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The Busy Man's Bible Encyclopedia

The Busy Man's Bible

Encyclopedia

(Formerly Condensed Biblical Cyclopedia)
Designed for those who have but little time for study.

By

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DEDICATION.

To my wife, Emma E. Johnson, who, at my dictation, wrote this book, and to the students of the Correspondence Bible College and School of the Evangelists, past and present, everywhere, who are fighting the fight of the faith, whose faces I shall not see on earth, but whom I confidently expect to greet beyond the vail, this volume is affectionately inscribed.

THE AUTHOR.

INTRODUCTION.

THIS book is published in the interest of Bible education in the highest and most important sense. It is designed for busy people who wish to increase their knowledge of the oracles of God. All the profits accruing from its sale are dedicated to the education of poor young men, who wish to preach the gospel of Christ. This edition rounds out a grand total of one hundred and thirteen thousand copies of my various books. This is gratifying, for these books are bringing many to the full light of the gospel, and the profits are maintaining a school that is open to pious young men who wish to preach, whether they have money or not. I solicit the reader's prayers and aid in the glorious work of leading men to the cross of Christ and the life of trust!

THE AUTHOR.

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INTRODUCTION TO NEW EDITION

The mark of true knowledge is not the accumulation of vast amounts of information—and still less the accumulation of strange and "out of the way" bits of information. Rather, true knowledge commands a wide range of subjects—it possesses breadth and comprehensiveness. And one of the most important factors is that the knowledge is related into an intelligible whole. Scraps and bits of information do not constitute true and useful learning.

The field of Biblical knowledge suffers from this problem of being fragmentary and unrelated as much or more than any other branch of learning. Some people judge Bible knowledge by the number of verses one has memorized, others by the small details that one knows (such as the number of stones David carried when he went to meet Goliath, etc.). Relatively few people have a good, connected knowledge of the course of the history of the Bible from beginning to end.

This book helps to remedy that problem. It is "encyclopedia" in the sense of the comprehensiveness of its treatment of the Bible. It is not an alphabetical "dictionary type" volume such as most people have come to think of when they hear the word encyclopedia. Encyclopedia means "instruction in the *circle* of the branches of knowledge." Thus, an encyclopedia takes you from the beginning to the end of something. THE BUSY MAN'S ENCYCLOPEDIA covers the Bible from the creation to Revelation. It follows the course of the history of God's plan to redeem man from the creation and fall; through the efforts of God to save man in the Old Testament and His preparation for the sending of His Son into the world; the coming of Christ and His subsequent death, burial and resurrection; the establishment of the church; its expansion throughout the world; and a view of things to come in the book of Revelation.

The author of this book, Ashley Johnson, was a well-known figure in the early days of the Restoration in this country. He is also the author of the SELF-INTERPRETING

NEW TESTAMENT. While the discoveries of modern archeology may have advanced our knowledge in certain areas, as far as the history of Old Testament times is concerned, this book remains a good basic outline and comprehensive survey of the Old and New Testaments.

The reader would do well as he approaches the use of this book to glance through the table of contents—and not only to *glance* through, but to do his best to embed the sequence of these subjects and events in his mind. If one is traveling from the city of New York to Los Angeles (as we might compare our trip from creation to the Revelation), he needs to know *more* than the fact that he is *somewhere* along the road between New York and Los Angeles. If he is in Columbus, Ohio, he needs to know it, and he needs to know the relative distance along the way that this city is from his starting point and from his ending point. It is not very helpful to know that David is *somewhere* in the Old Testament. One needs to know what has happened before David, and the events that followed after David.

The book is commended to the reader in the hope that he will be benefited by a clear understanding of the word of God and its unfolding through the ages. This was the original author's intention—it is certainly the intention of those who are cooperating to bring it back into print again.

— *Jay Smith.*

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CREATION. (1). *Date*. The date of creation can not be determined. The first statement of the book of Genesis places the time in remote and impenetrable antiquity. (2). *Creator*. The writer of Genesis offers no proof of the existence of Jehovah or of the fact that all things were made by Him (Gen., 1:1,2; John, 1:1-3; Col., 1:16-7; Heb., 1:10; 11:3). (3). *Light*. The process of creation had probably been going on for ages before light was created by the fiat of Jehovah (Gen., 1:1,3; II.Cor.,4:4). (4). *Days of Creation*, The fact that the creative work had been going on for unnumbered ages, leads the reverent student to the conclusion that the "*days*" were ordinary periods of twenty-four hours each, and that each product of Almighty power was finished and appointed to its sphere on its designated day. The phrase "evening and morning" occurs six times in the first account of creation, and it can not be understood except in the light of the above statement. (5). *Order of Creation*, (a) Light, (6) firmament, (c) vegetation, (d) sun, moon and stars, (e) water animals and fowls, (d) land animals, man—woman! Observe the steady march from the lower to the higher, from the insensate to the intelligent, from the servitor to the sovereign. See the universe by God's own hand touched to har-

mony; see the march of creative power to its culmination in the making of the companion for man, pure and innocent, the highest image of God, and hear the stars sing together and the sons of God shout for joy over the completion of the mighty and glorious work!

DAY OF REST. On the seventh day, God having completed His creative work, rested, and blessed and sanctified the day (Gen., 2:2, 3). There is no evidence that man was required at this time to keep the day.

GARDEN OF EDEN. (1). *Location*. It is impossible to locate the Garden of Delights. Even if the ravages of time had left a dim outline of its glories for a few centuries, everything would have been blotted out by the flood. The thoughtful student will readily conclude that it covered a large territory. Its products were varied, and were those peculiar to every zone (Gen., 2:8, 9). The portion of the garden over which Adam and Eve roamed in sinless bliss was doubtless in a tropical climate, for they lived there without clothing (Gen., 1:25), and the fig tree grew in primitive luxuriance (Gen., 3:7). (2). *Inhabitants*. It appears that Adam was the first and lonely inhabitant of Eden. He was required to dress and keep it. To him the law involving life and death was given. All the inhabitants of earth and air passed before him and he named them all; but for him there was not found a suitable companion, and to meet this want the woman was created and placed in the garden with him (Gen., 2:8-23). (3). *Law of Marriage*. When the woman was presented to the man the Lord declared, in view of the fact

that she was bone of his bone and flesh of his flesh, a man should leave his father and mother and cleave to his wife and they should be one flesh (Gen., 2:21-24). This law has never been repealed (Matt., 19:1-9).

THE TEMPTATION. (1). *The Tempter*. The woman was approached by the serpent, Devil (Gen., 3:1; Rev., 12:9; 20:2). (2). *Means*. He approached her by speaking in her own language and by falsely interpreting the law of God (Gen., 3:1-5; John, 8:44). (3). *Points Tempted*. The woman was tempted in, (a) the lust of the flesh, (b) the lust of the eye, (c) and the pride of life (Gen., 3:1-6; I. John, 2:16). (4). *Results*. The woman was deceived (II. Cor., 11:3); the man was not (I. Tim., 2:13-15), but the eating of the fruit brought the speedy sentence of death (Gen., 2:16, 17; Rom., 5:12-19). All the guilty parties were involved in the results. (5). *General Results*, (a) The serpent was doomed to disgrace and destruction; (b) the woman was doomed to sorrow in child-bearing and subserviency to her husband; (c) and the man was doomed to sorrow, disappointment and hard labor (Gen., 3:14-19). *Remote Results*. (6). Man's will power was doubtless weakened by transgression, but he still had the power to partake of the tree of life and live forever (Gen., 3:22-24). His memory was doubtless weakened by sin, but he remembered all the circumstances of the temptation and transgression (Gen., 3:1-13). His reason was doubtless weakened by disobedience, but he was able to attempt to shift the responsibility from his shoulders when confronted with the results of his crime

(Gen., 3:12, 13). (7), *Important Fact*. Sin, death and their terrible consequences were brought about by, (a) hearing, (b) believing, (c) and yielding to a lie. Beware!

GUARD AT EDEN'S ENTRANCE. Man was driven from the Garden, and Cherubim and a naming sword, which turned every way, were placed at the entrance to forever prevent his return (Gen., 3:22-24).

PRIMITIVE SACRIFICES. It is evident that the Bible does not record all that was communicated to man; however, the careful student sees that sacrificial worship was a Divine revelation. The statements that Cain *brought* and Abel *brought* their respective sacrifices, may indicate that there was a specific time and place where offerings were presented to God (Gen., 4:1-4). In addition to this, we learn that Abel offered his sacrifice by faith (Heb., 11:4), and that faith comes by hearing the word of God (Rom., 10:17); that Cain sinned (Gen., 4:7), and that sin is the transgression of the law (I. John, 3:4).

POPULATION OF THE EARTH IN EARLY TIMES. Even in the days of Cain and Abel there were doubtless very many people whose names are not recorded. In the testimony of Moses we have this statement: "And the days of Adam after he had begotten Seth were eight hundred years: and he begat sons and daughters (Gen., 5:4)." Other evidences are, (a) Cain's fear of death at the hands of his fellowmen, (b) God's recognition of the ground of this fear and the means used to protect him, (c) Cain had a wife (Gen., 4:14-17).

SONS OF GOD. The descendants of Seth were

called by the name of the Lord (Gen., 4:25, 26). This is not true in reference to the descendants of Cain. The servants of God in all ages have been called the sons of God (Job, 1:6; Rom., 8:14; I. John, 3:2). The character of Seth's descendants proves that they were the sons of God (Gen., 5:3-29; 6:9; 7:1). The character of Cain's descendants proves that they were not the sons of God, for Cain himself was a murderer, fugitive and vagabond (Gen., 4:8-14), and his descendants were polygamists and murderers (Gen., 4:17-23).

DAUGHTERS OF MEN. There were only two families in the ages before the flood, the sons of God and the daughters of men (Gen., 6:1-3). The descendants of Seth were the sons of God (Gen., 4:25; 5:3-32). There was only one other family (Gen., 4:9-23). Therefore, the daughters of men were the descendants of Cain.

ANTEDILUVIAN CHRONOLOGY. Everything dates from the creation of Adam. Beyond him all is wrapped in dark and impenetrable mystery. In order to determine the length of time from Adam's creation to the flood we have only to add the ages of the antediluvian patriarchs, Adam, Seth, Enos, Cainan, Mahalaleel, Jared, Enoch, Methuselah, Lamech, Noah, at the births of their first sons, and add to this the age of Shem at the flood, and we find that it was (1656) one thousand six hundred and fifty-six years (Gen., 5:3-32; 7:6).

THE APOSTASY. (1). *Its Cause.* The marriage of the sons of God and the daughters of men (Gen., 6:1, 2). (2). *Its effect on the human race.* Men forgot God and became giants in wickedness

(Gen., 6:3, 4). *Its effect on the Creator.* "And it repented the Lord that he had made man on the earth, and it grieved him at his heart (Gen., 6:6)." The word "repent" always describes a change in something. There is a sense in which God can not change (Matt., 3:9; Jas., 1:17). He is always God, omnipotent and eternal. There is a sense in which He changes His purposes toward us, otherwise forgiveness would be impossible (Jer. 31:34; Heb., 8:12). God has declared that the soul that sins shall die (Ezek., 18:4), but the sinner who turns from his sins and obeys the Lord, has the promise of salvation (II. Pet., 3:9). God therefore changes His purposes toward men, but He is always God!

NOAH. (2). *His genealogy.* His blood was pure back to Seth (Gen., 5:3-32), and he was a son of God (Gen., 6:9). (2). *His sons.* Noah had three sons, Shem, Ham and Japheth (Gen., 5:32). The order of their births is somewhat difficult to determine. Ham was the youngest (Gen., 9:22-24), and the proof goes to show that Shem was the first born: "Noah was five hundred years old and begat Shem, Ham and Japheth (Gen., 5:32)." What is the obvious meaning of this statement? Simply that Noah was five hundred years old at the birth of Shem and that the others were born afterward. Is there anything in the subsequent history of Noah and his sons that is against this interpretation? Let us see. The phrase "Japheth the elder (Gen., 10:21)" does not express seniority according to the testimony of the best scholars. Noah was six hundred years old at the flood (Gen., 7:6), and Shem was (600—500=100) one

hundred at this time. Noah and his family entered the ark on the tenth day (Gen., 7:1-10) of the second month of the six hundredth year of Noah's life (Gen., 7:11), and came out on the twenty-seventh day of the second month of the six hundred and first year of his life (Gen., 8:12-14). They were in the ark one year and seventeen days. Shem was at least one hundred and one years and seventeen days old when he came out of the ark (Gen., 5:32; 7:7-11; 8:12-19). Arphaxad was born two years after the flood, that is, after the flood began (Gen., 11:10, 11). Shem was, therefore, one hundred and two years old at the birth of Arphaxad. (3). *God's revelation to him.* God revealed to Noah His purpose to destroy the human race. The limit already placed upon the existence of the wicked people was one hundred and twenty years (Gen., 6:3, 11-13). (4). *The Ark.* Noah was commanded to make an ark of gopher wood. The dimensions, allowing eighteen inches to the cubit, were four hundred and fifty feet long, seventy-five feet wide, and forty-five feet high (Gen., 6:15). During the building of the ark Noah preached righteousness to his contemporaries (II. Pet., 2:5). (5). *Inmates of the ark.* The ark contained eight persons, Noah, his wife, three sons and their wives, and two of every kind of unclean animals, and seven pair of animals that were clean, and seven pair of all kinds of fowls (Gen., 6:17-22; 7:1-16). (6). *The flood.* The water fell in ceaseless torrents for forty days and forty nights until the highest mountains were covered fully twenty-two and a half feet (Gen., 7:12, 20), and ended in the destruction of everything

upon the dry land (Gen., 7:21-24). (7). *Important facts.* Noah's salvation is ascribed to, (a) faith, (b) fear, (c) ark, (d) obedience, (e) water (Gen., 6:22; 7:5; Heb., 11:7; I. Pet., 3:19-21). (8). *God's covenant with Noah.* After the flood God established a covenant with Noah that He would never again destroy all living flesh by water (Gen., 8:18-22; 9:1-17).

RE-PEOPLING THE EARTH. After the flood the earth was overspread by the descendants of Noah's three sons (Gen., 9:18, 19; 10:1-32).

TOWER OF BABEL. After the flood the people attempted to build a city, and a tower whose top would reach unto heaven. God confounded their language and thereby frustrated their designs (Gen., 11:1-9).

POST-DILUVIAN CHRONOLOGY. We have already seen that it was one thousand six hundred and fifty-six years from the creation of Adam to the flood. Now in order to find how long it was from the flood to the death of Terah we must add to the two years from the flood to the birth of Arphaxad, the ages of the patriarchs, Arphaxad, Salah, Eber, Peleg, Reu, Serug, Nahor, at the births of their first sons and to this the years that Terah lived, and we have four hundred and twenty-seven years (Gen., 11:10-32).

ABRAM. (1). *Birth.* He was born in Ur of the Chaldees, and was a direct descendant of Shem (Gen., 11:10-32). (2). *Date.* There is a difficulty in the chronology at this point. Compare Gen., 11:26, 32; 12:4,5; Acts, 7:1-4. My solution of this question is the only one that will harmonize with all the facts and dates presented

in the book of Genesis. When you reflect that it was customary in those ages, in the development of God's plan, to displace the elder with the younger, the matter becomes plainer. This was so with, (a) Cain and Abel (Gen., 4:1-7, 25), (b) Isaac and Ishmael (Gen., 16:1, 2, 16; 17:18-21; 21:1-5), (c) Jacob and Esau (Gen., 25:19-26), (d) Ephraim and Manasseh (Gen., 48:14-19). Abeam was the youngest, for he was only seventy five years old when his father died (Gen., 11:32; 12:4; Acts, 7:1-5). Gen., 11:26, therefore implies that Terah was seventy years old when his first son was born; and from other considerations enumerated above, he was one hundred and thirty years old when Abeam was born, Sarah was Abram's half sister (Gen., 20:12), doubtless born of Terah's second marriage. There was only a difference of ten years in their ages (Gen., 17:17). If Abeam had been Terah's first born, he would have been one hundred and thirty-five years old when Terah died, and it would be necessary to change the figures in reference to Sarah and make her one hundred and twenty-five at this time! Further, it is stated that Abeam had been eleven years in Canaan when Ishmael was born (Gen., 16:1-16). This would have made Sarah (125+11 — 136) one hundred and thirty-six at Ishmael's birth. Isaac was born fourteen years after Ishmael (Gen., 16:16; 21:1-5), hence this would have given Isaac no chance to have been born, for Sarah only lived one hundred and twenty-seven years (Gen., 23:1)! We therefore conclude that Abeam was born two thousand and eight years after the creation of Adam (Gen.,

5:3-32; 7:6,11; 11:1-26). (3). *His Call*. The Lord first spoke to him in Ur of the Chaldees (Gen., 12:1; Acts, 7:1-5). (4). *The promises*. God gave him two great promises,(a) that he would make of him a great nation, bless him, make his name great, make him a blessing, bless those who blessed him and curse those who cursed him; (b) that in him should all families of the earth be blessed (Gen., 12:1-3). These promises were subsequently renewed on Mount Moriah (Gen., 22:1-18). These promises were subsequently fulfilled in, (a) the covenant dedicated at Mt. Sinai (Ex., 24:1-8), (b) the new covenant (Gal, 4:22-32).

PROMISED LAND. God promised to show Abeam a land (Gen., 12:1). After a long and perilous journey he pitched his tent in the plain of Moreh and the Lord assured him that he was in the land intended for his possession (Gen., 12:6, 7). However, he was a sojourner during his entire life (Acts, 7:1-5; Heb., 11:8, 9). This land extended from the river Euphrates to the river of Egypt (Gen., 15:18-21),

MELCHIZEDEK. During Abram's sojourn in Canaan this priest and king met and treated him with hospitality (Gen., 14:18-20). Much mystery appears to hang about this distinguished personage. Various theories have been advanced concerning him. Some assert that he was God Almighty. This is not a fact, for he was "the priest of the most high God (Gen., 14:18)." Others assert that he was Jesus Christ. This is not a fact, for he was "made like unto the Son of God (Heb., 7:3)." It is asserted in the Scriptures that he was a man (Heb., 7:1-4). If you will reflect

that the Scriptures deal with him in his official capacity, the difficulties and mysteries surrounding him will immediately vanish. Let us take a closer view. The history of the world, from the Biblical standpoint, naturally divides itself into three different periods, which for want of better terms I will designate, (a) the Patriarchal dispensation, (b) the Jewish dispensation, (c) the Christian dispensation. Each dispensation is characterized by a priesthood peculiarly its own. There was no regular priestly line from the transgression to the giving of the law of Moses. In a general way it may be asserted that every man was his own priest (Gen., 4:1-4; 12:7, 8; 15:8-18; 26:19-25; 31:43-55; 35:1-15; 46:1). During this age Melchizedek appeared. He was king of Salem and priest of the most high God. We know nothing of his duties or prerogatives as priest or king. We do know that he did not belong to any special priestly order. His priestly office was independent of all other men. In the priestly office he was without father, and without mother, and without descent. No record was kept of his installation as priest, his official acts, or his death, hence, so far as the record is concerned, he was without beginning of days or end of life. At the inauguration of the second dispensation an entire family was set apart to the priestly office, and the priestly office remained in that family, and was transmitted from father to son and from generation to generation to the death of Christ (Ex., 29:1, 29; Num., 17:1-13; 18:1-7; Heb., 7:11, 23-28). David predicted that a priest should arise after the order of Melchizedek (Ps.,

110:4). This is repeatedly affirmed by the author of Hebrews. The priesthood of the Christian dispensation is after the order of Melchizedek, and not after the order of Aaron. Jesus became a priest when he entered heaven by his own blood (Heb., 8:1-4; 10:11-12). His priesthood is independent. He had no predecessor, and he will have no successor. He will remain in heaven and officiate as priest until the work of redemption is done,

ISHMAEL. Sarah, Abram's wife, was barren (Gen., 11:30). Impatient at the long delay of the promise, Sarah agreed for Abeam to cohabit with her maid Hagar, and as a result Ishmael was born eleven years after Abeam and Sarah entered Canaan (Gen., 16:1-16). He was finally cast out of Abram's house at Sarah's request and the Lord's approval, for Abram's descendants were to be counted from Isaac (Gen., 21:1-21).

COVENANT OF CIRCUMCISION. After Abeam had sojourned in the land of promise twenty-four years the Lord made a covenant with him and changed his name to Abraham (Gen., 12:4, 5; 17:1-5). The Lord proposed to make of him a great nation and to perpetuate the covenant through his offspring (Gen., 17:6, 7). Birth and purchase were the conditions of membership in this covenant (Gen., 12:13). Circumcision was, (a) a visible mark in the flesh; (b) it affected only the males of Abraham's family; (c) the children were circumcised on the eighth day; (d) and the uncircumcised were to be cut off from the covenant (Gen., 17:6-14).

LAST DAYS OF ABRAHAM. The closing years of

Abraham's life were distinguished by, (a) his marriage to Keturah (Gen., 25:1, 2), (b) the birth of Esau and Jacob (Gen., 21:5:25:1-26), (c) giving his property to Isaac and sending the sons of his concubines away with gifts (Gen., 25:5, 6).

ISAAC. After Abram's entrance into Canaan the Lord promised him an heir by Sarah his wife (Gen., 17:15-17). Isaac was pre-eminently the child of promise (Gen., 17:19; 18:9-15; 21:1-5). He was married to Rebekah, his cousin (Gen., 24:1-67). He was Abraham's heir (Gen., 25:5), and to him God renewed the two great promises (Gen., 12:1-3; 26:1-5). Isaac was a farmer and herdsman (Gen., 26:12-25).

ESAU AND JACOB. Isaac's wife Rebekah was barren and he entreated the Lord in her behalf, and as a result she conceived (Gen., 25:21). Before they were born, the Lord selected Jacob as Isaac's successor in the Abrahamic promises (Gen., 25:21-23; Rom., 9:9-12). Jacob subsequently, (a) purchased the birthright of Esau (Gen., 25:24-34), (b) and also cheated him out of the patriarchal blessing (Gen., 27:1-40). Jacob was sent away to Haran (Gen., 27:41-46; 28:1-7). On this journey the two great promises were renewed to him (Gen., 13:1-3; 28:10-15). Esau settled in Mount Seir (Gen., 36:8; Deut., 2:1-5). Jacob remained in Padan-aram twenty years (Gen., 29:1-15; 31:36-41), and then returned to Canaan (Gen., 31:1-55; 35:27). Jacob was the father of the twelve patriarchs (Gen., 35:21-26; Acts, 7:8).

