the literal.

1. "The mystical interpretation owes its origin to the desire to find a literal basis of fact for the allegorical. This basis is either the marriage of Solomon with Pharaoh's daughter or his marriage with an Israelitish woman, the Shulamite."
2. The allegorical-"According to the Talmud the 'beloved' is taken to be God; the loved one, or bride, is the congregation of Israel."
3. The literal interpretation teaches that "the song is intended to display the victory of humble and constant love over the temptations of wealth and royalty. (Smith Bible Dictionary).

As we see it, the book might embrace all three interpretations. To the Jews it could have been a call to purity of life-a return to God's ways, both in morals and in religion. To the Christian today the story sets forth in prophecy Christ as the Bridegroom and the church as His bride, and shows the mutual love existing between the two. At the same time the song shows to all the world the constancy and purity of a woman's love, and upholds the ideal of love which is so needed to cleanse modern society of its social evils.

SOME PRACTICAL LESSONS FROM THE BOOK

1. On human love. (a). Its basis: mutual satisfaction, 2:2, 3. (b). Its strength: like an indestructible and unquenchable fire, 8:6, 7. (c). Its blessing: source of joy, rest, peace, etc. (d). Its greatness: greatest thing in human lives.
2. On religion. (a). Christianity is a religion of love. (b) Religion lifts human love out of the realm of lust. (c). True religion expresses itself in terms of human love; See Matthew 25:34-46; James 1:27; Gal. 6:10; 1 Peter 1:22.

BOOKS OF EXILE

We have now made mention of all the books of the Old Testament connected with events preceding the Babylonian exile. We come now to two books concerned exclusively with events which occurred in the exile, the books of Daniel and Esther.

DANIEL---This book, as also the experiences of Daniel himself, spans the whole period of the captivity of Judah; for it begins in the third year of Jehoiakim, king of Judah, eight years before the captivity of Jehoiachin (1:1), and it ends in the third year of Cyrus, king of Persia, two years after the captivity of Judah ended (10:1; Ezra 1:1-3). It indirectly represents itself as having been written by Daniel; for although he is spoken of in the first six chapters in the third person, as was common in historical narration, he speaks in the first person in the other six. He was connected with the royal family of Judah (1:3), and it is probable that he and his companions were taken to Babylon by Nebuchadnezzar as hostages for the good conduct of Jehoiakim who was tributary to the Babylonians. He saw the beginning and the end of the Babylonian Empire, and he was more or less connected with the palace through the whole period.

The events recorded in the first six chapters were evidently intended by the Lord for two distinct purposes: first, to keep the captive Jews from losing their faith in Jehovah; and second, to make the power and majesty of Jehovah known to the heathen population of the Babylonian Empire. The Jews must have been strongly tempted, when they saw the Holy City and God's holy temple in ruins, and themselves transported into a foreign land by a heathen nation, to think either that Jehovah had abandoned them in violation of many promises made to their fathers, or that he was not able to cope with the gods of the great heathen empire. Either conclusion would cause them to fall in with the religion of their conquerors, and thus to forfeit all the good things which Jehovah had promised them. On the other hand, the conquerors, ascribing as they and all the heathen nations did, their victories to the superior power of the gods they worshiped, unavoidably reached the conclusion that their gods were far more powerful than Jehovah. But this false reasoning was corrected by the series of occurrences which are here recorded.

The other six chapters of Daniel, all prophetic, made many clear revelations of the destiny provided for Israel; and although some of them were obscure then, and are more or less so to this day, others were almost as intelligible as history, and proved a great source of comfort and encouragement to the Jews in the fierce conflicts through which they passed between the exile and the coming of Christ.

THE TITLE

The name is taken from its leading character, Daniel. The word means "judgment of God," or "God is my judges."

THE AUTHOR

At least three suggestions have been made concerning the authorship. Some think that it was written by a companion of Daniel. Others believe the material was collected as late as 166 B.C.

Internal evidence indicates it was written by Daniel himself. (Daniel 8:1).