JOSEPH. (1). *Jacob's age at his birth.* Joseph was thirty years old when he stood before Pharaoh (Gen., 41:46). The seven plenteous as years and two

years of the famine had passed when Jacob went into Egypt (Gen., 41:46, 53, 54; 45:4-6; 47:1-9). $30+7+2 = 39$. Jacob was one hundred and thirty years old when he entered Egypt (Gen., 47:1-9). $130-39=91$. Jacob was, therefore, ninety-one years old at the birth of Joseph. (2). *Early life.* Joseph was the son of Rachel, born to Jacob in his old age (Gen., 30:1-24), and was therefore the favorite (Gen., 37:3). Joseph had two remarkable dreams, resulting in the estrangement of his brothers and the suspicion of his father (Gen., 37:5-11). His brothers sold him into slavery, and deceived their father by dipping the coat of many colors into the blood of a goat, assuring him that they had found it (Gen., 37:15-35). (3). *Important fact.* Jacob mourned for Joseph, believing that he was dead (Gen., 37:31-35). We may learn from this, (a) to be careful about acting on the testimony of prejudiced witnesses, (b) and that a lie conscientiously believed and acted upon will produce substantially the same effects as the truth. (4). *Early life in Egypt,* Joseph was sold to Potiphar, an officer of Pharaoh (Gen., 39:1; Acts, 7:9). On a false charge he was thrown into prison. In the prison he enjoyed the confidence of the keeper, and interpreted the dreams of the butler and baker (Gen., 39:21-23; 40:1-23). (5). *Pharaoh's dreams.* The king had two dreams; (a) he stood by the river and saw seven well-favored and fat-fleshed kine come up out of the river and feed in a meadow, and seven other kine that were ill-favored and lean-fleshed followed and devoured them; (b) he beheld seven ears of corn upon one stalk, rank and good, and

they were followed by seven thin and blasted ears by which they were devoured (Gen., 41:1-7). (6). *Joseph's interpretation*. The wise men failed to give the king's mind any relief, and Pharaoh, on the suggestion of the chief butler, called for Joseph, who declared that the dreams were one, and predicted that there would immediately follow seven years of plenty, succeeded by seven years of famine (Gen., 41:8-32). (7). *His elevation*. Pharaoh immediately clothed Joseph in royal vestures, made him ride in the second chariot, and required the people to prostrate themselves before him (Gen., 41:33-45). (8). *His marriage*. Pharaoh gave him the name Zaphnath-paaneah (preserver of the age, or revealer of secrets), and also gave him Asenath, the daughter of Poti-pherah, priest of On, to wife. By this union there were two sons (Gen., 41:44-52). (9.) *Preparation for the famine*. Joseph immediately began to make preparations for the famine. He gathered corn "as the sands of the sea" and stored it in the cities (Gen., 41:47-52). (10). *Famine in Egypt*, The famine began as Joseph had predicted and covered the entire land of Egypt (Gen., 41:53-57). (11). *Famine in Canaan*. The famine extended to Canaan (Gen., 42:1, 2; Acts, 7:11). Jacob sent his sons to Egypt to buy corn. Joseph recognized them but they did not know him. He supplied their wants and they returned to their home (Gen., 42:3-38). On their return to Egypt, Joseph made himself known to them and sent for his father to come to Egypt (Gen., 43:1-34; 44:1-34; 45:1-24; Acts, 7:12-14). Jacob received the news of Joseph's glory with incredulity (Gen.,

45:25-28.) (12). *Important fact.* We may learn from this, (a) to investigate thoroughly before coming to a conclusion, (b) and that after a man is once settled in error it takes a tremendous influence to deliver him from it. (13). *Jacob's descent into Egypt.* Jacob at once departed for Egypt accompanied by his entire family; they also took their possessions (Gen., 46:1-26). (14). *Harmony of Gen., 46:36; Deut., 10:22; Acts, 7:14.* The first passage counts the direct descendants (66) of Jacob who went with him into Egypt. The second counts the sixty-six, Jacob, Joseph and his two sons. The third counts the seventy, and five of Joseph's "kindred" whose names are not given. (15) *Jacob's introduction to Pharaoh.* Joseph introduced his father to Pharaoh, who received him with respect. Jacob in return blessed Pharaoh twice, and departed from his presence (Gen., 47:7-10). (16). *Settled in Goshen.* Jacob and his family were given permission to dwell in Goshen where they enjoyed peace, plenty and general prosperity (Gen., 47:1-27). (17). *Date.* It was twenty-five years from the death of Terah to the birth of Isaac (Gen., 11:32; 12:1-5; 21:5; Acts, 7:1-4). It was sixty years from the birth of Isaac to the birth of Jacob (Gen., 25:26). It was one hundred and thirty years from the birth of Jacob to his introduction to Pharaoh (Gen., 47:7-10). $25+60+130=215$. The settling of the Hebrews in Egypt was therefore two hundred and fifteen years after the death of Terah or Abram's entrance into Canaan. (18). *Last days of Jacob.* The closing of Jacob's life was distinguished by, (a) obtaining a promise

from Joseph to bury him with his fathers (Gen., 47:26-31), (b) reminding Joseph of the promises of God (Gen., 48:1-4), (c) adopting Joseph's two sons (Gen., 48:5, 6), (d) placing Ephraim before Manassah (Gen., 48:8-20), (e) predicting the restoration of his family to Canaan (Gen., 48:21), (f) giving Joseph an extra portion of his estate (Gen., 48:21, 22), (g) prophesying of the coming of Shiloh (Gen., 48:8-12; Heb., 7:14; Be., 5:1-5), (h) blessing all his sons (Gen., 49:1-28). (19). *Death and burial of Jacob*. Jacob died in Egypt, was embalmed by Joseph's orders, carried to Canaan, and buried with great honors and great lamentation (Gen., 50:1-13; Acts 7:15,16). (20). *Last days of Joseph*. Joseph's last days were distinguished by, (a) forgiving his brothers, (b) enjoying the pleasures of family relation, (e) predicting the restoration of his brethren to the land of Abraham, Isaac and Jacob, (d) and taking a pledge of his brethren to carry his bones with them on their departure (Gen., 50:15-26).

DURATION OF THE SOJOURN IN EGYPT. Moses says the "sojourning" of the children of Israel was four hundred and thirty years (Ex., 12:40,41), but he does not say they sojourned in Egypt all this time. Paul says that the law was four hundred and thirty years after the promise (Gal, 3:17). Both the Septuagint and Samaritan Pentateuch translate Ex., 12:40: "Now the sojourning of the children (Israel) and of their fathers, which they sojourned in the land of Canaan and in the land of Egypt was four hundred and thirty years." Gen., 15:13, I regard as an expression in round numbers of the time that the Hebrews were to

dwell in a strange land. Bear in mind that the Hebrews were strangers in the land of Canaan as elsewhere, until they entered it under the leadership of Joshua. Abraham, Isaac and Jacob were strangers in this land (Gen., 23:4-19; Acts, 7:5; Heb., 11:8, 9). Abraham's seed, Isaac and Jacob, lived and died sojourners in strange lands (Gen., 26:17-32; 35:27-29; 46:1-5; 47:28). The Hebrews sojourned two hundred and fifteen years in Canaan and two hundred and fifteen years in Egypt. It was twenty-five years from Abraham's entrance into Canaan to the birth of Isaac (Gen., 12:4, 5; 21:5). It was sixty years from the birth of Isaac to the birth of Jacob (Gen., 25:26). It was one hundred and thirty years from Jacob's birth to his introduction to Pharaoh (Gen., 47:1-9). $25+60+130=215$. It was two hundred and fifteen years from Abraham's entrance into Canaan to Jacob's introduction to Pharaoh. It was four hundred and thirty years from the promise to Abraham (Gen., 12:1-3) to the exodus or the giving of the law (Ex., 12:40, 41; Gal., 3:17). $430-215=215$. It was therefore two hundred and fifteen years from Jacob's introduction to Pharaoh to the exodus.

THE ENSLAVEMENT. (1). *Date*. The exact period at which the Hebrews became slaves in Egypt can not be determined with any degree of accuracy; however, we know that it was after the death of Joseph (Ex., 1:5-14). The death of Joseph was ($25+60+91+110=286$) two hundred and eighty-six years after Abram's entrance into Canaan (Gen., 12:4, 5; 21:5; 25:26; 41:46, 53, 54; 45:4-6; 47:9; 50:26). Subtracting this from

the entire time of the "sojourn (Ex., 12:40,41; Gal, 3:17)," we have the result (430—286 = 144) one hundred and forty-four years. It is probable that these figures represented more than the actual time of their servitude. (2). *Its bitterness.* Their servitude was unparalleled for bitterness and exaction (Ex., 1:9-14). In addition to hard and unrequited labor the heartless ruler published an edict that all of the male children should be destroyed at birth, and inaugurated vigorous methods to carry it out (Ex., 1:15-22). (3). *Birth of Moses.* He was born a slave sixty-four years after the death of Joseph (Gen., 12:4, 5; 21:5; 25:26; 41:46, 53, 54; 45:4-6; 47:9; 50:26; Ex., 7:7; 12:40, 41; Gal., 3:17). His mother concealed him for a time from the cruel emissaries of the king. Finally she placed him in an ark of bulrushes by the river's brink, and he was discovered, adopted and educated by the daughter of Pharaoh (Ex., 2:1-10; Acts, 7:17-22).

THE EXODUS. (1). *The flight of Moses to Midian,* Moses made the first effort to emancipate his enslaved brethren. At the age of forty he forsook the court of Pharaoh and attempted to ally himself with the chosen people (Ex., 2:11, 12; Acts, 7:22-25; Heb., 11:23-27). His brethren understood him not; his efforts in their behalf were futile and he was compelled to flee to Midian for his life (Ex., 2:11-15). (2). *Sojourn in Midian.* Moses spent forty years in Midian (Acts, 7:29, 30). He married Zipporah, the daughter of Jethro, a descendant of Abraham by his wife Keturah (Gen., 25:1-3; Ex., 2:16-25), and became the father of two sons (Ex., 2:22; 4:20; 18:1-4).

(3). *Moses' Commission*. While in the land of Midian, Moses led the quiet and peaceful life of a shepherd (Ex., 3:1). The angel of the Lord appeared to him in the burning bush and commanded him to return to Egypt and lead his brethren out of their bitter bondage (Ex., 3:2-10; Acts, 7:30-35). Moses declined to go because, (a) of his insignificance (Ex., 3:11, 12), (b) the fear that his brethren would not believe him (Ex., 4:1), (c) and his inability to speak with fluency (Ex., 4:10-12), (4). *Aaron chosen*. The Lord met every objection urged by Moses, but still he persisted in his desire to shrink from the task (Ex., 3:2-22; 4:1-13). Aaron was therefore selected to assist him and to be his spokesman (Ex., 4:14-16). (5). *The return to Egypt*. Moses departed from Midian, taking his wife and two sons with him. On the way the Lord met him and was about to take his life, but this calamity was averted by Zipporah, who took a sharp stone and circumcised her son (Ex., 4:18-26). (6). *Brothers meet*. Moses and Aaron met at the mount of God. After an affectionate greeting Moses communicated to him the word of the Lord and showed him the signs that had been given him (Ex., 4:27, 28). (7). *Arrival in Egypt*. They arrived in Egypt and informed the elders of Israel of the revelation from God, and the people believed and bowed their heads in worship (Ex., 4:30,31). (8). *Demand on Pharaoh*. Moses and Aaron approached the king and in the name of God demanded the release of his children. Pharaoh insolently and rebelliously refused the request, and the great contest between the King of Heaven and the mighty earthly potentate

began (Ex., 5:1-6). (9). *Ten plagues*. The Lord plagued the Egyptians in order to multiply His signs and wonders, and that they might know that He is God (Ex., 7:1-5). The first nine plagues were, (a) the waters turned to blood (Ex., 7:15-25), (b) frogs filled the land (Ex., 8:1-14), (c) lice afflicted people and beasts (Ex., 8:16-19), (d) flies filled the land (Ex., 8:20-24), (e) murrain destroyed the cattle (Ex., 9:1-7), (f) people afflicted with boils and blains (Ex., 9:8-14), (g) hail smote the growing crops (Ex., 9:13-35), (h) locusts filled the land (Ex., 10:13:15), (i) and darkness covered Egypt (Ex., 10:21-23). (10). *Special command to Moses*. The Lord commanded Moses to tell the people to borrow of their Egyptian neighbors jewels of silver and gold (Ex., 11:1, 2), The justice of this command can be seen in the fact that they had served the Egyptians many years without remuneration (Ex., 1:6-14; 5:1-19). (11). *Harmony of Ex., 9:6,19, 25*. It is asserted that all of the cattle of Egypt died. But it is plain that only the cattle died that remained (Ex., 9:3) in the field during the murrain. The cattle that were destroyed by the hail-storm were those that were saved from the murrain (Ex., 9:17-25). (12). *Explanation of Ex., 9:16; Rom., 9:1.7*. The Egyptians were idolaters (Ex., 5:1-3; 9:30; 14:18). Pharaoh was "raised up" in order that God might manifest His power and glory. "Raised up" has no reference to his birth or his elevation to the throne of Egypt. It means "roused up" or "made to stand." When Moses and Aaron demanded the release of the Hebrews he wickedly, rebelliously and insolently denied the true God

and refused to let them go (Ex.. 5:1-3). He had already made himself a vessel of wrath fitted for destruction (Rom., 9:22). God listened to the cries of His people and endured for a while this vessel fitted for destruction, and at last, when the time came, unloosed the burning fires of judgment, roused Pharaoh up from his infidelity, and proclaimed his name throughout Egypt, and in the ears of Israel (Ex., 7:5; 14:17, 18, 31).

(13). *The Passover*. The Lord commanded Moses to speak unto the children of Israel and command them to select a lamb for each household on the tenth day of the month, assuring them that this should be to them the first month of the year (Ex., 12:1-5). They were to keep the lamb until the fourteenth day of the month and kill it at the going down of the sun. They were to strike the posts of the doors of their dwellings with the blood. They were to roast the flesh and eat it in haste, with bitter herbs and unleavened bread (Ex., 12:6-20). On that night the Lord passed through the land and smote the first born of man and beast (Ex., 12:21-29).

(14). *The Emancipation Proclamation*. When Pharaoh heard the mighty cry he called for Moses and Aaron and gave them permission to depart and take their property with them (Ex., 12:30-33).

(15). *The Departure*. The children of Israel departed from Barneses two thousand five hundred and thirteen years after the creation of Adam (Gen., 5:3-32; 7:6; 11:10-32; 12:4, 5:21:5; 25:26; 41:46, 53, 54; 45:4-6; 47:9; 50:26; Ex., 7:7; 12:40, 41; Gal., 3:17). There were six hundred thousand men. Allowing one woman to each man,

and two children to each family, the population was at least two million four hundred thousand (Ex., 12:37). (16). *Sanctification of the firstborn*, In memory of the preservation of the children of Israel during the last night in Egypt, the Lord took unto himself the first born of man and beast (Ex., 13:1-16). (17). *The precious burden*. The triumphant host of Israel carried the remains of their great benefactor Joseph with them (Gen., 50:24-26; Ex., 13:19). (13.) *The Great Leader*. As they departed from Egypt the Lord went before them in a pillar of cloud by day and a pillar of fire by night (Ex., 13:20-22). (19). *At the Red Sea*. Moses and his mighty host encamped by the Red Sea. Pharoah and his army drew near. The people were afraid, but Moses commanded them to stand still and see the salvation of the Lord, assuring them that they would see the Egyptians no more, for the Lord would fight for them, and they should hold their peace (Ex., 14:1-18). The angel of the Lord took his position between the two camps, appearing as darkness to the Egyptians and light to the children of God. The Lord opened the sea and the children of Israel went forward on dry ground, but the Egyptians following were drowned (Ex., 14:19-31). (20). *Apostolic indorsement*. This mighty historical event was indorsed by the apostle Paul (I. Cor., 10:1-12). (21). *Important facts*, (a) The Lord saved the children of Israel by opening up the way for them; (b) and they saved themselves by using the means placed within their reach; God opened the way and they passed through!

ON TO SINAI. (1). *Song of triumph*. Imme-

diately after the hosts of Israel had passed over the sea and their safety had been assured by the destruction of their enemies, they celebrated the great event by a song of triumph (Ex., 15:1-19). When we reflect that the population of Israel at this time was probably equal to the combined populations of New York and Brooklyn and that the encampment extended over a territory of several miles in circumference, and when we think of the long night of bondage through which they had passed, and when we listen to the waves of the sea as they sing the requiem of their foes, wave answering to wave, until God's vengeance is satisfied, we may well conclude that no grander burst of song ever reverberated through the hills of time or arose to the gates of Heaven! (2). *Marah*. The waters were bitter at Marah. They were sweetened by the command of the Lord, and the assurance was given that the Lord would care for and protect the obedient (Ex., 15:23-26). (3). *Elim*. At this encampment the hosts of Israel drank of the twelve refreshing wells, and rested under the cooling shade of the trees (Ex., "[5:27). (4). *In the wilderness of Sin*. They arrived at Sin on the fifteenth day of the second month, which was exactly one month after their departure from Egypt (Ex., 12:1-37; 16:1; Num., 33:3). During this encampment, (a) they murmured against Moses and Aaron (Ex., 16:2), (b) manna and quails were given to prove their faith (Ex., 16:3-15,) (c) a Sabbath was kept, and it was attested by the Lord in giving a double portion of manna on the sixth day, withholding it on the seventh, and preserving the supply kept for that

day (Ex., 16:16-30), (d) a pot of manna was filled for future generations (Ex., 16:32-35). *Rephidim*. At this encampment, (a) the people complained at Moses because of the scarcity of water; (b) at the Lord's command, Moses smote the rock and the water gushed out, and the place was called "Massah" and "Meribah," because the children of Israel tempted the Lord and asked if He were among them or not; (c) they fought their first battle and Joshua distinguished himself as a leader; (d) and Moses set up the memorial altar, and recorded the threat of destruction against the Amalekites (Ex., 17:1-16). (6). *Jethro*. The account of the visit of Jethro is doubtless out of its order. The fact is, the exact time can not be determined. When Moses departed from Egypt he took his wife and sons with him (Ex., 4:19,20). At some point on the journey he sent them back. This probably occurred after the exciting episode at the inn (Ex., 4:24-26). During the encampment at Sinai, Jethro brought the family of Moses into camp (Ex., 18:1-6). Jethro was a priest or prince, and as he was a descendent of Abraham (Gen., 25:1,2; Ex., 2:15-21), he was in all probability a worshipper of God. Indeed, he plainly showed this in his conduct at Mt. Sinai (Ex., 18:1-13). He found Moses engaged in the immense undertaking of judging the people (Ex., 18:13-17). At his suggestion Moses inaugurated a system that for wisdom and practicability cannot be improved. It consisted of wise men who were to be, (a) rulers over tens, (b) rulers over fifties, (c) rulers over hundreds, (d) rulers over thousands, (e) and Moses to be the final court of

appeal. After leaving the impress of his mighty character upon the government of Israel, Jethro departed to his own country (Ex., 13:17-27).

ENCAMPMENT AT SINAI. (1). *Date.* Taking the hints that have already been dropped, it is easy to determine the date of the beginning of the encampment at the mount of God: It was $(130+105+90+70+65+162+65+187+182=1056)$ one thousand and fifty-six years from the creation of Adam to the birth of Noah (Gen., 5:3-29). It was $(500+102=602)$ six hundred and two years from the birth of Noah to the birth of Arphaxad (Gen., 5:32; 7:6; 11:10). It was $(35+30+34+30+32+30+29=220)$ two hundred and twenty years from the birth of Arphaxad to the birth of Terah (Gen., 11:12-24). It was (130) one hundred and thirty years from the birth of Terah to the birth of Abeam (Gen., 11:26, 32; 12:1-4; Acts, 7:1-4). It was (100) one hundred years from the birth of Abeam to the birth of Isaac (Gen., 21:5). It was (60) sixty years from the birth of Isaac to the birth of Jacob (Gen., 25:26). It was (91) ninety-one years from the birth of Jacob to the birth of Joseph (Gen., 41:46,53, 54; 45:4-6; 47:1-9). It was (110) one hundred and ten years from the birth of Joseph to his death (Gen., 50:26). It was (64) sixty-four years from the death of Joseph to the birth of Moses (Gen., 12:1-4; 21:5; 25:26; 41:46,53, 54; 45:4-6; 47:9; 50:26; Ex., 7:7; 12:40, 41; Gal., 3:17). It was (80) eighty years from the birth of Moses to the exodus (Ex., 2:1-10; 7:7; 12:37-41). It was (48) forty-eight days from the exodus to the encampment at Mt. Sinai (Ex., 12:37-41; 16:1; 19:1; Num., 33:3). 1056+

602+220+130+100+60+91+110+64+80+48 days=2513 years and 48 days. It was therefore two thousand five hundred thirteen years and forty-eight days from the creation of Adam to the encampment at Mt. Sinai. (2). *Maturity of God's Purpose*. At Mt. Sinai, God's purpose began to take definite form. Moses went into the mountain, learned the will of God, returned and informed the people that the Lord had declared if they would obey his voice indeed and keep his covenant, they should be a peculiar treasure to Him above all people, a kingdom of priests and a holy nation; and the people answered with one voice, "All that the Lord hath spoken we will do (Ex., 19:1-8)." Owing to the frailty of the human race it took twenty-five centuries to bring revelation up to this point of perfection. Keep in mind that the purpose of revelation is primarily to reveal God to man, and to make man understand his necessities. The only way to account for the long delay, therefore, is on the ground of man's weakness and want of interest brought about by sin. God's purpose had gradually been unfolded from the time of transgression. In passing sentence upon the serpent, He intimated his purpose to bruise the head of the serpent by the seed of the woman (Gem, 3:14, 15). Take this sentence apart from its connection and how deep, how dark, how impenetrable it appears, and yet for two thousand years it was the only anchor of the drifting souls of the sons of men! However, taking it in connection with the thought of God's purpose, we can see the light where millions found only inexplicable mystery. Note, (a) the seed of

the serpent are evil-doers (Matt., 3:7; 12:34); (b) the seed of the woman is Christ (Isa., 7:14; Gal., 4:4); (c) bruising the head of the serpent refers to the triumphs of Christ and his people (John, 16:11; Rom., 16:20; Heb., 2:14; I. John, 3:8); (d) bruising the heel of the seed of the woman refers to the brief triumph of Satan, sin and death (Rom., 1:4; Rev., 1:17, 18). The first promise of the Redeemer was made to Abeam (Gen., 12:1-3; Acts, 3:25, 26; Gal., 3:8, 16). This confined the development of God's purpose to an individual. God also promised to make of Abraham a great nation, and in order to do this He promised him a son by his wife Sarah, and an innumerable posterity (Gen., 15:1-13). In order to the maintenance and perpetuity of this nation He promised Abraham a country, set its bounds (Gen., 15:18-21), and gave him circumcision as the national mark of distinction (Gen., 17:1-14). From Abraham forward therefore, these people became the repositories of the oracles of God (Rom., 3:1, 2). The promises were renewed to Abraham on Mt. Moriah (Gen., 22:1-18), to Isaac at Gerar (Gen., 26:1-6), to Jacob at Bethel (Gen., 28:10-19); again the Lord spoke to Jacob at Beer-sheba (Gen., 46:1-4), but at Mt. Sinai He spoke to the whole nation (Ex., 19:1-25; 20:1-22). (3). *'Educating the nation*. The education of the Hebrews began when Abraham became a wanderer from his father's house (Gen., 11:31; 12:1-4; 14:13). It was carried on in the school of adversity in the land of Egypt (Gen., 15:8-16; Ex., 1:1-22), and it was consummated at Mt. Sinai when the Lord spoke in the hearing of all the

people (Deut., 5:1-22). (4). *Important facts.* Viewed in the light of the revelations at Mt. Sinai, many things in the previous history of the human race become much clearer. The brevity of the biography of many individuals is clearly accounted for in the fact that the individuals themselves were secondary considerations. Seth, Enos, Noah, Shem, Abeam, Isaac, Jacob, Joseph and Moses were made prominent largely because of God's purpose concerning the human race. On this account Ishmael and Esau occupied subordinate places (Gen., 16:1-15; 21:1-12; 27:1-29; Rom., 9:7-13).

EVENTS OF THE ENCAMPMENT. The important events at the encampment at Mt. Sinai were: (1). The people entered into a covenant with the Lord (Ex., 19:1-8). (2). The people and priests were sanctified (Ex., 19:9-25). (3). The ten commandments were proclaimed (Ex., 19:1-25; 20:1-17; Deut., 5:1-22). (4). The people were greatly frightened by the voice of the Lord and requested Moses to speak to them (Ex., 20:18-21). (5). Moses, accompanied part of the way by Joshua and others, retired into the mountain, where he spent forty days and nights with the Lord (Ex., 24:1, 2, 9-18). (6). Moses received the pattern for the Tabernacle (Ex., 25:1-40). (7). Moses was commanded to set Aaron and his sons apart for the priestly office (Ex., 28:1). (8). Bazaleel and Aholiab were called upon to take the lead in the construction of the house of the Lord (Ex., 31:1-6). (9). The Lord gave Moses two tables of stone with the ten commandments written upon them (Ex., 31:18). (10). The people, led by Aaron

fell into idolatry (Ex., 32:1-6). (11). Moses pleaded in their behalf but broke the tables of stone as he descended from the mountain (Ex., 32:7-24). (12). The Levites showed their devotion to the cause of the Lord (Ex., 32:25-35). (13). Moses had a glimpse of the glory of God (Ex., 33:12-23). (14). The tables of stone were renewed (Ex., 34:1-28). (15). Moses returned from the mountain, erected an altar, and sacrifices were offered upon it (Ex., 24:3-5; 35:29-35). (16). The people again entered into a covenant with the Lord (Ex., 24:7, 8; Heb., 9:18-21). (17). Moses called upon the people for a free-will offering of material for the construction of the Tabernacle (Ex., 35:1-29). (18). The people gave with such liberality that it was necessary to restrain them (Ex., 36:1-7). (19). The Tabernacle was set up (Ex., 40:1-38). (20). Aaron and his sons were consecrated and fire descended upon the brazen altar (Lev., 8:1-36; 9:1-24). (21). Nadab and Abihu were slain for desecrating the worship of God (Lev., 10; 1,2). (22). The Levites were consecrated (Num., 8:1-26). (23). The second Passover was observed (Num., 9:1-15). (24). The order of the encampment was regulated (Num., 2:1-34). (25). The princes made their offerings (Num., 7:1-9.) (26). The people were numbered (Num., 1:1-46).

PROCLAMATION OF THE LAW. (1.) *Date*. It was (2083) two thousand and eighty-three years from the creation of Adam to the death of Terah or Abram's entrance into Canaan (Gen., 5:3-32; 7:6; 11:10-32; 12:1-4; Acts, 7:1-4), and it was (430) four hundred and thirty years from these

events to the exodus (Ex., 12:40,41; Gal., 3:17). It was (50) fifty days from the exodus to the proclamation of the law (Ex., 12:37; 16:1, 2; 19:1-25; 20:1-17; Num., 33:3). (2). *The Ten Commandments*. These commandments were proclaimed by the Lord, in person, from Mt. Sinai (Ex., 19:1-25; 20:1-17; Heb., 12:18-20). They, (a) required strict submission to the one true and living God; (b) prohibited idolatry in all forms; (c) prohibited the taking of the name of the Lord in vain; (d) required the keeping of the Sabbath; (e) required the people to honor their parents; (f) prohibited murder; (g) prohibited adultery; (h) prohibited stealing; (i) prohibited the bearing of false witness; (j) and prohibited covetousness (Ex., 20:1-17). These commandments were subsequently given to Moses on tables of stone in order that he might teach them to the people (Ex., 24:12), and preserve them (Ex., 31:18). These tables were deposited in the ark of the Lord for safe-keeping (Deut., 10:1-5; Heb., 9:4). These commandments were called the words of the covenant because they constituted the basis of the covenant between the Lord and his people (Ex., 20:1-17; 34:28). They were called the testimony, because they constantly testified to the fact that the Lord had spoken to them (Ex., 20:1-17; 25:16). The tables of stone were called the tables of the covenant, because the words of the covenant were written upon them by the finger of God (Ex., 31:18; 32:15, 16; Deut., 9:7-11). (3). *Important facts*. The law proclaimed by Jehovah from Mt. Sinai was the first law that was ever given for a whole nation. Laws had previously been given to individuals only: (a) the law prohibiting

the use of the fruit of the tree of life (Gen., 2:16, 17); (b) the law of marriage (Gen., 2:24); (c) the law of sacrifice (Gen., 4:1-7; Heb., 11:4); (d) the law against eating blood, and murder (Gen., 9:4-6); (e) and the law of circumcision (Gen., 17:1-14). Two reasons are given for the keeping of the sabbath day: (a) the resting of the Lord on the seventh day; (b) the deliverance of the Hebrews from bondage (Ex., 20:8-11; Deut., 5:12-15).

OTHER LAWS. While the ten commandments constituted the basis of the covenant between God and Israel, many other laws were given looking to their enforcement. When the people heard the voice of the Lord they were greatly frightened and requested Moses to hear the law and speak to them (Ex., 20:18-21; Deut., 5:22,33). The following evidences are furnished that Moses left a record of the law and his other works: (a) The Lord told him to write these words, meaning the law (Ex., 34:27); (b) it is said that Moses wrote all the words of the Lord (Ex., 24:4); (c) Moses told the people to write the law upon the posts of their houses, their gates, and upon plastered stones (Deut., 6:4-9; 11:18-20; 27:1-8); (d) it is said that Moses wrote the goings of the children of Israel (Num., 33:2); (e) it is said that Moses wrote the law and delivered it to the priests (Deut., 31:9-13, 24-27); (f) it is said that Moses wrote a song (Deut., 31:22; 32:1-43). Moses learned the will of God as no other mortal man ever learned it—God spoke to him face to face (Num., 12:6-8). He spent eighty days and nights in Mt. Sinai with the Lord (Ex., 24:12-18; 31:18;

34:1-28). These laws covered the whole range of human activity: (1). *Duties to God*. They were to love Him with all their soul, mind and strength (Deut., 6:5). The reasons assigned for this commandment were, (a) because He had chosen them above all people (Deut, 10:15; 11:1); (b) because He had done great and terrible things for them which they had seen (Deut., 10:21; 11:1); (c) because He had made a great multitude of them (Deut., 10:22; 11:1). They were required to honor His name (Ex., 20:7), add nothing to His law and take nothing from it (Deut., 4:2; 12:32), keep His statutes and judgments (Deut., 12:1), and give Him the first and best of everything (Ex., 13:2; 22:29, 30; Deut., 26:1-11). (2) *Personal duties*. Every man was required, (a) to be honest, (b) and tell the truth (Ex., 23:1; Lev., 19:11). (3.) *Duties of parents to their children*. Parents were required, (a) to circumcise their sons when they were eight days old (Lev., 12:1-3); (b) to impress upon them the great importance of the great events of the nation's history (Ex., 13:14-16); (c) to teach them the law (Deut., 6:1-6); (d) to give them possession of the inheritance (Num., 36:1-13; (e) to give to the first-born a double portion of the estate (Deut., 21:15-17); (f) to deliver the stubborn and rebellious son for chastisement (Deut., 21:18-21). (4). *Duties of children to their parents*. Children were required, (a) to honor their parents (Ex., 20:12); (b) to fear them (Lev., 19:3); (e) and to refrain from cursing or smiting them (Ex., 21:15, 17). (5). *Duties of husbands and wives to each other*, (a) Husbands were to cheer their wives, to give them a divorce if they

did not love them and to confirm or disannul their vows (Num., 30:6-15; Deut., 24:1-5); (b) wives were required to submit to their husbands (Num., 30:6-15). (6). *Duties of people to their rulers*. The people were required to honor their rulers (Ex., 22:28), and to submit to their decisions (Deut., 17:8-13). (7). *Duties of rulers to the people*. Rulers were required to measure out justice to men without regard to their financial standing (Ex., 23:3, 6; Deut., 16:18-20). (8). *General Duties*. Masters were required to treat their servants with kindness (Ex., 21:18-27 Lev., 25:47-54). The Hebrews were required to be generous to the poor and helpless (Deut., 15:7-11), love strangers (Ex., 22:21-23; Lev., 19:33-35; Deut., 10:19), to love their neighbors as themselves (Lev., 19:18), and to be honest in their dealings (Lev., 19:35, 36).

HEBREW CALENDAR. The names of the months of the Hebrew calendar are: (a) Abib or Nisan (Ex., 12:2-37; 13:4; Neh., 2:1; Esther, 3:7); (b) Iyar or Zif (I. Kings, 6:1); (c) Sivan (Esther, 8:9); (d) Tammuz (Ezek., 8:14); (e) Ab; (f) Elul (Neb., 6:15); (g) Ethanim or Tishri (I. Kings, 8:2); (h) Marchesvan or Bui (I. Kings, 6:38); (i) Chisleu (Zech., 7:1). (j) Tebeth (Esther, 2:16); (k) Sebat (Zech., 1:7); (l) Adar (Esther, 3:7). *Important fact*. The seventh month of the year was distinguished by, (a) the feast of trumpets (Num., 29:1-6), (b) the day of atonement (Lev., 23:26-32), (c) the feast of tabernacles (Lev., 23:34-44); (d) and every fiftieth year the jubilee began in this month (Lev., 25:1-17).

SABBATH AND FEASTS. The Hebrews were re-

quired to keep: (1). *The Sabbath Day* (Ex., 20:8-11). They were not permitted, (a) to leave their dwellings (Ex., 16:29), (b) nor kindle a fire throughout their habitations on the Sabbath day (Ex., 35:1-3). The death penalty was attached to the violation of this law (Num., 15:32-36). (2). *The Sabbatical Year*. They were to sow their fields, prune their vineyards and enjoy the fruits of their labors for six years, but in the seventh year the land and the people were to rest (Lev., 25:1-7). During the seventh year they subsisted upon the spontaneous products of the land and the accumulation of the excessive crops of the sixth year (Lev., 25:6, 7, 20-22). (3). *The Jubilee*. They were to number seven sabbaths of years, forty-nine years, and on the tenth day of the seventh month they were to sound the trumpet throughout all the land; slaves were released and every man returned to his possession (Lev., 25:8-13). The price of everything in Israel was regulated by the distance from the jubilee (Lev., 25:14-17). (4). *The Passover*. This feast originated in Egypt and was so named on the account of the passing over of the houses of the Hebrews by the angel of death. In connection with it, and following it, they kept the feast of unleavened bread (Ex., 12:1-29). The law of Moses, however, regulated the keeping of the feast. It was really eaten on the night of the fifteenth of Abib; the Hebrew day closed at sunset (Lev., 23:32). They killed the paschal lamb at the going down of the sun on the fourteenth of the month (Ex., 12:1-6; Deut., 16:1-8). The feast of unleavened bread began with the passover and

closed on the twenty-first day of the month at sundown (Ex., 12:14-19; Lev., 23:1-8). No uncircumcised person was permitted to partake of the paschal feast (Ex., 12:43-51). Special offerings were made at the feast consisting of, (a) two young bullocks, (b) one ram, (c) seven lambs, (d) and one goat, for each day during the seven days, aggregating seventy seven animals (Num., 28:16-25). (5). *First of each month*. On the beginning of each month during the year they were required to offer, (a) two young bullocks, (b) one ram, (c) seven lambs, (d) and one kid of the goats (Num., 28:11-15). (6). *Feast of Weeks*. This feast was known as, (a) feast of harvest (Ex., 23:16), (b) feast of weeks (Ex., 34:22), (c) day of first fruits (Num., 28:26), (d) and Pentecost (Acts, 2:1). This feast occurred fifty days after the passover (Lev., 23:15,16; Dent., 16:9-12). They began to number the fifty days on the morrow after the first sabbath of the feast of unleavened bread, or on the sixteenth day of Abib or Nisan (Ex., 12:11-20; Lev., 23:4-16). During this feast they offered, (a) first, two wave loaves made of the first fruits of the land, (b) seven lambs, (c) one young bullock, (d) two rams, (e) one kid of the goats, (f) and two lambs of the first year, making in all thirteen animals (Lev., 23:15-21; Num., 28:26-31). (7). *Feast of Trumpets*. This feast was held on the first day of the seventh month of each year, and was characterized by the refraining of the people from work, and the blowing of trumpets (Num., 29:1). During this feast they offered (a) one young bullock, (b) one ram, (c) seven lambs of the first year, (d) and one kid of the

goats (Num., 29:1-6). (8). *Feast of Tabernacles*. This feast was the feast of ingathering, and was third in order of the annual feasts (Ex., 23:16). It was inaugurated on the fifteenth of Tishri, and lasted seven days (Lev., 23-34). It was kept as follows: (a) The people dwelt in booths formed of the branches of trees in commemoration of their temporary habitations during the journey through the wilderness (Lev., 23:34-44); (b) it was inaugurated by a holy convocation (Lev., 23:36); (c) and when it occurred in the Sabbatical year, portions of the law were read publicly each day to men, women, children and strangers (Deut., 31:10-13). During this feast they offered, (a) seventy bullocks, (b) fourteen rams, (c) ninety-eight lambs (d) and seven kids, or $(70+14+98+7 = 189)$ one hundred and eighty-nine animals altogether (Num., 29:12-33). Special offerings were made on the eighth day consisting of one bullock, one ram, seven lambs, and one goat (Num., 29:35, 38).

TIME GIVEN TO RELIGION. The children of Israel were redeemed by the Lord (Ex., 15:1-19), hence they belonged to Him. It is interesting to note that the law required them to give a large amount of their time to His service. (1). *To the Passover*. Counting out one day for the Sabbath* they were required to give six days to the feast of the passover and unleavened bread each year; in a period of six years, thirty-six days; in a period of forty-two years, two hundred and fifty-two days (Lev., 23:4-8). (2.) *To the Feast of the Weeks*. They were required to give one day to this feast each year; in a period of six years, six days; in

a period of forty-two years, forty-two days (Lev., 23:15-21). (3). *To the Feast of Tabernacles*, Counting out one day for the Sabbath, they were required to give six days to this feast each year; in a period of six years, thirty-six days; in a period of forty-two years two hundred and fifty-two days (Lev., 23:34-42). (4). *To the Sabbath*. They were required to give fifty-one days to the Sabbath each year; in a period of six years, three hundred and six days; in a period of forty-two years, two thousand one hundred and forty-two days (Lev., 23:3). (5). *To the Day of Atonement*. They were required to give one day to the atonement each year; in a period of six years, six days; in a period of forty-two years, forty-two days (Lev., 23:26-32). (6.) *To the Feast of New Moons*. Counting out one day for the feast of trumpets, they were required to give eleven days to this feast each year; in a period of six years, sixty-six days; in a period of forty-two years, four hundred and sixty-two days (Num., 28:11-15; 29:1-5; Amos, 8:5). (7). *In a period of seven years*, (a) Sabbaths, three hundred and six days (Lev., 23:3); (b) feast of passover and unleavened bread, counting out one day each year for the Sabbath, thirty-six days (Lev., 23:4-8); (c) feast of Pentecost, six days (Lev., 23:15-21); (d) feast of Trumpets, six days (Lev., 23:23-25); (e) Atonement, six days (Lev., 23:26-32); (f) feast of Tabernacles, counting out one day each year for the Sabbath, thirty-six days (Lev., 23:34-42); (g) the first of every month, counting out one day each year for the feast of trumpets, sixty-six days (Num., 28:11-15; Amos, 8:5); (h) the seventh

year, three hundred and sixty days (Lev., 25:1-7). $306 + 36 + 6 + 6 + 6 + 36 + 66 + 360 = 822$. They therefore gave eight hundred and twenty-two days to their religion in seven years. (8) *In a period of forty-nine years*, (a) Sabbaths, two thousand one hundred and forty-two days (Lev., 23:3); (b) feast of Passover and unleavened bread, counting out one day each year for the Sabbath, two hundred and fifty-two days (Lev., 23:4-8); (c) feasts of Pentecost, forty-two days (Lev., 23:15-21); (d) feast of Trumpets, forty-two days (Lev., 23:23-25); (e) Atonement, forty-two days (Lev., 23:26-32); (f) feast of Tabernacles, counting out one day each year for the Sabbath, two hundred and fifty-two days (Lev., 23:34-42); (g) the first of every month, counting out one day each year for the feast of Trumpets, four hundred and sixty two days (Num., 28:11-15; Amos, 8:5); (h) the seventh year, two thousand five hundred and twenty days (Lev., 25:1-7). $2,142 + 252 + 42 + 42 + 42 + 252 + 462 + 2,520 = 5,754$. They therefore gave five thousand seven hundred and fifty-four days to their religion in forty-nine years. (9) *In a period of fifty years*, (a) Sabbaths, two thousand one hundred and forty-two days (Lev., 23:3); (b) feast of Passover and unleavened bread, counting out one day each year for the Sabbath, two hundred and fifty two days (Lev., 23:4-8); (c) feast of Pentecost, forty-two days (Lev., 23:15-21); (cl) feast of Trumpets, forty-two days (Lev., 23:23-25); (e) Atonement, forty-two days (Lev., 23:26-32); (f) feast of Tabernacles, counting out one day each year for the Sabbath, two hundred and fifty-two days (Lev.,

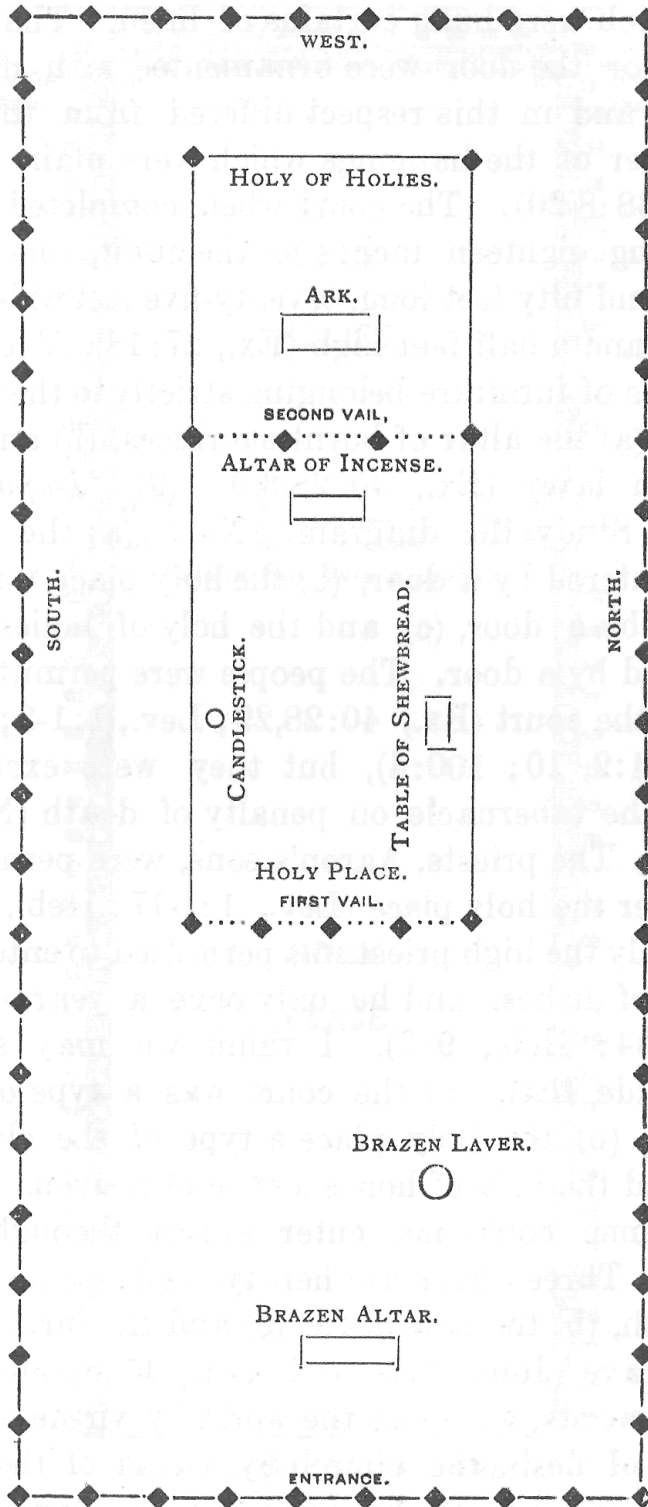
23:34-42); (g) the first of every month, counting out one day each year for the feast of Trumpets, four hundred and sixty-two days (Num., 28:11-15; Amos, 8:5); (h) the Seventh year, two thousand five hundred and twenty days (Lev., 25:1-7); (i) the Jubilee, three hundred and sixty days (Lev., 25:8-17). $2,142+252+42+42+42+252 +462+2,520+360=6,114$. They therefore gave six thousand one hundred and fourteen days to their religion in fifty years.

PROPERTY GIVEN TO RELIGION. The first born of man and beast was by Divine requirement given to the Lord (Ex., 13:2). In addition to this the Hebrews were required to give, (a) one-tenth of the products of their land (Lev., 27:30); (b) one-tenth of the increase of flocks and herds (Lev., 37:32-34); (c) a special tithe every third year (Deut, 14:28,29); (d) to the poor at all times (Deut., 15:7-11); (e) according to their ability when they attended their annual feasts (Deut., 16:16, 17); (f) the first fruits of the land (Ex., 22:29; Deut., 26:1-11).