CHRONOLOGY

If Daniel wrote the book, which seems evident, the date must have been between his captivity, 605 B.C., and his death, 533 B.C. perhaps towards the close of his life. Some critics hold that the material belongs to the persecution of Antiochus Epiphanes, 167-165 B.C. The substance of the narrative shows it belongs to an earlier date.

THE PROPHET

Nothing is known of Daniel's parentage or family. It is thought that he was born in Jerusalem of royal or noble descent, Dan. 1:3, and possessed great personal endowments, 1:4. He was carried to Babylon by Nebuchadnezzar in "the third year of Jehoiakim." 1:1. (605 B.C.). In Babylon he distinguished himself for purity and knowledge, refusing to defile himself "with the king's dainties, nor with the wine which he drank." 1:8-16. After three years of dietary discipline and clean living, 1:5, 18 Daniel was presented to the king and given an opportunity to distinguish himself by exercising his peculiar gift, that of interpreting dreams. 1:17-2:45. By the king's orders, Daniel was educated, and he soon rose to a position of favor and power in the government. He was made first among three presidents of the empire, 6:1-3. Through political intrigue, because he would not renounce God, Daniel was cast into the den of lions. But God was with him and delivered him safely. 6:4-28. Daniel lived through the entire captivity, and probably died in Babylon. It has been said that not one "imperfection of his life is recorded."

WORLD EMPIRES EMBRACED BY THE BOOK

- A. Babylonian Empire (625-536 B.C.)-Nebuchadnezzar, leading king.
- B. Persian Empire (536-330 B.C.)-King Cyrus outstanding.
- C. Grecian Empire, which Alexander led in subduing Persia.
- D. Roman Empire, which grew out of the Grecian.

PURPOSE OF THE BOOK

- A. To magnify God, sovereign over all nations; Deliever of His own.
- B. To encourage the Jews to resist the forces that destroy faith.
- C. To foretell the future of Zion: coming of the Messiah; church.
- D. To outline the functions of the great spiritual kingdom, over which the Messiah would rule by principles of justice and right, and which would subdue all kingdoms and have everlasting dominion.

ACTIVITY QUESTIONS

Memorize Daniel 2:44.

1. What resolution did Daniel and his three companions make? 1:8-13.
2. In what was Daniel superior to his three friends? 1:17.
3. How much better were the four Hebrews than the magicians? 1:19-20.
4. How long did Daniel continue in the court? 1:21.
5. How were all the wise men saved from death? 2:24.
6. Relate Nebuchadzzar's dream and its meaning. 2:31-45.

7. Why were the three Hebrews cast into the furnace? 3:1-27.
8. Why was Daniel cast into the den of lions? 6:1-28.
9. What does Daniel say about immortality? 12:1-3.
10. Give the substance of Daniel's prayer in chapter 9.

ESTHER---The events recorded in this book took place in the reign of Ahasuerus, otherwise called Xerxes. This king began to reign about fifty years after the decree of Cyrus permitting the Jews to return to their own land, and consequently, the events of the book, though they belong to the history of the Jews in exile, occurred between fifty and sixty years after the close of the seventy years predicted by Jeremiah. In other words they occurred among those Jews who chose, after the proclamation of Cyrus, to remain in foreign lands.

The book gives an account of a crisis in the history of the Jewish people. A decree was sent forth by the king that every Jew in his kingdom should be put to death on a certain day. The circumstance which led to the issuing of this decree, and the measures by which the calamity was averted, constitute the subject matter of the book, and they present a most remarkable series of divine providences. In Esther the name of God is not once mentioned. The reader is left to discover God's hand for himself.

NAME

The book is named for its principal character, Esther, a Jewish maiden who became queen of the Persian king Ahasuerus (Xerxes).

AUTHOR

The author is not known. However, the language is very like that of Ezra and parts of Chronicles. Some argue that it was not written by a Hebrew because the Jews are mentioned only in the third person.

CONTENTS

The story revolves around the refusal of Mordecai, a Jew in Babylon, to bow down to Haman, chief minister of the Persian king Ahasuerus. Haman's plot was to destroy all Jews in the Persian empire. Mordecai urged Queen Esther to intercede for the Jews. After the failure of Haman's plot, he was hanged on the gallows prepared for Mordecai. The name of God is not used in the book, neither is there any reference to Him.

PURPOSE

One purpose of the book evidently is to show God's providence for his people. A minor purpose is to explain the origin of the feast of Purim, a Jewish festival instituted to commemorate the preservation of the Jews in Persia. Esther 9:20-32.

THE POST EXILE BOOKS

The books written in Jerusalem after the return from the exile, now commonly called post-exilic, are five in number, Ezra, Nehemiah, Haggai, Zechariah, and Malachi.

EZRA----This book begins as Chronicles left off, with the decree of Cyrus for the release of the captives and their return to their native land. It gives a little fuller account of this decree, and also an account of the return of the first caravan of Jews under the command of Zerubbabel, called also "Sheshbazzar the prince of Judah"(1:8;3:8). He was the prince of Judah, in the sense that being a grandson of Jehoiachim, the last king, he would have been entitled to the throne if Israel had been an independent nation(1Chron 3:17-19). The student will be surprised to find, from this account, how small a number of the Jews saw fit to take advantage of the offer to them by Cyrus. The rest had become satisfied to remain in foreign lands, where they were doubtless prosperous in the main, rather than return to a depopulated country, and go through the hardship of rebuilding their cities and homes. This reflects the more credit on the zeal and faith of those who did enter into this hard undertaking. The joy with which they made the journey has been depicted in the most glowing and hyperbolical imagery. Read this connection chapters 40-52 of the book of Isaiah, and see in what rapturous strains the writer dwells upon this theme, returning to it again and again amid other topics of which he writes.

All went well with the people in their effort to rebuild the temple during the rest of the reign of Cyrus;but in subsequent reigns the Samaritans, as the mixed races were then called that inhabited the territory of the northern tribes,obtained a royal decree for the suspension of the work, and it was not till the second year of the reign of Darius that the work was renewed.Then the two prophets Haggai and Zechariah encouraged the people to renew the work, and they did so without waiting to hear from the king. Another effort was made to stop them, but when the king was heard from it was a decree that the work should not be hindered. The account of these proceedings in chapters 1-6, is full of interest and instruction. The time from the return till the completion of the temple was twenty-one years, as is known from the intervening reigns of Persian kings.

Between the sixth and seventh chapters of Ezra there is a gap in time of fifty-seven years, extending from the sixth year of Darius to the seventh year of Artaxerxes(6:15;7:8). In this interval Xerxes had reigned, and made his famous expedition into Greece, and the events of the book of Esther had taken place. Why Ezra leaves it blank is not known, but perhaps, on account of the troublous character of the times he had nothing special to record that was not already written in Esther. This book marks the division between the very distinct parts of the book of Ezra, the first six chapters giving the history of the caravan which returned under Zerubbabel until they had completed the temple,while the second part gives the personal labors of Ezra. He came to Jerusalem with a letter from the king authorizing him to establish the law of God as the law of the land, and to enforce it if need be, by all the usual penalties of violated law(7:25-26). This was a matter of supreme importance to the Jews; for hitherto they had been governed in civil matters only by the laws of Persia. Ezra, being a priest and a scribe, had by hard study specially qualified himself for this important task, and he proved himself eminently worthy of the confidence which the king reposed in him. He

preserves a list of those who reformed under his entreaties, so that their sons and daughters after them might know that their fathers were among the true hearted who turned back to the Lord when rebuked for their sins.

NAME

The book is named for its principal character, Ezra, Meaning Help.

AUTHOR

Although others may have helped, Ezra is named as the writer.