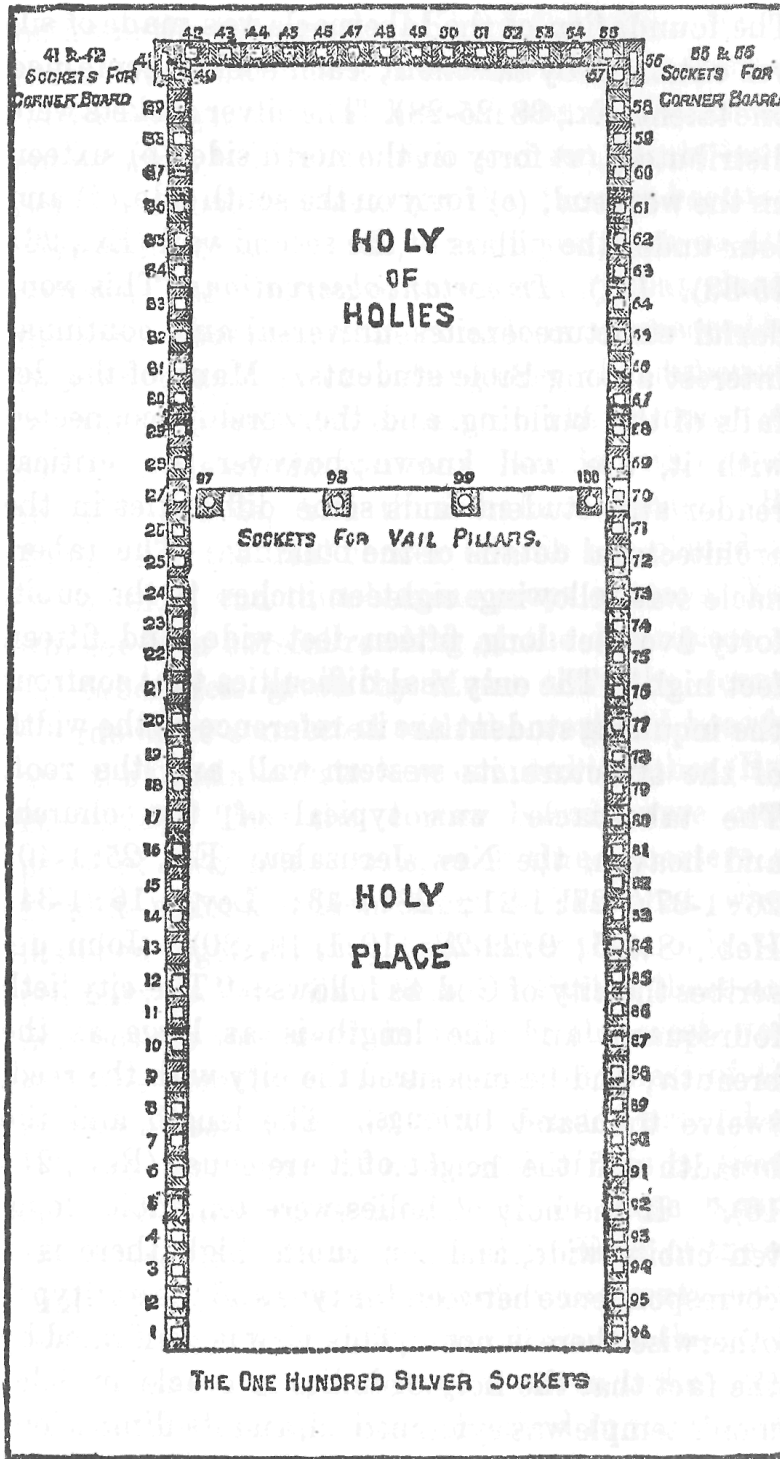
THE TABERNACLE. (1). *Necessity for it.* Revelation is progressive. During the first twenty-five centuries God spoke to individuals at intervals; sometimes a period of hundreds of years intervened. He spoke to Adam after the transgression (Gen., 3:1-24), and to Cain (Gen., 4:3-15). There is no record that He spoke to any one else until He communicated with Noah about one hundred years before the flood (Gen., 6:1-15). He also spoke to Noah after the flood (Gen., 9:8-17). Again the silence was unbroken for fully four hundred years (Gen., 11:10-32; 12:1-4); God

called Abraham out of his native country and made him and his family the receptacle of His revelations. He spoke, (a) to Abraham repeatedly (Gen., 12:1-8; 15:8-21; 22:1-18), (b) to Isaac (Gen., 26:1-5, 24), (c) to Jacob (Gen., 28:10-15; 31:3; 46:1-4). Again the silence was unbroken until he spoke to Moses in the burning bush (Ex., 3:1-10; Acts, 7:29-34). The order that prevailed was first the natural, afterward the spiritual; or "first the blade, then the ear, after that the full corn in the ear (Mark, 4:28)." The Israelites had been sojourners and strangers four hundred years. Owing to their ignorance and the natural tendencies of the sinful heart they had fallen into the pollutions of those by whom they had been surrounded. They had drifted away from the one true God. They had, to a certain extent, forgotten the examples of their illustrious progenitors. They needed a revelation to the eye as well as to the mind. They needed a manifestation of Jehovah that would at once emphasize his personality, majesty and eternity. God adapted himself to their necessities. Hence He said to Moses: "And let them make me a sanctuary that I may dwell among them (Ex., 25:8)." (2). *Important fact.* The tabernacle with all that pertained to it was a revelation, and was typical of the new and living way (Heb., 8:4, 5; 9:1-10). (3). *Architect and Plan.* This building was not the product of human skill. It was both a revelation and a prophecy. The great Architect said: "Look that thou make them after their pattern, which was showed thee in the

mount (Ex., 25:40)." (4). *The Superintendent*, Moses was called into the blazing heights of Sinai (Ex., 24:12-18). The Lord gave him the plan and made him responsible for carrying it out (Ex., 25:9). (5). *Artisans*. The Lord expressly called Bezaleel the son of Uri of the tribe of Judah, and Aholiab the son of Ahisamach of the tribe of Dan, and inspired them for the work (Ex., 31:1-7). They were also empowered to teach others (Ex., 35:30-35). They were assisted by the wise hearted men and women of Israel (Ex., 35:25,26; 36:1,2). (6). *Material*, The material consisted of, (a) metals: gold, silver, brass, (b) textile fabrics: blue, purple, scarlet and white linen, and cloth made of goats' hair, (c) shittim wood. All these things were obtained directly from the people by a free will offering and with them many other articles that were used in preparing the clothing, of the priests and in the worship after its inauguration (Ex., 25:1-40; 35:1-35). (7). *Important fact*. The liberality of the people was so great that it was necessary for Moses to restrain them (Ex., 36:5-7). What an example and exhortation to Christians! (8). *The Court*. The court was a kind of fence or protection for the tabernacle; it surrounded it (Ex., 27:9-18). The kinds of material used in the construction of the court were, (a) brass, (b) silver, (c) and linen (Ex., 27:9-19). The foundation of the court consisted of sixty sockets of brass and they were distributed, (a) twenty on the north side, (b) ten on the west end, (c) twenty on the south side, (d) and ten on the east end. Into these were fitted sixty pillars of brass, and on them were hooks of silver



on which were hung curtains of linen. The curtains for the door were ornamented with needle work, and in this respect differed from the remainder of the hangings which were plain linen (Ex., 38:8-20). The court when completed was, allowing eighteen inches to the cubit, one hundred and fifty feet long, seventy-five feet wide and seven and a half feet high (Ex., 27:18). The only articles of furniture belonging strictly to the court were, (a) the altar of burnt sacrifices, (b) and the brazen AVer (Ex., 40:28-30). (9). *Important fact.* Study the diagram. Note, (a) the court was entered by a door, (b) the holy place was entered by a door, (c) and the holy of holies was entered by a door. The people were permitted to enter the court (Ex., 40:28,29; Lev., 1:1-3; Ps., 5:7; 84:2, 10; 100:4), but they were excluded from the tabernacle on penalty of death (Num., 1:51). The priests, Aaron's sons, were permitted to enter the holy place (Lev., 1:1-17; Heb., 9:6), but only the high priest was permitted to enter the holy of holies, and he only once a year (Lev., 16:1-34; Heb., 9:7). I think we may safely conclude that, (a) the court was a type of the world, (b) the holy place a type of the church, (c) and the holy of holies a type of heaven. Note that men could not enter except through the doors. Three births are here typified; (a) the birth of flesh, (b) the new birth, (c) and the birth from the grave (John, 3:1-13; I. Cor., 15:35-56). In other words, we enter the world by virtue of the birth of flesh, the church by virtue of the new birth, and heaven by virtue of the birth from the dead. (10) *Foundation of the Tabernacle.*



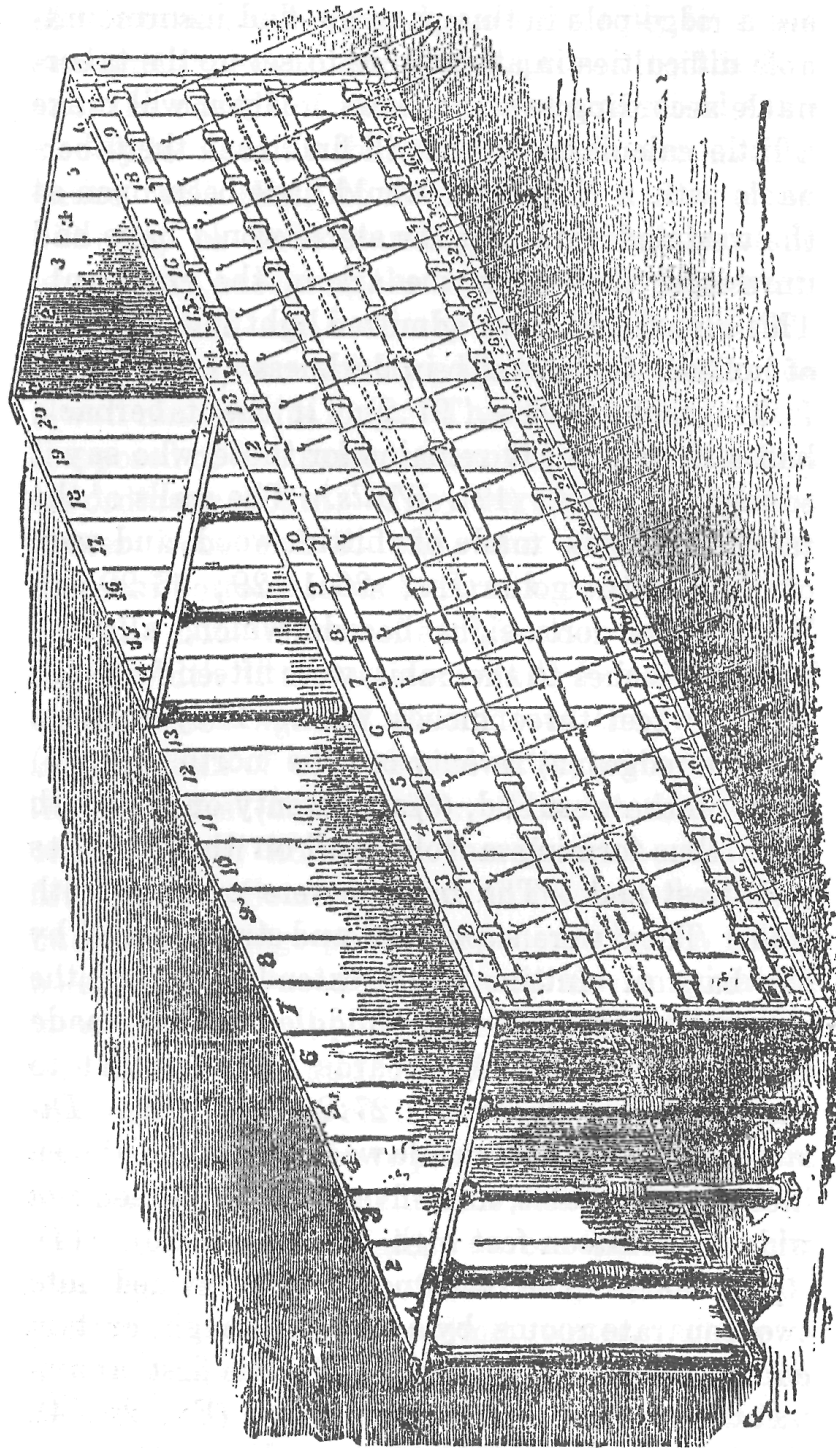
FOUNDATION OF THE TABERNACLE.

The foundation of the tabernacle was made of silver obtained by taxation; each socket contained one talent (Ex., 38:25-28). The silver sockets were distributed, (a) forty on the north side, (b) sixteen on the west end, (c) forty on the south side, (d) and four under the pillars of the second vail (Ex., 26:15-33). (11), *Important observations*. This wonderful structure excites universal and continual interest among Bible students. Many of the details of the building, and the worship connected with it, are well known; however, the critical reader and student finds some difficulties in the architectural details of the building. The tabernacle was, allowing eighteen inches to the cubit, forty-five feet long, fifteen feet wide, and fifteen feet high. The only real difficulties that confront the inquiring student are in reference to the width of the structure, its western wall, and the roof. The tabernacle was typical of the church, and heaven, the New Jerusalem (Ex., 25:1-40; 26:1-37; 27:1-21; 28:1-43; Lev., 16:1-34; Heb., 8:1-6; 9:22-28; 10:1,19, 20). John describes the city of God as follows: " The city lieth foursquare, and the length is as large as the breadth; and he measured the city with the reed, twelve thousand furlongs. The length and the breadth and the height of it are equal (Rev., 21:16)." If the holy of holies were ten cubits long, ten cubits wide, and ten cubits high, there is a correspondence between the type and the antitype; otherwise there is not. This view is confirmed by the fact that the holy of holies or oracle in Solomon's temple was symmetrical, and its dimensions were exactly double the dimensions of the holy of

holies in the tabernacle (I Kings, 6:19,20). From these considerations it is evident that the holy of holies was symmetrical, hence it was a cube, or ten cubits wide, ten cubits high and ten cubits long. Some overlook the fact that the " corner boards " were real corner boards, and place them on the outside. The solution of this difficulty that places the corner boards on the outside is unreasonable. It is an easy way of getting over the difficulty, but the difficulty still remains. They propose to combine one of the west-end boards with one of the side-boards, and thus make a corner. By doing this, the real corner boards are placed on the outside, and thus become props or stays. You will see by a careful reading of the description of the tabernacle given by Moses that the corner boards were connected with the west-end boards, and that their sockets were counted together (Ex., 26:22-25). That the corner boards were composed of two half boards, each three-quarters of a cubit wide, is evident from the fact that when fastened together, they had under them, only the ordinary sockets (Ex., 26:25). Part of these corner boards was used in making the west wall, and the remainder covered the thickness of the north and south boards, and extended around on the two sides (Ex., 26:23). All of this is clear. Now the question is, how much of these boards was placed in the western wall? Each of the ordinary boards of the tabernacle was twenty-seven inches wide, allowing eighteen inches to the cubit. The corner boards were twenty-seven inches wide, but doubled, so part could be used in the western wall, and part as above indicated. The boards

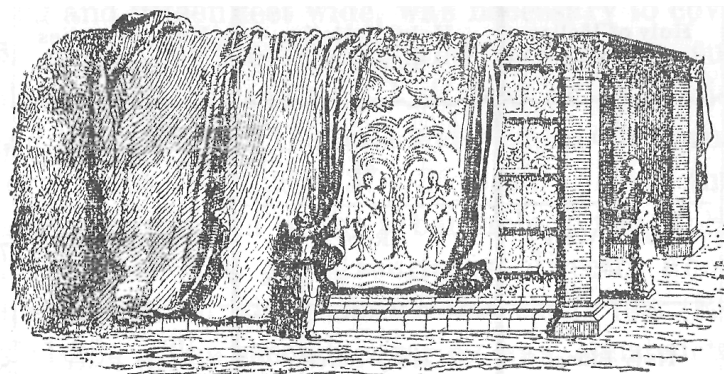
of the tabernacle must have been fully four and one-half inches thick; this is proven by the fact that the boards of each wall were mortised sufficiently to admit a bar that passed through the entire wall (Ex., 26:28; 36:33). There is no difficulty in understanding how the tabernacle was set up, excepting the western end. The western end had six ordinary boards (Ex., 26:22). When these were set up edge to edge, they made a wall nine cubits long. The corner boards were composed of the same amount of material used in an ordinary board. They were cut through the center from end to end, and coupled at the top and bottom so as to form a corner (Ex., 26:23-25). Nine inches of each corner board added to the width of the western wall; four and a half inches rested against the ends of the two sides, and the half of each board extended around on the two sides (Ex., 26:23). The internal width of the holy of holies was therefore ten cubits or fifteen feet. Some scholars think that the tabernacle had a ridge-pole. In order to have a ridgepole, one will need to draw on his imagination for a west-end support, an east-end support, internal supports, and for the pole itself! It is contended that the curtains alone, across the tabernacle, would not have protected it from the rain, but the weight of the curtains was doubtless sufficient to draw them tightly across the tabernacle. The top covering was of seal or porpoise skins, and of course did not admit water. There is only one passage in the law of Moses that favors, even in a remote degree, the supposition of a ridgepole. This is Ex., 26:13. Those who think they

see a ridge-pole in this passage, find insurmountable difficulties in attempting to set up the tabernacle according to their views. If you will make a little calculation, you will find that the tabernacle with a ridge-pole would have been open at the west end, and that the storm would have had unresisted play upon the ark of the covenant! This also would have admitted light into the holy of holies. God dwells in darkness (Lev., 16:2; I. Kings, 8:12; Ps., 97:2). If the tabernacle had a ridge-pole, it remains for those who say it to find the proof. (12). *Walls*. The walls of the tabernacle were made of shittim wood, and were overlaid with gold (Ex., 26:15-29; 36:20-34). There were forty-eight boards which, allowing eighteen inches to the cubit, were fifteen feet high and two feet three inches wide. They were set edge to edge, (a) twenty on the north side, (b) eight on the west end, (c) and twenty on the south side, thus forming a solid wall on the two sides and west end. The boards were overlaid with gold. They were supported and strengthened by five bars of shittim wood extending along the sides and west end. The middle bar was made to "shoot through" the boards from one end to the other (Ex., 26:15-29; 27:20-34). (13). *Dimensions*. The tabernacle was, allowing eighteen inches to the cubit, forty-five feet long, fifteen feet wide, and fifteen feet high (Ex., 26:15-26). (14). *Apartments*. The tabernacle was divided into two separate rooms by a richly wrought curtain called the veil (Ex., 26:31-33). The first apartment was called, (a) the holy place (Ex., 26:34), (b) the tent of the congregation (Ex., 40:26), (c)



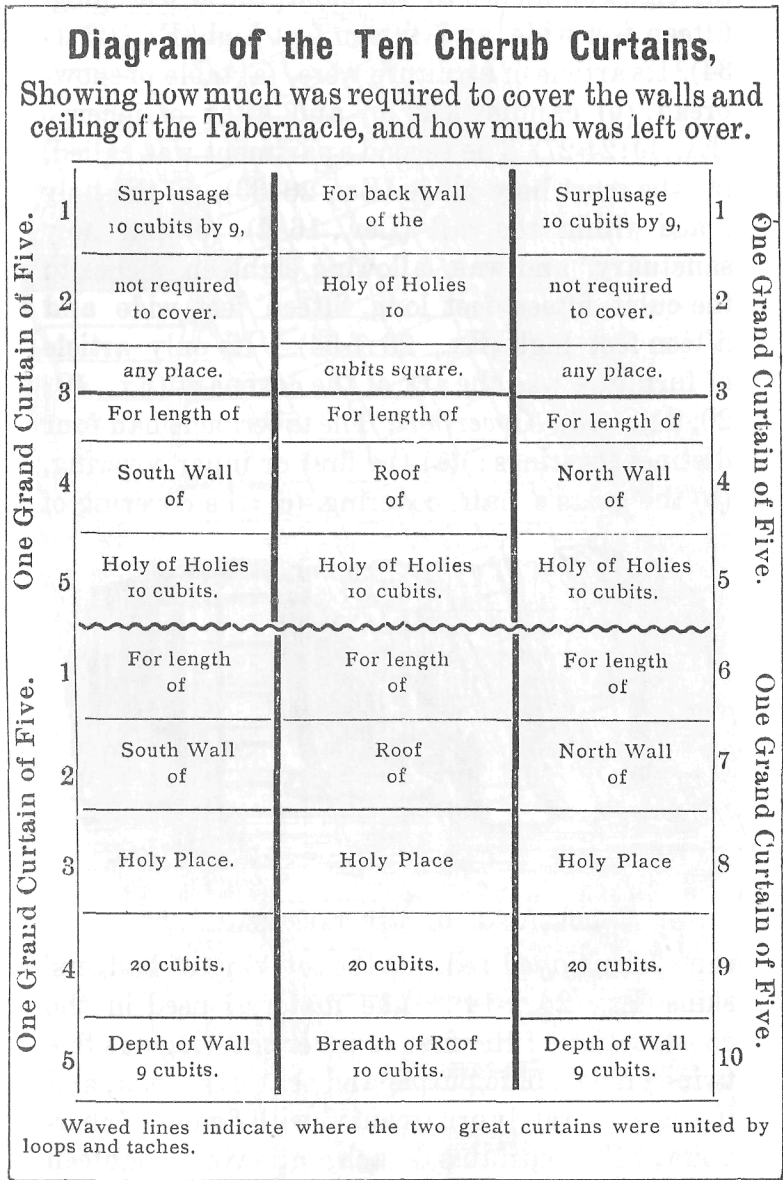
WALLS OF THE TABERNACLE.

and the first tabernacle (Heb., 9:6), and was allowing eighteen inches to the cubit, thirty feet long fifteen feet wide, and fifteen feet high (Ex., 26:1-34). Its article of furniture were, (a) table of showbread, (b) candlestick, (c) and altar of incense (Ex., 40:24-27). The second apartment was called, (a) the most holy place (Ex., 26:33), (b) the holy place within the vail (Lev., 16:2), (c) and holy sanctuary, and was, allowing eighteen inches to the cubit, fifteen feet long, fifteen feet wide and fifteen feet high (Ex., 26:1-34). Its only article of furniture was the ark of the covenant (Ex., 40; 20,21). (15). *Coverings*. The tabernacle had four distinct coverings; (a) the first or inner covering, (b) the goats's hair covering, (c) the covering of



COVERINGS OF THE TABERNACLE.

rams' skins dyed red, (d) the covering of badgers' skins (Ex., 26:1-14). The material used in the construction of the first or inner covering was fine twined linen; blue, purple and scarlet in color, and it was elaborately ornamented with figures of cherubim. Ten curtains, each, allowing eighteen inches to the cubit, forty-two feet long and six feet wide, were embraced in this inner covering



INNER OR CHERUB COVERING.