CONNECTION WITH OTHER BOOKS

Ezra and Nehemiah formerly were counted as one book. Later they came to be known as First and Second Ezra. The present names were first given in the Geneva Bible in 1560. The book of Esther relates to this period and should be read between Ezra 6 and 7. Haggai and Zechariah were prophets associated with the restoration of the Jews and should be read with this period.

CONTENTS

The book is a continuation of Chronicles. It tells of the restoration of Jerusalem and the temple, giving an account of the return of the Jews from Babylon and the reform work of Ezra.

PURPOSE

The purpose is to show a continuation of Jewish history and to show the love of God in bringing the Jews back to their home, Canaan.

NEHEMIAH -----In the ancient Hebrew manuscripts the books of Ezra and Nehemiah were written as if they were one; but the title, "The Words of Nehemiah, the son of Hachaliah"(1:1) clearly indicates the beginning of another book, and justifies the separation which was made in Greek translation at an early period. While the temple was rebuilt by Zerubbabel, it was the work of Nehemiah to rebuild the city walls. He went from Babylon for this purpose, thirteen years after Ezra went there to establish the law. That which moved him to the undertaking is set forth in the first chapter. The distress there depicted, which overwhelmed him on hearing that "the city, the place of his father's sepulchres," was lying waste and its gates burned with fire, is accounted for if he had previously thought that since the return of so many of the captives the walls had been rebuilt; though it is supposed by some scholars that they had been rebuilt and had been again thrown down within the thirteen years just mentioned.

It will be seen by reading these six chapters, that Nehemiah was equally zealous and self-sacrificing with Ezra, but quite different in his way. While the latter was a priest by descent, and a scribe by profession, Nehemiah held a civil office, being cupbearer to the king; and he had no scruple, therefore, about asking the king for a military escort when he obtained permission to go to Jerusalem(2:9). He acted as governor of the land for twelve years, yet he received no salary; he made no purchase of lands, though doubtless there was a tempting opportunity for

speculation in them; he made his own servants work on the wall; and he fed at his table a daily average of one hundred and fifty men, Jews and visitors from other lands(5:14-17) His expenditure must have amounted to a very considerable fortune.

The other seven chapters of the book are occupied with some details of Nehemiah's government of the people after the completion of the walls.

At the end of his leave of absence from the king he came back to Babylon, and "after certain days" he came again to Jerusalem (2:6; 13:6-7). During his absence inter-marriages with the heathen had again sprung, and other abuses crept in.

The narrative closes without a hint as to the subsequent life or death of either Nehemiah or Ezra; and thus ends the history contained in the Old Testament.

NAME

The book is named for its principal character, Nehemiah.

AUTHOR

It is thought that Nehemiah wrote the greater part of the book.

CONTENTS

The book is a continuation of Ezra. It contains the history of the Jews from the time of Nehemiah's return to Jerusalem until the city walls were rebuilt and dedicated. The story revolves around the building of the temple and the city walls. External opposition from the Samaritans complicated the work and made the plot intriguing.

PURPOSE

The main purpose is to show how God's cause was accomplished through the faith and work of Nehemiah, who had faith in God's cause, who had concern for God's cause and who cooperated in God's cause. It is also to show the condition of Jerusalem and the Jews at the time.

HAGGAI-----In this little book we are taken back in time to the second year of Darius, and the first day of the sixth month of that year(1:1). There had been a failure of crops in the land, and the prophet came to Zerubbabel and Joshua the priest with "the word of the Lord," telling them that it was because the people had been building good houses for themselves, and neglecting to build the Lord's house. The result was, that these men and people were aroused, and began the work anew on the twenty-fourth day of the same month. This was before the issuing of the decree of Darius, giving them permission to renew the building (Ezra 6:1-5). Having the Lord's permission and command, they went to work, without waiting for that of the king. This much is set forth in the first chapter.

About a month later,^{as} we read in the second chapter, the word of

the Lord came again to the prophet, promising that, although this house that they were building seemed to the old people as nothing when compared with Solomon's, it should at a future day be filled with glory, and the latter glory of it should be greater than the former;"and in this place I will give peace, saith Jehovah of Hosts." This prediction had evident reference to the connection of Jesus and his apostles with that house; for by this its greatest glory was attained.