(Ex., 36:8, 9). These ten curtains were formed into grand curtains (Ex., 26:3; 36:10). The two grand curtains thus formed were coupled together with fifty loops of blue and fifty taches of gold (Ex., 36:10-13). It will be seen by measurement that the tabernacle was, allowing eighteen inches to the cubit, forty-five feet long, fifteen feet wide and fifteen feet high (Ex., 26:15-26). Now, measure the cherub covering allowing eighteen inches to the cubit and you will find that it was sixty feet long and forty-two feet wide (Ex., 36:8-13). Notice also that the cherub covering was placed on the tabernacle with the surplus in length hanging over the west end (Ex., 26:1-33). A part of this covering, forty-five feet long and fifteen feet wide, was necessary to cover the top of the tabernacle; and there was a surplusage of thirteen and half feet on each side and fifteen feet at the west end besides the corner surplusage (Ex., 26:1-37; 36:8-38). Note that from the east end of the tabernacle to the taches uniting the two grand curtains, directly above the second vail, the distance was thirty feet (Ex., 26:1-33). The second covering was constructed of a cloth made of goats' hair (Ex., 36:14). It embraced eleven curtains, each of which, allowing eighteen inches to the cubit, was forty-five feet long and six feet wide (Ex., 36:14,15). Two grand curtains were made out of the eleven goats' hair curtains; the first combination embraced five of the smaller curtains and the second combination embraced six (Ex., 36:16). The two grand curtains thus formed were united by fifty loops and fifty taches of brass (Ex., 36:17, 18).

Diagram of the Eleven Goat Hair Curtains,

Showing the size of the Curtains, how they were fastened together, how much was required to cover the Tabernacle, and how much hung over on the ends and sides of the Tabernacle.

One Grand Curtain of Five.	1	Surplusage, Square	For Back Wall	Surplusage, Square	One Grand Curtain of Five.
	2	of 10 cubits not required to cover any place.	10 cubits square.	of 10 cubits not required to cover any place.	
	3	For	For	For	
	4	length of South Wall of	length of Roof of	length of North Wall of	
	5	Holy of Holies 10 cubits.	Holy of Holies 10 cubits.	Holy of Holies 10 cubits	
One Grand Curtain of Six.	1	For length	For length of	For length	One Grand Curtain of Six.
	2	of the	Roof	of the	
	3	South Wall	of	North Wall	
	4	of Holy Place 20 cubits.	Holy Place 20 cubits.	of Holy Place 20 cubits.	
	5	Depth of Wall 10 cubits.	Breadth of Roof 10 cubits.	Depth of Wall 10 cubits.	
	6	4 cubits. "And shalt double	The sixth curtain: the sixth curtain in the tabernacle."	the fore front of	

SECOND COVERING.

The sixth curtain was doubled in the forefront of the tabernacle (Ex., 26:9). Allowing eighteen inches to the cubit the goats' hair covering was sixty-six feet long and forty-five feet wide (Ex., 36:14-18). The second covering was placed on the tabernacle so that one small curtain extended over the front and the remainder extended over the sides and west end. The part of this curtain required to cover the top of the tabernacle was forty-five feet long and fifteen feet wide. The surplusage on the north and south sides and west end extended to the ground (Ex., 26:15-25; 36:14-19). The third covering was made of rams' skins dyed red and the fourth or top covering was made of badgers' skins (Ex., 36:19). (16. *Doors and furniture of the court and tabernacle.* In treating these subjects it is best to begin at the east and study as we advance. (a) We first approach the court gate. It was, allowing eighteen inches to the cubit, thirty feet wide and seven and a half feet high; the curtain, which was beautifully ornamented, rested upon four pillars supported by four brazen sockets, and the hooks like the other hooks of the court were made of silver (Ex., 27:12-17). (b) The altar of burnt sacrifices was made of shittim wood and overlaid with brass. It was, allowing eighteen inches to the cubit, seven and one half feet long, seven and one half feet wide, and four and one half feet high. Its utensils were ash pans, shovels, basins, flesh hooks and fire pans made of brass (Ex., 38:1-3). It was designed for convenience in transportation through the wilderness (Ex., 27:1-8; 38:1-4). The principal offerings present-

ed upon this altar were burnt offerings (Lev., 1:1-17), meat offerings (Lev., 2:1-16), peace offerings (Lev., 3:1-17), sin offerings (Lev.,



BRAZEN ALTAR.

4:1-35), and trespass offerings (Lev., 5:1-9; 6:1-7). Moses intimated that men might in the future of Israel, flee to the altar for protection from their enemies (Ex., 21:14). The altar was located between the entrance to the court and the AVer (Ex., 40:29, 30). (c) The layer is not described and its dimensions are not given. It was made of the looking-glasses of the women who assembled at the door of the tabernacle of the congregation (Ex., 38:8). Aaron and his sons were required, on penalty of death, to wash their hands and feet in the AVer before entering the tabernacle (Ex., 30:18-20). It was located between the altar of burnt sacrifices and

the entrance to the tabernacle (Ex., 40:30). (d) The door of the tabernacle or first veil was, allowing eighteen inches to the cubit, fifteen feet wide and fifteen high (Ex., 26:1-37). It was made of blue, purple, scarlet and fine twined linen, and was beautiful in composition. It was supported by five pillars set in five sockets of brass; the hooks upon which it was fastened were of gold (Ex., 26:37, 38). (e) The table of shewbread was, allowing eighteen inches to the cubit, three feet long, one foot and a half wide and two feet three inches high. It was made of Shittim wood overlaid with gold, and was furnished with



THE LAVER.

rings and staves for transportation, Its dishes, spoons, covers and bowls were made of pure gold (Ex., 25:23-29). Shewbread was kept upon the

table continually (Ex., 25:30). It was renewed, removed and eaten by the priests (Lev., 24:;

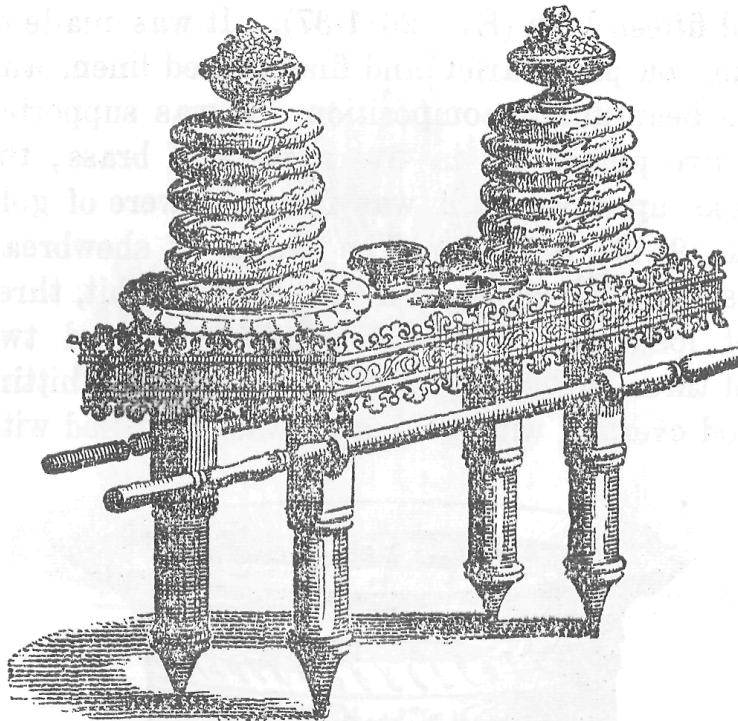
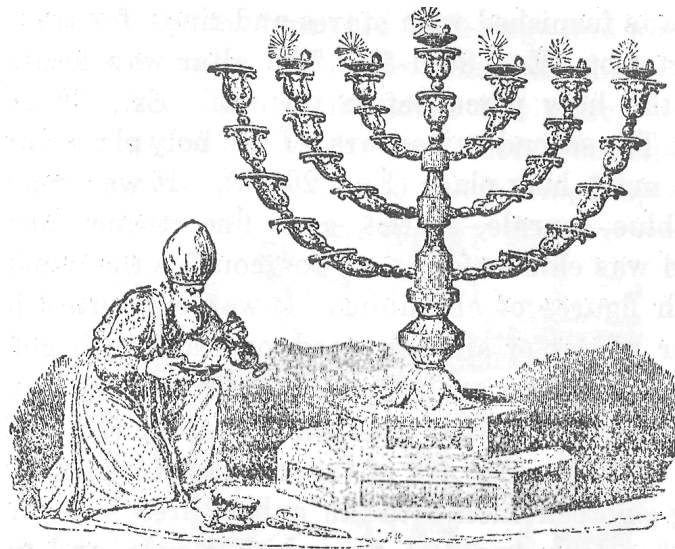


TABLE OF SHEWBREAD.

5-9). The table was located in the holy place on the north side (Ex., 40:22). (f) The candlestick was made with an upright shaft, and with six branches, three branches coming out of each side. Upon each branch there were three bowls made like almonds, and a knop and a flower; but on the candlestick (the shaft) there were four bowls made, with their knops and flowers. There were seven lamps, one upon each of the branches, and one on the central shaft. These were lighted, and furnished light for the holy place (Ex., 25:31-40; 30:8; Lev., 24:1-3). It was located in the holy place, on the south side (Ex., 40:24). (g)



GOLDEN CANDLESTICK.

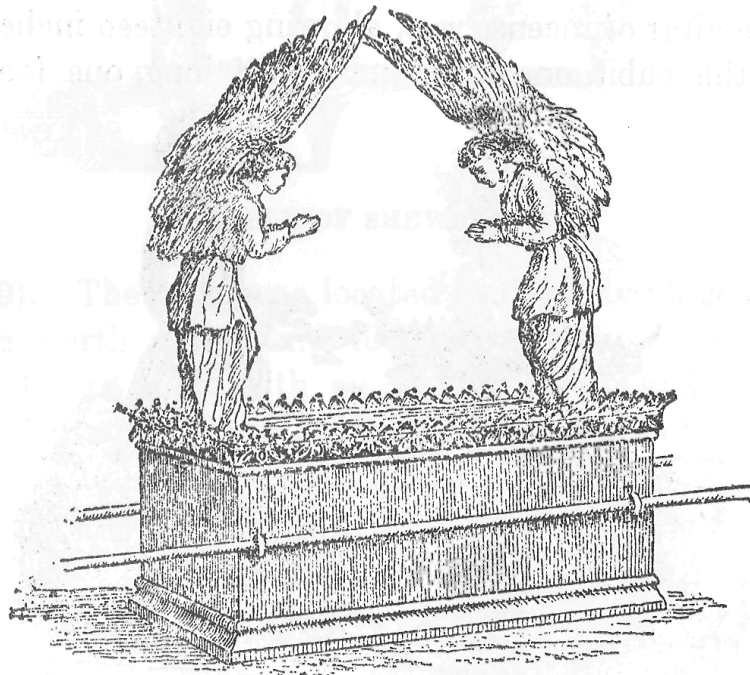
The altar of incense was, allowing eighteen inches to the cubit, one foot and a half long, one foot



THE GOLDEN ALTAR.

and a half wide, and three feet high. It was made of shittim wood, and overlaid with gold.

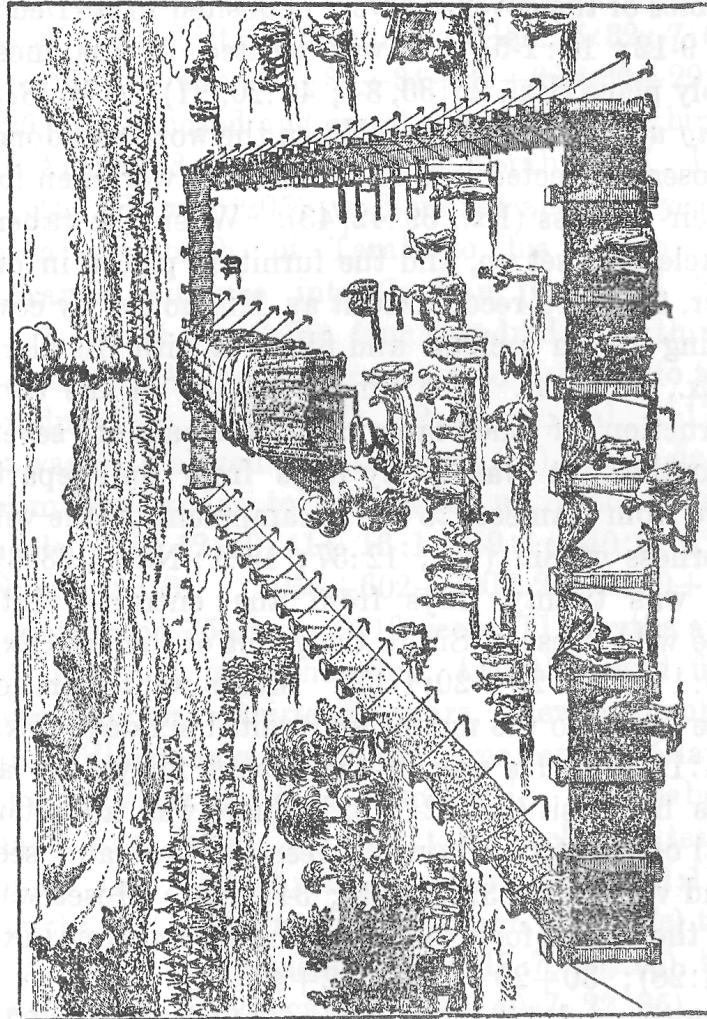
It was furnished with staves and rings for transportation (Ex., 30:1-5). The altar was located in the holy place before the vail (Ex., 40:26). (h) The second vail separated the holy place from the most holy place (Ex., 26:33). It was made of blue, purple, scarlet, and fine twine linen, and was elaborately and gorgeously ornamented with figures of cherubim. It was supported by four pillars of shittim wood, overlaid with gold, resting on four sockets of silver; the hooks upon which it was hung was made of gold (Ex., 36:35, 36). (i) The ark of the covenant was, allowing eighteen inches to the cubit, three feet nine inches long, two feet three inches wide, and two



ARK OF THE CONVENANT.

feet three inches high. It was made of shittim wood, and was overlaid within and without with

pure gold. It was furnished with rings and staves or transportation. The lid of the ark, which was made of solid gold, was called the mercy-seat. On the ends of the mercy-seat there were cherubim facing each other, with their wings spread



TABERNACLE, COURT AND ENCAMPMENT.

out on high (Ex., 25:10-21). Here the Lord met and communed with them (Ex., 25:22). In the time of Moses there were deposited in this ark the

golden pot that had manna (Ex., 16:33, 34), the tables of the covenant (Deut., 10:1-5), Aaron's rod that budded (Num., 17:1-13), and the book of the law (Deut., 31:24-26). This sacred chest was called the ark of the covenant because the tables of the covenant were deposited in it (Deut., 9:9-12; 10:1-5). It was located in the most holy place (Ex., 26:33, 34; 40:20, 21). (17). *Setting up the tabernacle.* When the work was done, Moses inspected it and blessed the workmen for their success (Ex., 39:42,43). When the tabernacle was set up, and the furniture placed in order, the Lord recognized it as His house by covering it with a cloud and filling it with His glory (Ex., 40:1-34). The time occupied in the construction of the tabernacle was about seven months: It was thirty days from the departure from Rameses to the encampment in the wilderness of Sin (Ex., 12:37; 16:1; Num., 33:3). It was twenty days from the entrance into the wilderness of Sin to the giving of the law (Ex., 16:1; 19:1-25; 20:1-17). Moses went part of the way into the mount and waited six days (Ex., 24:12-18). He was in the mount forty days at his first visit (Ex., 24:18). There was an interval of about two days between the first and second visits (Ex., 32:15, 30; 34:1, 2). Moses was in the mount forty (40) days the second time (Ex., 34:28); $30+20+6+40+2+40 = 138$ days, or 4 months and 18 days. It was 11 months and 15 days from the departure from Barneses to the erection of the tabernacle (Ex., 12:48; 40:17; Num., 33:3); 11 months and 15 days—4 months and 18 days = 6 months and 27 days. The date

of the setting up of the tabernacle is easily determined. It was $(130+105+90+70+65+162+65+187+182 = 1056)$ one thousand and fifty-six years from the creation of Adam to the birth of Noah (Gen., 5:3-29). It was $(500 + 100 + 2 = 602)$ six hundred and two years from the birth of Noah to the birth of Arphaxad (Gen., 5:32; 7:6; 11:10). It was $(35+30+34+30+32+30+29 = 220)$ two hundred and twenty years from the birth of Arphaxad to the birth of Terah (Gen., 11:12-24). It was (205) two hundred and five years from the birth of Terah to his death, or Abram's entrance into Canaan (Gen., 11:32; 12:1-5). It was (430) four hundred and thirty years from Abram's entrance into Canaan to the exodus (Gen., 12:1-5; Ex., 12:40, 41; Gal, 3:17). It was (11) eleven months and (15) fifteen days from the exodus to the setting up of the tabernacle (Ex., 12:40, 41; 16:1; 19:1; 40:2, 17; Num., 33:3). $1056+602+220+205+430+11$ months and 15 days = 2513 years, 11 months and 15 days. It was, therefore, two thousand five hundred and thirteen years, eleven months and fifteen days after the creation of Adam. (18). *Terms used to describe it.* The tabernacle was called, (a) the tabernacle of testimony (Ex., 38:21; Num., 1:50, 53; 10:11), (b) the tent of the testimony (Num., 9:15), (c) the tabernacle of witness (Num., 17:7, 8), (d) the tent of the congregation (Ex., 40:7, 22, 35), (e) the sanctuary (Ex., 25:8; Lev., 21:12; Heb., 9:1), (f) and the tabernacle of the congregation (Ex., 40:12; Lev., 1:1; Num., 1:1). (19). *Cost.* The tabernacle was a very expensive building.

It is difficult to accurately estimate the cost, but the careful reader will see (Ex., 38:21-31) that its grandeur was compatible with the dignity, majesty, and glory of the Light that shone between the cherubim. (20). *Typical significance.* It is easy to see in the New Testament that the tabernacle and its belongings were considered as typical. However, it is doubtful if many of those who worshipped at the door of the tabernacle of the congregation saw beyond the bleeding victim and smoking sacrifice. With the light of Jesus Christ shed upon the history of the past, we can safely say that the law and tabernacle considered as a whole, prefigured or foreshadowed good things to come (Heb., 8:1-5; 9:1-10; 10:1). (a) The court was a type of the world (Ex., 27:9-18; Rev., 11:1, 2); (b) the altar of burnt sacrifices was a type of the Cross of Christ (Ex., 40:29; John, 12:32, 33); (c) the AVer was a type of Christ (Ex., 30:18-21; I. John, 1:7; I. Pet., 1:22); (d) the first veil or door was a type of the dividing line between the world and the Church (Ex., 26:36, 37; John, 3:5; Acts, 2:38; I. Cor., 12:13); (e) the holy place was a type of the Church (Ex., 26:33; Heb., 8:2); (f) the shewbread was a type of Christ (Ex., 40:4; Lev., 24:5-9; Matt., 28:20; John, 6:48-63); (g) the candlestick was a type of Christ and the light of the gospel in the Church (Ex., 40:7, 8; Lev., 24:1, 2; John, 1:4-9; 3:20, 21; II. Cor., 4:4-6); (h) the altar of incense was a type of our worship (Ex., 30:1-10; Mal., 1:11; Rev., 8:3); (i) the second veil was a type of the dividing line between the Church and heaven (Ex., 26:33; Heb., 10:19-21); (j) the holy of

holies was a type of heaven (Ex., 26:33; Heb., 9:24); (k) the mercy-seat was a type of our mercy-seat which is in heaven (Ex., 25:10-22, I. Tim., 2:5, 6; Heb., 4:14-16); (l) and the light that filled the tabernacle was a type of the Holy Spirit who fills the Church (Ex., 40:33-38; I. Cor., 3:16, 17).

THE PRIESTHOOD. (1). *Ancient History*. The idea of a priest and his intercessory work underlies all religion. From the time that the smoke of Abel's sacrifice ascended to God to the death of Jesus Christ on the cross, the history of the human race is inseparably associated with altars, priests and sacrifices. It may be safely asserted that in the early ages every man was his own priest. Cain and Abel "brought" their sacrifices and presented them to Jehovah (Gen., 4:1-5). The fact that the distinctions "clean and unclean" (Gen., 7:1-3) were recognized in the ante-diluvian ages, goes to prove that offering sacrifice was a general custom among men. After the flood, Noah, in acknowledgment of God's goodness, erected an altar upon the purified earth and offered sacrifices to his great Deliverer (Gen., 8:20). Further on, the head of the family officiated at the altar and led the family worship. Numerous examples are offered: (a) Abraham built altars at Sichem, between Bethel and Hai (Gen., 12:6-8; 13:1-3) and on Mt. Moriah (Gen., 22:1-9); (b) Isaac built an altar at Beer-sheba (Gen., 26:18, 23-25); (c) Jacob offered sacrifices at Beer-sheba on his way to Egypt (Gen., 46:1). During the ages before the exodus there was no established priesthood, and no special law regulating

the offering of sacrifices; but the sacrifices were undoubtedly offered in obedience to Divine command (Gen., 4:1-5; 22:1-9; 35:1-3; Rom., 10:17; Heb., 11:4). God was gradually preparing the people of His choice for a more perfect revelation of Himself and a more explicit code of laws for their government. He was gradually cutting them off from other nations in order to preserve the blood of Abraham. During the sojourn in Egypt the chosen people largely fell into the corruptions of their surroundings. Tribal relations and conditions had to some extent been developed and preserved, even during the enslavement; but there is no proof that there was any general bond of union or any public worship. (2). *The Lord's choice*. During the last night in Egypt the angel of the Lord passed through the land of Egypt, smiting all the first born of man and beast among the Egyptians (Ex., 12:1-29). In memory of the preservation of the first-born of the children of Israel, He subsequently took unto Himself the first-born of man and beast (Ex., 13:2, 11-16). After this, He chose the entire tribe of Levi in place of the first born of the children of Israel, and the cattle of the Levites in the place of their cattle (Num., 3:40-43). (3). *Divisions of the Levites*, The first intimation of the selection of the Levites was in the choice of Moses and Aaron (Ex., 3:1-10; 4:14-16). The Levites first showed their devotion to God when Moses returned from the mountain and found all Israel engaged in idol-worship. In obedience to the invitation of Moses they gathered around him, and, at his command, slew many of the idolaters (Ex., 32:1-28). The

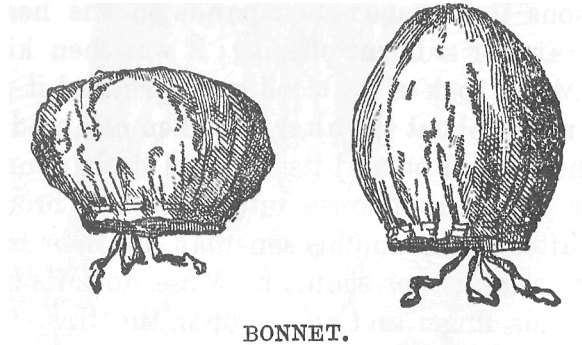
tribe was divided as follows: (a) Aaron and his sons were to be priests (Ex., 28:1; Num., 18:1-7); (b) the Kohathites were charged with the responsibility of transporting the holy vessels of the tabernacle and court (Num., 4:1-15); (c) the Gershonites had charge of the coverings, curtains, hangings and cords, or fabrics of the tabernacle (Num., 4:21-28); (d) the Merarites had charge of the boards, bars, pillars, sockets, pins and cords of the tabernacle and court, and the tools needed in setting them up (Num., 4:29-33). (4). *Period of service.* The Kohathites, Gershonites, and Merarites entered partially upon their service at the age of twenty-five (Num., 8:24), fully upon their duties at the age of thirty (Num., 4, 2-49), and were relieved at the age of fifty (Num., 8:23-26). The age at which the sons of Aaron became priests was not specified by the law. In the time of David they entered upon their duties at age of twenty (II. Chron., 31:17). (5). *Consecration of the Levites.* The rites by which the Levites were consecrated to the service of the Lord were, first, they had water of purifying sprinkled upon them; they then shaved themselves and washed their clothes; afterward they offered a young bullock with its meat-offering for a burnt-offering, and a second bullock for a sin-offering; the Israelites approached and laid their hands on the heads of the Levites; then Aaron presented the Levites to the Lord as an offering from the Israelites; the Levites then placed their hands on their burnt-offering and sin-offering which were slain, and atonement was made for them (Num., 8:5-15). (6). *Consecration of Aaron and*



PRIEST.

his sons. The Lord commanded Moses to bring Aaron and his sons before the door of the tabernacle and call all the congregation of Israel together. A young bullock for a sin offering, a ram for a burnt offering, and a ram of consecration were then brought, with a basket containing loaves of unleavened bread, oiled cakes of unleavened bread and wafers anointed with oil. Aaron and his sons were then washed, and their official raiment, which was made for "glory and for beauty," was put on them, and the holy anointing oil was poured upon Aaron's head. The bullock was then brought to the north side of the altar, and was killed after Aaron and his sons put their hands upon its head; Moses then took its blood upon his finger and put it upon the horns of the altar and poured the remainder at the side of the altar. The fat of the bullock he burned upon the altar, but the skin, flesh and dung he burned without the camp. Aaron and his sons then placed their hands on the head of the ram for a burnt-offering; it was then killed, and Moses took of its blood and sprinkled it upon and round about the altar; he then cleansed and washed it and burned its fat and flesh upon the altar. The ram of consecration was next brought, and after Aaron and his sons had put their hands on its head, it was slain, and Moses took its blood upon his finger and put it upon the tips of the right ears of Aaron and his sons, and on the thumbs of their right hands, and on the great toes of their right feet. Moses then took the fat and rump, and placed them upon the right shoulder of the ram, and also took a loaf of the unleavened

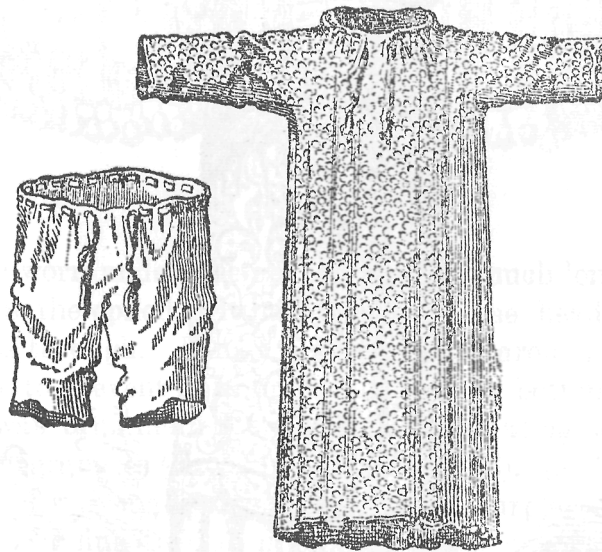
bread and a cake of the oiled unleavened bread, and an oil-anointed wafer, and placed them all on the hands of Aaron and his SODS to be waved before the Lord; after which he burned them on the altar. And Moses took the breast of the ram of consecration and waved it before the Lord. Moses then took the anointing oil and the blood which was upon the altar, and sprinkled it upon Aaron and his sons. He also took the flesh of the ram of consecration and boiled it, and commanded Aaron and his sons to eat it with the unleavened bread in the basket, requiring them to remain at the door of the tabernacle for seven days. On each of the seven days of consecration a bullock was sacrificed at the altar to consecrate it. On the eighth day Aaron and his sons offered sin, burnt and peace offerings on the altar; and Aaron lifted up his hands toward the people and blessed them, and came down from the altar. Then Moses and Aaron went into the holy place, and



BONNET.

when they came out Aaron blessed the people, and fire came out from the presence of the Lord and consumed the offerings on the altar, and when the congregation saw it they fell on their faces and shouted (Ex., 29:1-37; Lev., 8:1-36;

9:1-24). (7). *Dress of the priests.* The dress of the ordinary priest was made of fine linen and consisted of a coat, girdle, bonnet and breeches (Ex., 28:40-42; 39:27-29). (8). *Dress of the high priest.* The dress of the high priest consisted of breeches, broidered coat, girdle, robe of the ephod, ephod, curious girdle, breastplate, mitre, in all eight parts (Ex., 28:4, 40-42; Lev., 8:7). (a) The breeches were made of fine twined linen, and reached from the loins to the thighs (Ex., 28:42).

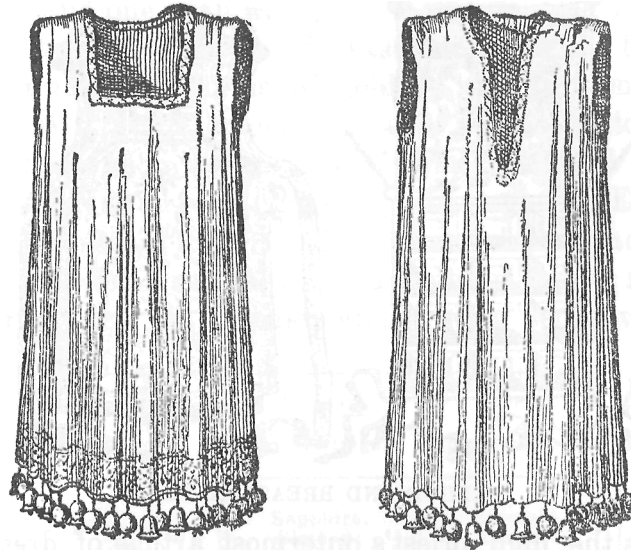


BREECHES AND COAT.

(b) The broidered coat was a long robe of fine twined linen, with sleeves, and reached from the neck to the ankles (Ex., 28:39; 39:27). (c) The girdle was made of fine twined linen embroidered with blue, purple and scarlet (Ex., 28:40; 39:29). (d) The robe of the ephod was made entirely of blue material, and was woven (Ex., 39:22). It

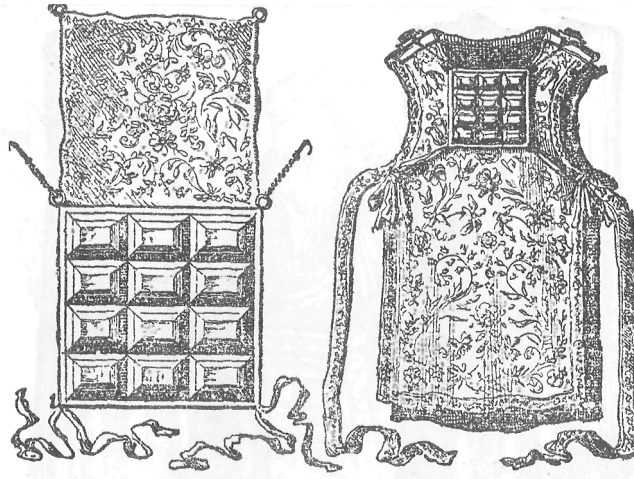


HIGH PRIEST.



ROBE OF THE EPHOD.

was worn under the ephod, but was much longer than the ephod. It had a hole for the head to pass through. It had a strong band around the hole to prevent it from rending. The bottom of it was ornamented with bells alternating with pomegranates (Ex., 28:31-35; 39:22-26). (e) The ephod was made of gold wire, blue, purple, scarlet and fine twined linen. It consisted of two parts; one part covered the back and the other the front of the upper portion of the body. The two parts were fastened together on the shoulders with two large onyx stones on which were engraved the names of the children of Israel according to their birth. It was further united by the curious girdle (Ex., 28:6-14; 39:2-4). (f) The curious girdle was made of blue, the same material as the ephod (Ex., 28:8; 39:5). (g) The breastplate



EPHOD AND BREASTPLATE.

was the high priest's outermost article of dress, and was worn above the ephod to which it was



CURIOUS GIRDLE.

closely bound. It was made of gold wire, blue, purple, scarlet and fine twined linen, and was two spans

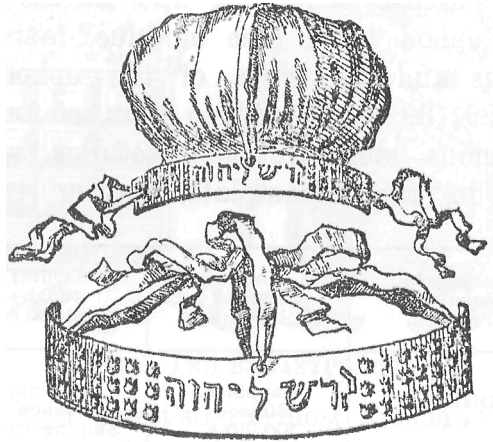
long and one span wide; but it was doubled and was therefore square. It was fastened at the top by rings and chains of gold to the two onyx stones on the shoulders, and at the bottom to the ephod by a lace of blue, fastened in its rings and the rings of the ephod (Ex., 28:15-29; 39:8-21). Three rows, of four each, of precious stones in gold settings, were inserted in the breastplate, having engraven

Carbuncle. Zebulon: Fire-red.	Topaz. Issachar: Golden tinge.	Sardius. Judah: A blood-red colour.
Diamond. Gad.	Sapphire. Simeon: Sky-blue.	Emerald. Reuben: Shining-green.
Amethyst. Benjamin: Violet-blue.	Agate. Manasseh: A mixed transparent stone of diverse colours.	Ligure. Ephraim.
Jasper. Naphtali: Dark-red.	Oxyx. Dan: Sea-green.	Beryl. Asher: Deep golden colour.

STONES OF THE BREASTPLATE.

on them the names of the twelve sons of Jacob— one on each stone (Ex., 28:16-21; 39:8-14). The great mystery of the high priest's dress was the Urim and Thummim. In some way not explained in Scripture the Lord communicated to the high priest through the stones of the breast-plate (Ex., 28:30; Judg., 20:28; I. Sam., 14:3,18,19; 23:2, 3, 11, 12). (h) The mitre was the high priest's head dress and was made of fine linen. A plate of gold with the words "Holiness to the

Lord" inscribed on it, was fastened with a blue ribbon to the forefront of the mitre (Ex., 28:36-38; 39:30, 31). (9), *Terms of office*. All the priests



HEAD-DRESS OF THE HIGH PRIEST.

continued in office from the time of their consecration until their death (Heb., 7:23, 28). The first-born of Aaron's family in regular succession was the high priest, and to him the holy garments descended by Divine requirement (Ex., 29:29; Num., 20:20-29). (10). *Appellation of the Ugh priest*. The high priest was known as the anointed priest (Lev., 4:3-16; Ps., 133:1-3). At the consecration of Aaron and his sons the anointing oil was poured profusely upon Aaron's head (Lev., 8:12). He was also anointed with blood and oil combined, while the other priests were only anointed with the blood and oil (Lev., 8:30). (11). *Personal duties of the high priest*. The high priest was required to lead a life of sobriety, marry and live according to the requirements of he laws of God (Lev., 10:8-11; 21:1-12). (12).

Qualifications necessary to the priestly office. Every priest was required to prove his descent from Aaron, but only those who were without physical imperfections were eligible to the office (Lev., 21:16-24). (13). *Representative character of the high priest.* The high priest represented the entire nation, hence he bore upon his shoulders and his breast the names of all the tribes of Israel (Ex., 28:9-21). (14). *Duties of the priests, Aaron's sons.* The priests, Aaron's sons, officiated at the brazen altar and in the holy place from day to day (Lev., 1:1-17; Heb., 9:6). (15). *Public duties of the high priest.* The high priest was required to attend to the golden candlestick, burn incense morning and evening (Ex., 30:1-10), find stand before the ark of the covenant and make atonement for the children of Israel once every year (Lev., 16:1-34; Heb., 10:9). He was also required to teach the people the law of God (Lev., 10:8-11; Deut., 17:8-13). (16). *Blessing the people.* It was the high priest's duty to bless the people. The occasions on which he was to do this are not specified, but we may reasonably suppose that it was at the national festivities (Lev. 9:22-24). The form of the blessing is given and is superlatively grand. He called upon the Lord to bless and keep them, to make his face shine upon them, and be gracious unto them; to lift His countenance upon them, and give them peace (Num., 6:22-27). (17). *Important facts,* (a) The priests were types of Christians (Ex., 29:38-42; Rom., 12:1; Heb., 10:5-7). The high priest was a type of Jesus Christ (Lev., 16:1-34; Heb., 10:

7-14). (18). *Support of the priesthood.* The priests derived their living from: (a) One-tenth of the tithes which the people paid to the Levites (Num., 18:26-28); (b) a special tithe every third year (Deut., 14:28; 26:12); (c) redemption money (Num., 18:14-19); (d) redemption money of things specially devoted to the Lord (Lev., 27:1-34); (e) spoils of war (Num., 31:25-47); (f) shewbread and parts of certain offerings (Lev., 6:25-30; 7:6-10; Num., 18:8-14); (g) an undefined amount of the first fruits of corn, wine and oil (Ex., 23:19; Lev., 2:14; Deut., 26:1-10); (h) on their settlement in Canaan they were given thirteen cities, with pasture grounds for their flocks (Josh., 21:13-19).

THE WORSHIP. (1). *Perpetual service.* In an important sense the worship of the Hebrews was Incessant, At the inauguration of the tabernacle service by the consecration of Aaron and his sons (Ex., 40:1-38; Lev., 8:1-36), fire fell from heaven upon the altar of burnt sacrifices (Lev., 9:1-24), and they were commanded to keep it burning continually (Lev., 6:12,13). They were also required to keep the golden lamps in the holy place burning continually (Lev., 24:1-3) and the shewbread was "set in order before the Lord continually (Lev., 24:5-9)". (2). *Important fact.* The continual service was characterized by, (a) sacrifice, (b) bread, (c) light! (3) *Daily sacrifices.* They were commanded to offer upon the brazen altar two lambs, one in the morning, and the other in the evening, continually. With each lamb they offered flour, oil and wine (Ex., 29:38-43; Num., 28:1-8). The offerings were doub-

led on the Sabbath day (Num., 28:9,10). (4). *Irregular offerings*. This class of offerings embraced all individual sacrifices, chiefly comprehended under five classifications, and the people were at liberty to present them whenever necessity demanded it: (a). The burnt offering was an animal sacrifice and was wholly consumed upon the brazen altar (Lev., 1:1-17); (b) the meatoffering was bloodless and part of it was burnt, and the remainder was consumed by Aaron and his sons (Lev., 2:1-16); (c) the peace-offering consisted of an animal, part of which was burnt on the altar, the remainder being eaten by the priests and the worshipper (Lev., 3:1-17; 7:11-38); (d) the sin-offering consisted of an animal, part of which was consumed upon the altar of burnt-offerings and the remainder burnt without the camp (Lev., 4:1-35); (e) the trespass-offering consisted of an animal and the presentation was similar to that of the sin-offering (Lev., 7:1-7). It was distinguished from all other offerings by the restitution that the worshipper was required to make (Lev., 5:1-19; 6:1-7; 7:1-7). (5). *Important facts*, (a) The irregular sacrifices were characterized by offerings for sin, consumption by fire, reformation of life, peace, voluntary gifts to the Lord, (b) They were required to offer animals without blemish (Lev. 1:1-3; 22:17-25.) (c) They were required to offer salt with all their sacrifices (Lev., 2:13). (d) The blood of the sin-offerings for the priests and for the whole congregation was sprinkled seven times before the Lord, before the vail of the sanc-

tuary, and some of it was put upon the altar of incense (Lev., 4:1-21). (e) They were prohibited from eating any part of an animal whose blood was carried into the tabernacle (Lev., 6:24-30). (6). *Periodical offerings*. All the males of the Hebrews were required to appear before the Lord three times a year; at the passover, feast of weeks and feast of tabernacles (Ex., 23:14-19; Lev., 23:1-44), at which time numerous sacrifices were offered (Num., 28:16-31; 29:1-40). (7). *Day of Atonement*. This was by far the most important day in the Hebrew calendar, it was the day on which reconciliation was made for the entire nation. After the ordinary morning sacrifice was presented (Ex., 28:38-42), a special offering was made, consisting of one young bullock, seven lambs, one ram, one kid of the goats, accompanied by meat-offerings of flour mingled with oil (Num., 29:7-11). Very probably it was before the presentation of this special offering that the high priest laid aside his garments of glory and beauty and arrayed himself in spotless linen. He then brought a bullock for a sin-offering and a ram for a burnt-offering to the north side of the altar, after which he bathed his hands and feet at the AVer, took a censer full of fire from the brazen altar and a handful of incense which he immediately burnt within the second vail. He then returned to the altar of burnt offerings and slew the bullock of the sin-offering. Taking of its blood he returned within the vail and sprinkled it upon the mercy seat and seven times upon the ground before it: this was the sin-offering for

himself and family. After making an atonement for himself and house, he returned and slew the goat for a sin offering for the people, which had been previously provided. Taking of its blood he returned the third time within the vail and sprinkled it upon the mercy-seat eastward, and seven times upon the ground before it. Coming out of the most holy place he stained the horns of the altar of incense with the blood; returning to the brazen altar he stained the horns thereof with the blood of both sin-offerings, and sprinkled it with his finger upon the altar seven times. When the atonement for the priests, tabernacle and people had been completed, the second goat of the sin offering for the people, the one for the scapegoat, had the sins of the people confessed over it by the high priest who laid his hands upon its head, after which it was led into the wilderness by a man selected for the purpose. The high priest then went into the tabernacle where he removed the plain linen garments, and after bathing his person again, resumed his official dress. Returning to the altar he offered his burnt-offering and that of the people, and burnt the fat of the sin-offerings upon the altar. During this service no one was allowed in the tabernacle. The bodies of the sin-offerings were burnt without the camp. The man who burned the bodies of the sin-offerings, and the one who led away the scapegoat, were required to wash their clothes and bathe their flesh before returning to the camp. On this day the people were required to refrain from work and afflict their souls (Lev., 16:1-34).

PECULIARITIES OF THE LAW OF MOSES. (1). *Its national aspects.* The law of Moses was given to, and for, a single nation (Ex., 19:1-25; 20:1-17; Deut., 5:1-33; Mai., 4:4). It developed a national worship. Previous to it, worship was confined to the family (Gen., 12:6,7; 46:1-3). Under it God recorded His name at the altar (Ex., 20:24-26), and required all Israel to assemble there and worship through the Divinely ordained priesthood (Num., 18:1-7; Deut., 12:12-16). The law of Moses was given orally (Ex., 20:1-23), and perpetuated, (a) by being written on tables of stone (Ex., 24:12; 31:18), (b) by being written in a book (Ex., 24:4, 7, 8; Deut., 31:24-26; Heb., 9:18, 19), (c) and it was made a part of the national life by being taught to each new generation, talked of in their homes, bound upon their hands, written upon the posts of their houses, on their gates (Deut., 6:1-9), written on pillars (Deut., 27:1-8) and publicly proclaimed in the ears of the nation (Deut., 11:26-32; 31:9-13). (2). *Its simplicity.* The law of Moses was given to a nation that had been out of bondage only a short time, and was adapted to their necessities just as it found them. God intended that they should understand and obey it, for, (a) the masses were ignorant, and disposed to forsake Him (Ex., 20:1-5; Deut., 27:1-8); (b) through it they received the knowledge of sin (Ex., 20:1-7; Num., 25:1-15; Rom., 3:19-21); (c) it was their bond of union (Deut., 7:12-16); (d) it carried with it a blessing and a curse (Deut., 11:26-32); it foreshadowed the gospel of Christ (Col., 2:17; Heb.,