After two months later, on the 24th of the ninth month of the same two other messages were brought by Haggai, the first reminding the people again that the crop failure was a punishment sent by the Lord, but promising that from that day forth he would bless them. The second was a personal message to Zerubbabel, promising him that while Jehovah was going to overthrow all the nations and kingdoms, he would take him and make him a "signet." As Zerubbabel was a lineal ancestor of our Lord Jesus Christ, this seems to be an allusion to the high honor conferred on him in making him such.

From this we see that the five brief messages which were sent by God through this prophet, were all delivered within the space of three months, and were all intended to encourage the people in the arduous labor of rebuilding the temple.

THE TITLE

This prophecy is named for its author, Haggai, which means "festive"

THE PROPHET

History and tradition are silent regarding the tribe and parentage of Haggai. Born in Babylon, he returned from captivity under Zerubbabel. We learn from Ezra that Haggai prophesied during the time of the rebuilding of the temple in Jerusalem. He was the first one called to the prophesy after the Jews returned from captivity in Babylon.

THE DATE

Haggai began his teaching during the reign of Darius, about sixteen years after the return of the first Jewish expedition to Jerusalem. Darius ascended to the Persian throne in 521 B.C. In Haggai 1:1 we learn that the word of Jehovah came by Haggai first "In the second year of Darius the king, in the sixth month, in the first day of the month." If it came in the second year of Darius, then Haggai must have prophesied in 520 B.C.

HISTORICAL BACKGROUND

By permission of Cyrus, King of Persia, Zerubbabel, a descendant of David, had taken an expedition of Jews back to Jerusalem. They set up the altar and began to work on the temple, but Samaritans and other hostile hordes had hindered the work and for fourteen years very little had been done. Inactivity caused a loss of zeal, and the Jews were rapidly becoming reconciled to the situation. Because of their lack of interest in the Lord's work, many despaired of seeing the temple and the people restored to that glory predicted by former prophets.

THE PROPHECY

In style the prophecy is generally plain and unadorned, "though at times it rises to the dignity of severe invective when the prophet

rebukes his countrymen for their selfish indolence and neglect of God's house." Its purpose was to encourage the Jews and arouse their zeal for Jehovah's work. The prophet reproves them for their negligence, and urges them to revive their work of restoring the temple, even in the face of bitter opposition.

LESSON TAUGHT

1. False content and discontent are dangerous.
2. False fears and expectations must be guarded.
3. It is not always possible to judge the comparative strength of a proposition by the number of friends or enemies it has.
4. A life that leaves God out is built on the wrong foundation.

TOPICS FOR STUDY

1. Notice the rebukes uttered by Haggai.
2. Study the encouragements offered.
3. From the book of Ezra find historical proof for the facts of Haggai.
4. What is the meaning of false content? Discontent?
5. Is it always safe to follow the multitudes? WHY?

ZECHARIAH-----While Haggai began his prophesying in the sixth month of the second year of Darius, and closed it in the ninth month, Zechariah began in the eighth month of the same year. His first message was a very brief one, exhorting the people not to be as their fathers had been, to whom the former prophets had spoken, but to take warning from the fate that befell them. Here is found that well known and beautiful passage, "Your fathers, where are they? and the prophets, do they live forever?(1:1-6)"

About three months later, on the 24th day of the eleventh month, in the same year of Darius, he brought his second message, consisting of eight symbolical and very curious visions, all of which, interpreted to him by an angel, gave encouragement to the people with respect to the temple(1:1-6;15). Thus we see that the first work of Zechariah, like all the work of Haggai, was to co-operate with each other and with Zerubbabel and Joshua the priest, in pushing forward the reconstruction of the temple. This was necessary to the fulfillment of God's purposes and promises respecting Israel and the coming kingdom of Christ.