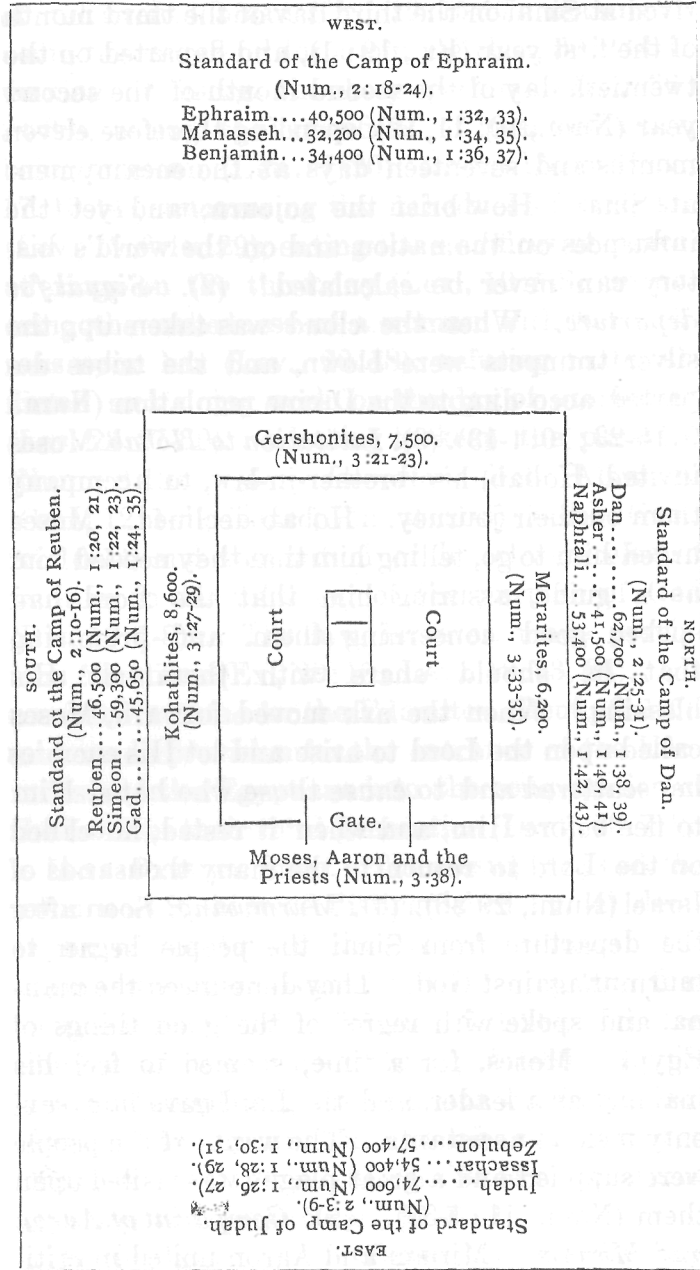
10:1). (3). *Greatness of its blessings*. The blessings of the law were, (a) perpetual possession of the land promised to their fathers (Deut., 7:1-13; 30:16), (b) long life and good days (Deut., 30:20), (c) the good things of this world (Deut., 28:1-14), (d) protection from their enemies (Deut., 20:10-18; 23:14), (e) superiority to all other nations (Deut., 15:5, 6; 26:19; 28:12, 13). (4). *Greatness of its curses*. The curses of the law were numerous and terrible (Deut., 27:11-26; 28:15-68). In addition to this, many crimes were punishable with death or expulsion from the congregation of Israel: (a) Murder (Ex., 21:12-14; Num., 35:30), unlawfully smiting a servant (Ex., 21:20, 21), death caused by vicious animals uncontrolled (Ex., 21:28-30), robbery in the night (Ex., 22:2-4), idolatry (Ex., 22:20; Lev., 20:1-5), witchcraft (Ex., 22:18; Lev., 20:27), afflicting the widow or fatherless (Ex., 22:22-24), disobedience to priests or judges (Ex., 22:28; Deut., 17:12), the neglect of a priest to wash in the AVer before entering the tabernacle (Ex., 30:18-21), Sabbath-breaking (Ex., 31:15, 16; Num., 15:32-36), adultery (Lev., 20:10), incest (Lev., 20:11, 12), sodomy (Lev., 20:13), bestiality (Lev., 20:15, 16), disrespect to parents (Lev., 20:9), blasphemy (Lev., 24:16), unlawfully approaching the tabernacle (Num., 1:51), false prophecy (Deut., 13:1-5), enticers to idolatry (Deut., 13:6-11), gluttony and drunkenness (Deut., 21:18-21), rape of a married or betrothed woman (Deut., 22:13-27), kidnapping (Deut., 24:7), (b) eating leavened bread at the feast

of unleavened bread (Ex., 12:15-17), making or using the sacred oil for anointing (Ex., 30:23-33), making or using the holy perfume (Ex., 30:34-38), eating the sacrifices of peace-offerings, being unclean (Lev., 7:20), eating blood (Lev., 17:10-14), uncovering the nakedness of near kin (Lev., 18:6-18, 29), eating the sacrifices of peace-offerings on the third day (Lev., 19:5-8), uncovering the nakedness of a woman with her sickness upon her (Lev., 20:18), refusing to be afflicted and doing work on the day of atonement (Lev. 23:27-30), neglecting to keep the passover (Num., 9:13). (5). *Important fact.* Abraham (Gen., 12:1-3), Isaac (Gen., 20:1-5), Jacob (Gen., 28:10-14) and the nation of Israel were elected in order to the unfolding of the purpose of God (Ex., 19:1-8). The law, however, made provisions for aliens (Ex., 20:10; Lev., 19:33, 34). It provided a home for the Edomites (Deut., 2:1-5), and made provision for the entrance of the Edomites and the Egyptians into the congregation of the Lord in their third generation (Deut., 23:7, 8).

LAST DAYS AT SINAI. The closing days of the sojourn at Sinai were distinguished by, (a) dedication of the tabernacle (Ex., 40:1-38), (b) the second passover (Num., 9:1-14), (c) the first enumeration (Num., 1:1-46; 3:1-39), (d) the offerings of the princes (Num., 7:1-89), (e) the law given regulating the positions of the various tribes in the encampment and the order of march (Num., 2:1-34; 10:14-28), (f) the law concerning the silver trumpets (Num., 10:1-10).

ON TO CANAAN. (1). *Date.* The Hebrews ar-

rived at Sinai on the third day of the third month of the first year (Ex., 19:]), and departed on the twentieth day of the second month of the second year (Num., 10:11,12), spending therefore eleven months and seventeen days at the encampment at Sinai. How brief the sojourn, and yet the influences on the nation and on the world's history can never be calculated! (2). *Signal for departure.* When the cloud was taken up, the silver trumpets were blown, and the tribes departed according to the Divine regulation (Num., 9:15-23; 10:1-13). (3). *Invitation to Hobab.* Moses invited Hobab, his brother-in-law, to accompany them on their journey. Hobab declined. Moses urged him to go, telling him that they needed him as a guide, assuring him that the Lord had spoken good concerning them, and promising that he should share with them all His blessing. When the ark moved forward, Moses called upon the Lord to arise and let His enemies be scattered and to cause those who hated Him to flee before Him, and when it rested, he called on the Lord to return to the many thousands of Israel (Num., 29-36). (4). *Murmuring.* Soon after the departure from Sinai the people began to murmur against God. They denounced the manna, and spoke with regret of the good things of Egypt. Moses, for a time, seemed to feel his inability as a leader, and the Lord gave him seventy men as assistants. The wants of the people were supplied and a great plague was visited upon them (Num., 11:1-35). (5). *Complaint of Aaron and Miriam.* Miriam and Aaron united in criti-



ENCAMPMENT.

cising Moses on account of the nationality of his wife. They claimed also to be equal with him in prophetic gifts. The Lord called all of them unto the tabernacle, placed Moses at the head, and punished Miriam with leprosy. Aaron acknowledged their sin, interceded for Miriam, and at the prayer of Moses she was healed (Num., 12:1-16). (6). *Important observations.* It is highly probable that the woman about whom Miriam and Aaron complained was Zipporah. Jethro, her father, is spoken of as a Midianite (Num., 10:29) and therefore a descendant of Abraham (Gen., 14:13; 25:1, 2; Ex., 2:16-21). He is also called a Kenite (Judg., 1:16) and, as a member of this nomadic tribe, might easily have sprung from Ethiopian ancestry or have allied himself by marriage with that nation. Zipporah's death is not recorded, and even in such an event, Moses would scarcely have contracted a second marriage with the representative of an idolatrous nation (Isa., 43:14-16) in face of the Divine prohibition (Ex., 34:11-16). The history shows that Miriam and Aaron were jealous of Moses' high rank as a prophet, and sought to undermine his authority (Num., 12:2). His character being above reproach they sought to weaken his influence with the Hebrews by bringing to mind the foreign blood of his wife. The objection probably gained greater weight from the recent trouble which the Hebrews had suffered through the influence of the "mixed multitude (Num., 11:4-35)," and which naturally aroused in the Hebrews a dislike of foreigners. This accusation

of Moses was not, however, well founded, for his marriage had been contracted before any prohibitory statute had been enacted (Ex., 2:16-21; 34:15, 16; Deut., 7:1-5), and although Zipporah may have been an Ethiopian, she was also a Midianite, with which people the Hebrews maintained the most friendly relations (Ex., 18:5-12; Num., 10:29); the difficulties between the nations not occurring until after the death of both Miriam and Aaron (Num., 20:1,22, 23; 25:1-18). From what we can learn of her early life she was in all probability a faithful subject of Jehovah (Ex., 3:1, 2; 18:5-12). From the fact that Miriam was the prime mover in this sedition, we may infer that there was some jealousy toward the sister-in-law, who, as the daughter of the prince of Midian and wife of the great law-giver, their leader, would occupy a position of distinction in Hebrew society. That this complaint did not convict Moses of serious error and was merely a pretext for the advancement of their own interests, is shown by the total absence of reproof of Moses' conduct, and by the severe reprimand and punishment visited upon Aaron and Miriam (Num., 12:5-15). (7). *The Twelve Spies*. At the suggestion of the people (Deut., 1:22, 23), and by Divine approval, Moses sent men to spy out the land of Canaan. These spies were Shammua, Shaphat, Caleb, Igal, Oshea, Palti, Gaddiel, Gaddi, Ammiel, Sethur, Nahbi, Geuel, and they represented the twelve tribes of Israel (Num., 13:1-16). They were commanded to search the land and learn of its inhabitants and

products. They gathered of the fruit of the land and returned after an absence of forty days (Num., 13:17-25). (8). *Report of the Spies*. The spies returned to the congregation of Israel to Kadesh in the wilderness of Paran and exhibited the fruit which they obtained. They reported that it was indeed a land flowing with milk and honey. Ten of them brought an evil report, declaring that owing to the fortifications and heroic character of the people of the land it would be impossible for them to invade and overcome it (Num., 13:26-33). (9). *Rebellion*. The people lifted up their voices and wept and cried all night. They murmured against Moses and Aaron, wished that they had died in Egypt, demanded a reason why the Lord had brought them out there to perish and proposed to make them a captain and return to Egypt (Num., 14:1-5). (10). *Caleb and Joshua*. These men declared that by the help of God they could, notwithstanding the strength and number of their foes, triumphantly enter the land. The congregation attempted to stone them for their declaration (Num., 13:30; 14:6-10). (11). *Intercession*. Moses and Aaron fell on their faces, the glory of the Lord appeared in the tabernacle and the Lord demanded of Moses, (a) how long the people would provoke him, (b) how long it would be before they would believe Him, and he declared he would smite the nation with pestilence, deprive the people of their inheritance, and make of Moses a great nation (Num., 14:5, 10-12). Moses pleaded in their behalf, and the Lord pardoned them according to his word, and declared that the earth would be filled with

His glory (Num., 14:13-22). (12). *Sentence of death.* The people tempted the Lord by, (a) murmuring at the Red Sea (Ex., 14:10-13); (b) complaining at Marah (Ex., 15:23-26); (c) murmuring in the wilderness of Sin because they had no bread (Ex., 16:1-3); (d) desecrating the Sabbath (Ex., 16:27); (e) murmuring for water at Rephidim (Ex., 17:1-3); (f) making and worshiping an idol (Ex., 32:1-6); (g) offering strange fire before the Lord (Lev., 10:1-7); (h) lusting for flesh to eat (Num., 11:4, 5); (i) rebelling against the authority of Moses (Num. 12:1, 2); (j) rebelling on hearing the report of the ten spies (Num., 14:1-4). The sentence passed upon all who were twenty years old and upward, except Caleb and Joshua, was that they should wander in the wilderness forty years and die outside of the promised land (Num., 14:22-35). The ten faithless spies died by a plague from the Lord (Num., 14:37). (13). *Attempted invasion.* Moses reported the Lord's decision to the people and they mourned greatly. On the following morning they attempted to invade the land against the assurance of Moses that the Lord was not with them, and they were disastrously defeated (Num., 14:39-45). (14). *Rebellion against the priesthood,* Soon after the tribes turned again into the wilderness, Korah, Dathan, Abiram and On inaugurated a rebellion against the priesthood in which they were associated with the two hundred and fifty princes of the assembly. They accused Moses and Aaron of assuming too much authority, and they also accused Moses of personal am-

bition in bringing them out of Egypt and a failure to bring them to the promised land. Moses challenged them to present themselves before the Lord and let Him decide on the justice of their pretensions. Accordingly, on the morrow, they presented themselves, and Moses commanded the people to depart from the tents of those wicked men, declaring that he was willing for the Lord to decide as to the authority with which he acted. When Moses ceased speaking the earth opened and swallowed the rebels up, and consternation pervaded the camp (Num., 16:1-35). Moses commanded Eleazar to take up the censers out of the burning and make plates for the altar. The Lord declared that this should be a memorial to the children of Israel that no stranger, who was not of the seed of Aaron, should come near to offer incense before him, and a continual reminder of the inglorious end of Korah and his company, and the perpetual authority of Moses in that nation (Num., 16:36-40). (15). *Murmuring*. On the morrow the people accused Moses and Aaron of having killed the people of the Lord, and an insurrection ensued, the glory of the Lord appeared, Moses and Aaron went before the tabernacle, the Lord threatened to destroy the whole congregation, but at the command of Moses, Aaron stood between the living and the dead, and the plague was stayed. Fourteen thousand seven hundred persons died of this plague (Num., 16:44-50). (16). *Confirmation of the priesthood*. In obedience to the requirement of the Lord, Moses commanded the children of Israel to bring to him twelve almond

rods to represent the twelve tribes of Israel, to write each man's name upon his rod, and to lay them all up in the tabernacle of the congregation before the testimony where the Lord met with them, assuring them that He would manifest His choice by the blossoming of the rod. Moses did as commanded, and on the morrow he went into the tabernacle and discovered that the rod of Aaron for the house of Levi had budded, bloomed and produced fruit. Moses was commanded to lay up this rod as a token against the rebels, and he did as commanded, and the people subsequently entertained great reverence for the tabernacle and its worship (Num., 17:1-13). (17). *At Kadesh again.* Near the close of the forty years of wandering, the children of Israel encamped the second time at Kadesh. On the account of there being no water they made a great complaint against Moses and Aaron, accusing them of having brought them out of Egypt to die in the wilderness. Moses and Aaron went to the door of the tabernacle of the congregation, fell upon their faces, and the glory of the Lord appeared unto them. The Lord commanded Moses, (a) to take the rod, (b) to gather the assembly, (c) and to speak unto the rock, assuring him that an abundant supply of water would be furnished. Moses, (a) took the rod, (b) gathered the congregation before the rock, (c) took the glory unto himself and Aaron, (d) and smote the rock twice; water came out abundantly and supplied all their wants; but the Lord declared that in view of the disobedience of Moses and Aaron they should not

lead the children of Israel into the land which He had given them (Num., 20:1-13). (18). *Contest with Edom*, Moses sent messengers from Kadesh to the king of Edom, reminding him of their relationship, and telling him of their sojourn in Egypt. Moses also requested the privilege of passing through Edom, promising that nothing should be molested. This request was positively refused, and Edom came out against Israel with the sword, and Israel turned away from him (Num., 20:14-21). (19). *Death of Aaron*. The children of Israel came to Mt. Hor where Aaron died at the age of one hundred and twenty-three years (Num., 33:38, 39). He was succeeded by his son Eleazar, and the people showed their respect for him by mourning thirty days. The principal events in Aaron's life were: (a) He was commanded to go into the wilderness to meet Moses and become his assistant in the emancipation of the Hebrew nation (Ex., 4:10-28); (b) he returned with Moses to Egypt where they laid their commission before the elders of the people (Ex., 4:29-31); (c) he went with Moses into the presence of Pharaoh and demanded the release of the people (Ex., 5:1-4); (d) the departure from Egypt (Ex., 12:29-42); (e) the children of Israel murmured against him and Moses in the wilderness of Sin (Ex., 16:1-3); (f) he assisted Hur in holding up the hands of Moses during an engagement with the Amalekites (Ex., 17:8-16); (g) in company with Moses, Nadab, Abihu and the seventy elders of Israel, he worshipped the Lord at Mt. Sinai (Ex., 24:1, 2); (h) he and Hur were left in charge of

the camp when Moses retired into the mountain (Ex., 24:14); (i) he and his sons were called to the priests' office (Ex., 28:1); (j) he led the people in idolatrous worship (Ex., 32:1-28); (k) he was frightened at the shining of Moses' face on his return from the mount (Ex., 34:29-35); (l) the consecration of himself and sons (Lev., 8:1-36); (m) the presenting of his first offering and the descent of fire from heaven (Lev., 9:1-24); (n) the Divine judgment upon his sons, Nadab and Abihu (Lev., 10:1-7); (o) his first appearance in the holy of holies (Lev., 16:1-34); (p) he assisted Moses in numbering the people (Num., 1:17-46); (q) he united with Miriam in antagonizing Moses (Num., 12:1-16); (r) the rebellion of Korah, and his act in standing between the living and the dead (Num., 16:1-50); (s) the budding of his rod (Num., 17:1-13); (t) the death of his sister (Ex., 15:20; Num., 20:1,2); (u) he disobeyed God and was sentenced to die outside of the promised land (Num., 20:7-13); (v) he ascended Mt. Hor and bequeathed the holy garments to Eleazar in obedience to the command of the Lord (Ex., 29:29; Num., 20:22-29). (20). *War*. Israel encountered king Arad the Canaanite which resulted in the utter destruction of him and his army by the people of God (Num., 21:1-3). (21). *Fiery serpents*. The people became discouraged and spoke against God and Moses, asking why they had been brought out of Egypt. The Lord sent fiery serpents among them, and many of the people were bitten and died. They came to Moses and acknowledged their sin, and he prayed for them. The Lord

directed Moses to make a fiery serpent and set it on a pole, assuring him that every one who was bitten who would look upon it, should be healed. Moses did as he was directed, and every bitten Israelite who looked, was healed (Num., 21:4-9). (22). *Important fact.* The brazen serpent was a type of Christ (John, 3:14, 15). (23). *War.* Israel sent messengers to Sihon, king of the Amorites, requesting permission to pass through the land, promising not to interfere with anything; the request was not granted. Sihon gathered his army and came against Israel at Jahaz. The war resulted in a great victory for Israel and the occupancy of the land of the Amorites (Num., 21:21-35). (24). *Plains of Moab.* Israel subsequently set forward and pitched tents on the plains of Moab, near the river Jordan and opposite the city of Jericho (Num., 22:1). (25). *Balak and Balaam.* When Balak, the son of Zippor, the king of Moab, saw the victories of Israel and contemplated the vast number of the invaders, he expressed to the elders of Midiari the fear that they would be overcome (Num., 22:1-5). He therefore sent messengers to Baalam, the son of Beor, to Pethor, informing him of the invading hosts, and requesting him to come and curse the people in order that he might smite them, and drive them out of the land. The elders of Moab and Midian arrived at the home of Balaam and communicated to him the words of the king. Balaam received them with hospitality, and promised to inform them of the Lord's decision (Num., 22:5-8). During the night the

Lord communicated with Balaam, and told him that he should not curse the children of Israel, for they were blessed. The princes arose and carried Balaam's refusal to the king (Num., 22:9-14). Balak then sent men of greater distinction to Balaam with an urgent request to come to him at once, promising if he would do so, and curse his enemies, that he would elevate him to very great honors (Num., 22:15-17). Balaam assured them that money could not influence him to deviate from the word of the Lord, but invited the men to remain during the night, and he would see what God would say to him. At night the Lord came to him and told him if the messengers called for him, to accompany them, but to speak only what He would tell him (Num., 22:18-20). Balaam did not wait for the men to call him, but saddled his ass and departed. Therefore the Lord's anger was kindled against him, and He sent an angel to withstand him in the way (Num., 22:21, 22). The angel encountered him repeatedly: and after he had shown the wickedness of his heart by cruelly beating the faithful beast upon which he rode, the Lord opened its mouth, and it spoke to him with the voice of a man. The Lord opened the eyes of Balaam, and he saw the angel with a drawn sword, and he bowed himself to the ground. The angel assured him that the ass had saved his life. Balaam acknowledged that he had sinned, and proposed to return to his home if the angel desired it. The angel told him to go with the men, but to confine himself strictly to the word of the Lord (Num., 22:23-35). Balak

went to meet Balaam, and impatiently inquired of him why he had not come sooner. Balaam, in reply, assured him that he had no power of himself, and declared that he would faithfully proclaim the words that the Lord put in his mouth (Num., 22:36-38). They then proceeded to Kirjath-huzoth, and Balak offered oxen and sheep, and sent to Balaam and the princes that were with him (Num., 22:39,40). On the morrow Balak took him to the high places of Baal that he might behold the camps of Israel (Num., 22:41). Balaam commanded Balak to build seven altars and prepare him seven oxen and seven rams. Balaam told the king to stand by the burnt offering and he would go, and that, perhaps, the Lord would put a message in his mouth. He returned and declared that he could not curse those whom God had not cursed, nor defy those whom God had not defied. He further declared that he saw Israel from the top of the rocks and hills, and that those people should dwell alone and not be reckoned among the nations. He further declared that the dust of Jacob could not be counted, and that the fourth part of Israel could not be numbered, and expressed the wish to die the death of the righteous and that his last end might be like his. Balak assured Balaam of his disappointment, and Balaam still expressed his devotion to the word of the Lord (Num., 23:1-12). Balak was not satisfied and requested Balaam to go to a place with him where he could only see the outskirts of the camp. He took him to the top of Pisgah, built seven altars, and offered a bullock

and a ram on each altar. Balaam again received a message from the Lord and returned to the king with the declaration that God is not a man that he should lie, neither the son of man that he should repent. He further assured the king that the Lord's blessings could not be reversed, and that the shout of the king sounded through the hosts of Israel. He also declared that enchantment and divination were unavailing, and that the enemies of Israel would be utterly vanquished (Num., 23; 13-24). Balak was very much dissatisfied and asked Balaam to neither curse nor bless Israel, and he replied by reminding him of what he had previously told him concerning the word of the Lord (Num., 23:25, 26). Balak then took Balaam to the top of Peor, and altars were built and sacrifices were offered (Num., 23:27-30). When Balaam saw that it pleased the Lord to bless Israel, he set his face toward the wilderness as if disposed to depart. Lifting up his eyes he saw Israel abiding in his tents according to the tribes; the Spirit of God came upon him, and he broke forth into one of the most exalted flights of song in the annals of time, ending with blessings on Israel and curses on his enemies (Num., 24:1-9). The king's anger was kindled and he reproached Balaam for having blessed his enemies three times, and told him that the Lord had kept him back from honor (Num., 24:10, 11). Balaam still adhered to his original resolution to cling to the word of God. He then proceeded to unfold to Balak the future destiny of Israel, and uttered at least one prediction that

found fulfillment in the conquest of David and probably referred also to the Messiah (Num., 24:12-24; II. Sam., 8:1, 2; Rev., 22:16). Balaam then departed to his own place (Num., 24:25). (26). *Important fact.* The New Testament condemns Balaam (II. Pet., 2:15, 16; Jude, 1:11; Rev., 2:14). (27). *Sin in the Camp.* During the encampment at Shittim, Israel fell into grievous sins, (a) idolatry, (b) and adultery (Ex., 20:1-5, 14; Num., 25:1, 2). The anger of the Lord was kindled and he commanded Moses to hang the leaders and slay all that were joined to Baal-peor (Num., 25:3, 4). An Israelite brought a Midianitish woman into the camp and an awful plague broke out, resulting in the death of twenty-four thousand. Phinehas, the son of Eleazar, executed both of the offenders, and the plague was stayed. The Lord recognized the valiant service of Phinehas, gave him His covenant of peace and assured him that He would recognize him and his seed in the priesthood (Num., 25:6-15), (28). *Midian sentenced.* God commanded Moses to vex and smite the Midianites because they had beguiled Israel into sin (Num., 25:16-19). (29). *The Enumerations.* The first enumeration was made at Mt. Sinai, and was superintended by Moses and Aaron assisted by Elizur of the tribe of Reuben, Shelumiel of the tribe of Simeon, Nahshon of the tribe of Judah, Nathaneel of the tribe of Issachar, Eliab of the tribe of Zebulun, Elishama of the tribe of Ephraim, Gamaliel of the tribe of Manasseh, Abidan of the tribe of Benjamin, Ahiezer of the tribe of Dan, Pagiel of the

tribe of Asher, Eliasaph of the tribe of Gad and Ahira of the tribe of Naphtali (Num., 1:1-16). The enumeration included all the males of Israel from twenty years old and upward except the descendants of Levi (Num., 1:18-47). The result of the enumeration by tribes was: (a) Reuben, forty-six thousand five hundred (Num., 1:20, 21); (b) Simeon, fifty-nine thousand three hundred (Num., 1:22, 23); (c) Gad, forty-five thousand six hundred and fifty (Num., 1:24, 25); (d) Judah seventy-four thousand six hundred (Num., 1:26, 27); (e) Issachar, fifty-four thousand four hundred (Num., 1:28,29); (f) Zebulun, fifty-seven thousand four hundred (Num., 1:30, 31); (g) Ephraim, forty thousand five hundred (1:32, 33); (h) Manasseh, thirty-two thousand two hundred (Num., 1:34, 35); (i) Benjamin, thirty-five thousand four hundred (Num., 1:36, 37); (j) Dan, sixty-two thousand seven hundred (Num., 1:38, 39); (k) Asher, forty-one thousand five hundred (Num., 1:40, 41); (l) Naphtali, fifty-three thousand four hundred (Num., 1:42, 43). The tribe of Levi from one month old and upward numbered twenty-two thousand (Num., 3:39). The eleven tribes numbered six hundred and three thousand five hundred and fifty (Num., 1:46). The second enumeration took place in the plains of Moab (Num., 25:1; 26:1, 2). This enumeration was superintended by Moses and Eleazar the high priest (Num., 26:3, 4). The result by tribes was, (a) Reuben, forty-three thousand seven hundred and thirty (Num., 26:5-11). (b)