From the beginning of the seventh chapter to the close of the book the prophet is occupied with other themes, and his style rises at times to the grandeur which characterizes the finest passages in Isaiah. He rebukes all manner of sins, and calls powerfully to righteous living. He predicts the gathering of the ten tribes, and the downfall of those nations which oppressed Israel. He foresees calamities yet to befall Jerusalem, more disastrous than those of her recent experiences; but these are to be followed by a time of peace and holiness. In the midst of these predictions we find several passages which are quoted in the New Testament as being fulfilled in connection with the life of Christ(11:12-13; 13:1-7).

THE TITLE

This prophecy is named for its author, Zechariah, which means "Remembered of the Lord," or "Jehovah hath remembered."

THE PROPHET

Zechariah says that he was the son of Berechiah and the grandson of IDDO, whereas in the book of Ezra, ch. 5:1;6:14, he is spoken of as the son of IDDO. It has been supposed that Berechiah, the father died early, and that there was no intervening link between Zechariah and his grandfather, IDDO. Indications are that Zechariah was born in Babylon, whence he returned to Jerusalem with the first expedition of captives under Zerubbabel. From Nehemiah 12:1-16 we learn that Zechariah was a priest as well as prophet. Jewish history names him as a member of the Great Synagogue.

THE DATE

Zechariah was a colleague of Haggai. He was called to the prophetic office in the second year of Darius (520 B.C.), two months after the call of Haggai, Zech. 1:1; Haggai 1:1. However, Zechariah continued his work at least two years longer, Zech. 7:1, perhaps four years longer, Ezra 6:14,15. The time of the first eight chapters is that of the rebuilding of the temple. It is thought by some that the last six chapters were written thirty years later.

NATIONAL CONDITIONS

Conditions at the time of the prophecy were the same as those described in Haggai. After their return from Babylonian captivity, the Jews had undertaken the rebuilding of the temple in Jerusalem. Opposition interrupted the work, and many fell into a state of indifference and lost interest.

THE PROPHECY

The purpose of the prophecy, as well as that of Haggai, was to encourage the people to rebuild the temple. It contains reproof for sin, threatens God's judgment against the impenitent, encourages the faint-hearted, exhorts to obedience, fasting and prayer, promises the prosperity of God's people, and contains various predictions concerning the coming Messiah and His kingdom. Both Zechariah and Haggai should be read in connection with the first 6 chapters of Ezra.

LESSONS TAUGHT

1. God is the secret guardian of His people.
2. God is the secret blessing for His people. - "Olive trees."
3. God's people will succeed in the conflict with their enemies if they trust in Jehovah's strength.
4. God's people should suffer no permanent discouragement.
5. Disobedience is a source of much misery among God's people.

TOPICS FOR STUDY

1. Study the symbols and figures in the following visions: (a) The horseman among the myrtle trees, Chp. 1:7-17. (b) The four horns and four carpenters, 1:18-21. (c) The man with the measuring line, Chp. 2. (d) Joshua, the High Priest, and Satan, Ch. 3. (e) The Golden Candlestick, Chp. 4. (f) The flying roll, 5:1-4. (g) The woman and ephah, 5:5-11. (h) The four war chariots 6:1-8. (i) Joshua crowned as a type of Christ, 6:9-15.

2. Study the discussion of obedience, fasting; disobedience, Chp. 8.
3. Visions of the Messianic Kingdom: The king, Chp. 9, 10. The rejected Shepherd, Chp. 11. The restored people, Chps. 12, 13. Divine sovereignty, Chp. 14.

MALACHI---As Nehemiah was the last of the Old Testament historians, Malachi was the last of the prophets; and they co-operated with each other; for while Malachi, unlike Haggai and Zechariah, does not give the date of his message, the contents of it show clearly that he spoke after the temple had been completed and the regular service therein had been renewed. As he makes no allusion to the troubles about rebuilding the walls, this work also seems to have been completed. And he rebukes the people for intermarriage with the heathen, this agrees with the state of things when Nehemiah came the second time to Jerusalem, and broke up that practice.

The book has the form of a single discourse by the prophet. He begins with the fact that God had loved Jacob and hated Esau, where the two brothers are put for the nations that sprang from them; and he predicts disaster yet to befall the latter (1:1-5).

He then rebukes the priests for treating with contempt the law of sacrifices, a corruption which grew out of their avarice (1:6-11, 16). He next predicts the coming of the Messiah to the temple, and the work of purification and separation which he will execute (2:17-3:6). Turning back to his own time he rebukes the people severely for withholding their tithes and offerings, and for pretending that there was no profit in serving the Lord (3:7-15). He predicts the final blessedness of those that feared the Lord, and the destruction of those who feared him not (3:16-4:3).

As a most fitting close of the Old Testament, he looks back and says to the people, "Remember yet the law of Moses my servant, which I commanded him in Horeb for all Israel, even statutes and judgments;" and then he looks forward to the work of John the Baptist, and says, "Behold, I will send you Elijah the prophet before the great and terrible day of the Lord come. And he shall turn the heart of the fathers to the children, and the heart of the children to their fathers; lest I come and smite the earth with a curse."

THE TITLE

This prophecy is named for its author, Malachi, which means "My Messenger", or "Messenger of the Lord".

THE PROPHET

Malachi is the last of the Old Testament prophets. Nothing is known of him except what may be learned from his book. He was connected with the reform of Ezra and Nehemiah and condemned the same sins which they condemned.

THE DATE

Malachi was a contemporary with Nehemiah. His prophecy belongs near the time of Nehemiah's second visit to Jerusalem. He must have lived about 100 years after Haggai and Zechariah, or around 430-429 B.C.

CONDITIONS IN ISRAEL

The Jews had been restored to Jerusalem, and the temple had been rebuilt. Because of sensuality and selfishness, they had grown careless and negligent. False interpretations of Messianic prophecies made them think that the Lord's kingdom would be set up immediately after their return to Palestine. When the Lord failed to come, they became discouraged and skeptical. Doubting God's promises, they began to neglect vital religion, and "true piety had given place to mere formality". Worldliness had crept into the congregation, and the people were guilty of many vices found among professed Christians today.

THE PROPHECY

The purpose of the prophecy was to aid in the great reforms then needed. The people are rebuked for departing from the true worship, and are urged to return to Jehovah and revive their national spirit. It contains denunciations of social evils, severe rebukes for indifference and hypocrisy among the priests, prophecies of the coming Messiah, and predictions concerning the forerunner of Jesus.

LESSONS TAUGHT

God is the moral governor of the world.
It pays big dividends to serve God and worship him.
God's love is unfailing, constant, conscious and courageous.
Human love is essential in order to purity, peace, prosperity, happiness.
Love is the highest motive which prompts one to action.
Without love, man is powerless and a failure.

STUDY ACTIVITY

1. Make a list of the sins rebuked.
2. Make a list of all the different things said about the Messiah and his mission....
3. Make a list of the things said about the forerunner of Jesus.
4. Study the seven controversies, 1:2,7; 2:13,14,17; 3:7,8,14.
5. According to this prophecy, compare the future destinies of the righteous and the wicked.
6. What is said about heathen marriages and about divorces? 2:10-16
7. How can a person rob God? 3:7-12.
8. What sins were their priests guilty of? 2:1-9....

Parables of Old Testament

1. The Parable of the trees - Judges 9:7-20
2. The Parable of the thistle & cedar II Kings 14:8-14
3. The Parable of the lost Presener I Kings 20:13-43
4. The Parable of the Ewe Lamb II Sam 12:1-23
5. The " " " woman of Sodom II Sam 14:1-24
6. The " " " vineyard Isaiah 5:1-23
7. The " " " faithless wives Eze. 23
8. The " " " of the 2 Eagles & the King Eze. 17.
9. The " " " M. - b. - Isaiah 28:23-29