Simeon, twenty-two thousand two hundred (Num., 26:12-14); (c) Gad, forty thousand five hundred (Num., 26:15-18); (d) Judah, seventy-six thousand five hundred (Num., 26:19-22); (e) Issachar, sixty-four thousand three hundred (Num., 26:23-25); (f) Zebulun, sixty thousand five hundred (Num., 26:26, 27); (g) Manasseh, fifty-two thousand seven hundred (Num., 26:28-34); (h) Ephraim, thirty-two thousand five hundred (Num., 26:35-37); (i) Benjamin, forty-five thousand six hundred (Num., 26:38-41); (j) Dan, sixty-four thousand four hundred (Num., 26:42, 43); (k) Asher, fifty-three thousand four hundred (Num., 26:44-47); (l) Naphtali, forty-five thousand four hundred (Num., 26:48-50). The result of the enumeration of the Levites was twenty-three thousand (Num., 26:57-62). The Levites had increased one thousand (Num., 3:39; 26:62). The other tribes numbered six hundred and one thousand seven hundred and thirty (Num., 26:51). They had decreased one thousand eight hundred and twenty (Num., 1:46; 26:51). (30). *Important/acts*, (a) Jacob's prediction of the superiority of Ephraim over Manasseh was fulfilled (Gen. 48:5-20; Num., 1:32-35). (b) God does not forget His promises. In passing sentence upon his rebellious people in the wilderness of Paran He excepted Caleb and Joshua (Num., 13:26-33; 14:1-30), and they were still alive at the second census (Num., 26:63-65). (31). *Rule given for dividing the land*. The Lord commanded Moses to divide the inheritance among the tribes by lot, according to their population (Num., 26:52-56).

In reply to the request of Moses, the Lord answered the daughters of Zelophehad and declared that the inheritance should pass to the nearest blood relation (Num., 27:1-11), and also provided that the possessions of each Hebrew should be confined to his tribe (Num., 36:1-13). (32). *Moses' successor appointed.* The Lord told Moses to get up into the mountain and see the land of promise, and declared he should not enter into it because of his sin in the desert of Zin (Num., 27:12-14). When Moses heard this he fervently requested the Lord to set a man over the people. Joshua, who had previously distinguished himself as a leader (Ex., 17:8-16), was appointed, and Moses set him before Eleazar the priest who was to be his counsellor, and laid his hands on him in the presence of all the people and gave him a charge (Num., 27:15-23). Moses subsequently encouraged Joshua by assuring him that he should lead the people into the land the Lord had promised them and cause them to inherit it (Deut., 31:7, 8). (33). *Destruction of Midian.* The Lord commanded Moses to carry out his threat (Num., 25:16-18) against Midian, after which he should be gathered to his fathers (Num., 31:1, 2). He at once equipped an army of twelve thousand, one thousand from each tribe, and immediately proceeded against the enemy. The result of the war was favorable to Israel (Num., 31:1-54). (34). *Division of the conquered territory.* The tribes of Reuben, Gad, and the half tribe of Manasseh saw that the land east of the Jordan was well adapted to their wants, and requested of

Moses the permission to settle there (Num., 32:1-6). He promised them that they should do so if they would cross the Jordan and help their brethren fight the battles of the Lord. They agreed to his proposition and the land was divided between the children of Gad, the children of Reuben and the half of the tribe of Manasseh (Num., 32:6-42). (35). *Journeyings of the children of Israel*. Moses named forty-one encampments of Israel: Succoth, Etham, Migdol, Marah, Elim, by the Red Sea, in the wilderness of Sin, Dophkah, Mush, Rephidim, Sinai, Kibroth-hattaavah Hazeroth, Rithman, Rimmon-parez, Libnah, Bissau, Kehelathah, Shapher, Haradah, Makheloth, Tahath, Tarah, Mithcah, Hashmonah, Moseroth, Bene-jaakan, Hor-hagidgad, Jotbathah, Ebronah, Ezion-gaber, Kadesh, Mt. Hor, Zalmonah, Punon, Oboth. Ije-abarim, Dibon-gad, Almon-diblathaim, Abarim, Abel-shittim, (Num., 33:5-49). (36). *Reiterated command*. Moses repeated to the children of Israel the command to destroy the inhabitants of Canaan and the remains of their idolatrous worship. He also commanded them to divide the land by lot, and warned them of the danger of allowing any of the inhabitants of Canaan to remain in the land (Num., 33:49-55). (37). *Borders of the land*. Moses described to the people the land into which they should enter, and by divine authority, appointed Eleazar the priest, Joshua, the son of Nun, Caleb, Shemuel, Elidad, Bukki, Hannel, Kemuel, Elizaphan, Paltiel, Ahihud and Pedahel to divide the land (Num., 34:16-29).

(38). *Cities given to the Levites.* The Lord commanded Moses to give the Levites cities in which to dwell, and suburbs for their cattle which were to extend in every direction two thousand cubits from the walls of the city (Num., 35:1-5). Six of these cities were set apart as cities of refuge, in either of which the manslayer might find refuge or protection and a chance of a fair trial (Num., 35:6-34). (39). *Repetition of the law.* During the encampment in the land of Moab, Moses repeated the law to his brethren. This was in the eleventh month of the fortieth year (Deut., 1:1-5). The repetition of the law was necessary because the people to whom it was given were nearly all dead (Num., 14:1-34), and a new generation had grown up during the wanderings in the wilderness (Deut., 1:9, 10).

MOSES, THE MAN OF GOD. (1). *Date of his birth and death.* Moses was born in Egypt two thousand four hundred and thirty-three years after the creation of Adam: It was $(130+105 + 90 + 70 + 65+162 + 65 + 187+ 182 = 1056)$ one thousand and fifty-six years from the creation of Adam to the birth of Noah (Gen., 5:3-29). It was $(500+100+2-602)$ six hundred and two years from the birth of Noah to the birth of Arphaxad (Gen., 5:32; 7:6; 11:10). It was $(35+ 30+34+30+32+30+29 = 220)$ two hundred and twenty years from the birth of Arphaxad to the birth of Terah (Gen., 11:12-24). It was (130) one hundred and thirty years from the birth of Terah to the birth of Abeam (Gen., 11:32; 12:1-4; Acts, 7:1-4). It was (100) one hundred years from

the birth of Abeam to the birth of Isaac (Gen., 21:5). It was sixty (60) years from the birth of Isaac to the birth of Jacob (Gen., 25:26). It was (91) ninety-one years from the birth of Jacob to the birth of Joseph (Gen., 41:46, 53, 54; 45:4-6; 47:9). It was (110) one hundred and ten years from the birth of Joseph to his death (Gen., 50:26). It was (64) sixty-four years from the death of Joseph to the birth of Moses (Gen., 12:1-4; 21:5; 25:26; 41:46,53,54; 45:6; 47:9; 50:26; Ex., 7:7; 12:40,41; Gal., 3:17). $1056+602+220+130+ 100 + 60+91+110 + 64=2433$. Add to this the (120) one hundred and twenty years that Moses lived (Deut., 34:7), and you will have the date of his death. (2). *First forty years of his life*. The distinguishing incidents of this period of his life were, (a) he was concealed by his mother (Ex., 2:1, 2); (b) he was placed in an ark of bulrushes (Ex., 2:3); (c) he was discovered by Pharaoh's daughter and named Moses because he was drawn out of the water (Ex., 2:3-10); (d) he was adopted by Pharaoh's daughter and educated (Ex., 2:9,10; Acts 7:20-22); (e) he refused to be called the son of Pharaoh's daughter (Heb., 11:24); (f) he visited his brethren (Acts, 7:23); (g) he slew an Egyptian (Ex., 2:11, 12; Acts, 7:24, 25); (h) his brethren failed to understand him (Ex., 2:14; Acts, 7:22-28); (i) he fled to Midian (Ex., 2:15; Acts, 7:29). (3). *Second forty years of his life*. The distinguishing incidents of this period of his life were (a) he met the daughters of Jethro, the priest of Midian, at the well and watered their flocks (Ex., 2:16, 17);

(b) he was invited into Jethro's house (Ex., 2:17-20); he married Zipporah (Ex., 2:21); (d) the birth of his son Gershom Ex., 2:22); (e) the death of the king of Egypt (Ex., 2:23-25); (f) and the appearance to him of the angel of God in the burning bush at Mt. Horeb (Ex., 3:1-16; Acts, 7:30). (4) *Third forty years of his life*, The distinguishing incidents of this period of his life were (a) he was commissioned as the deliverer of his down-trodden brethren (Ex., 2:7-22; 3:1-16; Acts, 7:31-35); (b) he departed for Egypt accompanied by his family, with the benediction of Jethro (Ex., 4:18-20); (c) the Lord appeared to him and emphasized his commission (Ex., 4:21-23); (d) he met and saluted his brother Aaron (Ex., 4:27); (e) they laid their commission before their brethren and received their recognition (Ex., 4:29-31); (f) Pharaoh refused to release the Hebrews (Ex., 5:1-4); (g) the magicians acknowledged the power of God (Ex., 8:16-19); (h) he became great in the estimation of the Egyptians (Ex., 11:3); (i) the passover was instituted (Ex., 12:1-29); (j) Pharaoh gave his consent to the departure of the people (Ex., 12:31-36); (k) the miracle at the Red Sea (Ex., 14:9-22): (l) the destruction of the Egyptians (Ex., 14:23-31); (m) the song of triumph (Ex., 15:1-19); (n) the miracle at Marah (Ex., 15:23-26); (o) the falling of the manna (Ex., 16:1-15); (p) the keeping of a sabbath (Ex., 16:16-35); (q) the miracle at Rephidim (Ex., 17:1-7); (r) the war with Amalek (Ex., 17:8-16); (s) the visit of Jethro and the return of his family (Ex., 18:1-6); (t) he

accepted Jethro's counsel and organized a judiciary (Ex., 18:13-26); (u) the arrival at Sinai (Ex., 19:1); (v) the Lord's covenant with the people (Ex., 19:3-8); (w) the proclamation of the ten commandments (Ex., 20:1-17); (x) the ascent into the mount where he spent forty days and nights (Ex., 24:1-18); (y) he received the pattern for the tabernacle (Ex., 25:1-40); (z) he destroyed the idolatrous worship inaugurated by Aaron (Ex., 32:1-33); (*a*) he set up his tabernacle or tent apart from the people (Ex., 33:1-11); (*b*) he beheld the passing glory of the Lord (Ex., 33:12-23); (*c*) the second visit into the mount and the renewal of the tables of stone (Ex., 34:1-28); (*d*) the shining of his face (Ex., 34:29-35); (*e*) the request for material to build the tabernacle (Ex., 35:1-35); (*f*) the setting up of the tabernacle (Ex., 40:1-38); (*g*) he acted as priest at the consecration of Aaron and his sons (Lev., 8:1-36); (*h*) he numbered the people (Num., 1:1-46); (*i*) the consecration of the Levites (Num., 8:1-26); (*j*) the second passover (Num., 9:1-15); (*k*) the departure from Sinai (Num., 10:11-13); (*l*) seventy elders were appointed to assist him (Num., 11:16-30); (*m*) he was antagonized by Miriam and Aaron (Num., 12:1-13); (*ri*) he sent twelve spies into Canaan (Num., 13:1-16); (*o*) the rebellion in the camp, and the sentence of death passed by the Lord (Num., 14:1-35); (*p*) the rebellion of Korah (Num., 16:1-40); (*q*) the plague in the camp of Israel (Num., 16:41-50); (*r*) the budding of Aaron's rod (Num., 17:1-13); (*s*) he sinned at Meribah (Num., 20:1-13); (*t*) the death of Aaron

(Num., 20:22-29); (*u*) his brethren were bitten by fiery serpents (Num., 21:1-9); (*v*) the conquest of the Amorites (Num., 21:21-35); (*w*) he was antagonized by Balak and Balaam (Num., 22:1-41; 23:1-30; 24:1-25); (*x*) whoredom and idolatry in the camp of Israel (Num., 25:1-15); (*y*) the second enumeration (Num., 26:1-65); (*z*) the appointment of his successor (Num., 27:15-23); (*A*) war with the Midianites (Num., 31:1-54); (*B*) he gave the Reubenites, the Gadites and the half-tribe of Manasseh the privilege of taking up their abode on the east side of the Jordan (Num., 32:1-42); (*c*) he wrote the journeyings of the children of Israel (Num., 33:1-49); (*D*) he described the borders of the land of promise (Num., 34:1-29); (*B*) he rehearsed the law in the plains of Moab (Deut., 1:1-5); (*F*) he emphasized the law in reference to vows (Deut., 23:21-23); (*G*) he begged the Lord to allow him to enter into the land of promise, but his request was refused (Deut., 3:21-28); (*H*) he finished recording the law and deposited the book in the ark of the covenant (Deut., 31:24-26); (*i*) he composed his last song (Deut., 32:1-44); (*j*) he gave his parting benediction to the tribes (Deut., 33:1-29); (*K*) he ascended to the summit of Pisgah, and beheld the land promised to Abraham, Isaac and Jacob (Deut., 34:1-4). (5). *Leader*. He stood at the head of the Hebrew nation as its leader for forty years (Ex., 7:7; Deut., 29:1-5; 34:1-7; Acts, 7:30-36). (6). *Priest*. He acted as priest during the temporary worship at Mt. Sinai (Ex., 24:1-8), and at the consecration of Aaron and his sons (Lev., 8:1-30). (7). *Poet*.

He composed, (a) the song of triumph when they crossed the Sea (Ex., 15:1-19), (b) a song of gratitude in the wilderness (Num., 21:15-18), (c) his farewell song (Deut., 32:1-44). (8). *His character.* Moses' character was many-sided. There are incidents in his life that exhibit every trait of the high, the pure, the noble: (a) His refusal to be called the son of Pharaoh's daughter and his choice to suffer affliction with the people of God establishes the fact that he greatly loved his brethren (Ex., 2:11,12; Heb.,11:23-27); (b) his attempt to be excused from the leadership of his people proves that he was a man of humbleness of mind (Ex., 3:7-22; 4:1-13); (c) his address to the people at the Red Sea, while the Egyptians were sweeping down upon them, establishes the fact that he was a man of extraordinary faith (Ex., 14:13-18); (d) his sitting to hear all the complaints of Israel and passing judgment upon them from morning until night proves that he possessed great perseverance (Ex., 18:13); (e) his acceptance of the advice of his father-in-law in reference to the government of the people establishes the fact that he was progressive (Ex., 18:17-27); (f) his conduct at Mt. Sinai in the destruction of the golden calf and its worshipers proves that he was aggressive (Ex., 32:19-28); (g) his fervent petition to the Lord to spare Israel even when God promised, on their destruction, to make of him a great nation proves his utter unselfishness (Ex., 32:9-13); (h) his refusal to rebuke Eldad and Medad for prophesying proves that he was free from envy (Num., 11:27-29); (i) his

prayer to the Lord to forgive his sister Miriam when she had grievously sinned against him prove that he was meek and forgiving in an eminent degree (Num., 12:1-13); (j) his conduct in suppressing the insurrection inaugurated by Korah establishes the fact that he was a man of extraordinary courage (Num., 16:1-40). (9). *His great opportunities.* Moses enjoyed immense advantages, (a) he was learned in all the wisdom of the Egyptians (Acts, 7:22), (b) he received a commission directly from Jehovah (Ex., 3:7-12), (c) he enjoyed the privilege of talking with the Lord face to face (Num., 12:6-8) during his sojourn for eighty days and nights in Mt. Sinai (Ex., 24:12-18; 31:18; 34:1-28); (d) he had a glimpse of the personality of Jehovah (Ex., 33:12-23); (e) he had no successor as a prophet (Deut., 34:10); (f) he is compared to the Messiah only (Deut., 18:15, 18; Acts, 3:22). (10) *Messianic prophecies.* There are ten passages in the writings of Moses that refer to Jesus Christ (Gen., 3:14,15; 12:1-3; 18:18,19; 22:15-18; 26:1-5; 28:10-15; 49:8-10; Num., 24:17; Deut., 18:15, 18). (11). *His disobedience.* Moses was honored above all his contemporaries, and in many respects stands above every generation, and yet God shut him out of the land of promise on the account of one sin (Num., 20:1-13). (12). *Important observation.* Beware! (13). *Historian.* He not only gave the law but he gave the history of his people and the history of the world, in brief, from the beginning. That he received the revelations that are attributed to him there can be no doubt.

Over and over again it is asserted that "the Lord spake unto Moses"; the book of Joshua endorses him (Josh., 1:7); his book was in existence in the days of Josiah (Deut., 31:24-26; II. Kings, 22:1-11); he was recognized in the days of Malachi (Mal., 4:4); and John the apostle asserts that the law came by Moses (John, 1:17). (14). *Sources of his information.* Apart from the fact that Moses had direct communication with the Lord, it is easy to see that he could have received the history of the early ages through only a few persons: Adam was (130+105+90+70+65+162+ 65 = 687) six hundred and eighty-seven years old at the birth of Methuselah (Gen., 5:3-21). Adam lived (930) nine hundred and thirty years (Gen., 5:5), or $930 - 687 = 243$ two hundred and forty-three years after the birth of Methuselah. Methuselah lived (969) nine hundred and sixty-nine years (Gen., 5:27), or $(969 - 243 = 726)$ seven hundred and twenty-six years after the death of Adam. $969 - 726 = 243$. Adam and Methuselah were contemporary two hundred and forty-three years. Again, Methuselah was $(187+182+500 = 869)$ eight hundred and sixty-nine years old at the birth of Shem (Gen., 5:25-32). Methuselah lived (969) nine hundred and sixty-nine years (Gen., 5:27), or $(969 - 869 = 100)$ one hundred years after the birth of Shem. Shem lived (602) six hundred and two years (Gen., 11:10,11), or $(602 - 100 = 502)$ five hundred and two years after the death of Methuselah. $602 - 502 = 100$. Methuselah and Shem were contemporary one hundred years. Again, Shem was $(102+35+30+34+$

$30+32+30+29+205+25 = 552$) five hundred and fifty-two years old at the birth of Isaac (Gen., 11:10-32; 12:14; 21:5). Shem lived (602) six hundred and two years (Gen., 11:10,11), or $(602 - 552 = 50)$ fifty years after the birth of Isaac. Isaac lived (180) one hundred and eighty years (Gen., 35:28), or $(180 - 50 = 130)$ one hundred and thirty years after the death of Shem. $186 - 130 = 50$. Shem and Isaac were contemporary fifty years. Again, Isaac was $(60+91 = 151)$ one hundred and fifty-one years old at the birth of Joseph (Gen., 25:26; 41:46-54; 45:6-11; 47:9). Isaac lived (180) one hundred and eighty years (Gen., 35:28), or $(180 - 151 = 29)$ twenty-nine years after the birth of Joseph. Joseph lived (110) one hundred and ten years (Gen., 50:26), or $(110 - 29 = 81)$ eighty-one years after the death of Isaac. $110 - 91 = 29$. Isaac and Joseph were contemporary twenty-nine years. It was only sixty-four years from the death of Joseph to the birth of Moses, and probably many of those who knew Joseph were alive in the days of Moses (Gen., 12:14; 21:5; 25:26; 41:46, 53, 54; 45:4-6; 47:9; 50:26; Ex., 7:7; 12:40,41; Gal., 3:17). Here is the chain: Methuselah was contemporary with Adam two hundred and forty-three years; Shem was contemporary with Methuselah one hundred years; Isaac was contemporary with Shem fifty years; Joseph was contemporary with Isaac twenty-nine years. (15). *His death.* He died on Mt. Pisgah, and was buried by the Lord in a valley in the land of Moab, and his grave was forever hidden from human sight (Deut,

34:1-7). (16). *Entrance into the promised land*, Prohibited from entering the promised land with his brethren on the account of sin, he at last stood upon a mountain in the beloved country in company with Elijah, Peter, James, John and the Lord Jesus (Matt., 17:1-13).

CONQUEST OF CANAAN. (1). *A new leader*. When the days of mourning for Moses had passed (Deut., 34:8-12), Joshua assumed active command of the host, and the Lord spoke unto him and told him to conduct the people over Jordan. He also commanded him to be courageous and adhere to the Law of Moses, and assured him that as He had been with Moses He would be with him (Josh., 1:1-9). Joshua at once gave command to his subordinates, reminded the Reubenites, Gadites and the half-tribe of Manasseh of their covenant with Moses and received from them a unanimous promise of obedience (Josh., 1:10-18). (2). *Spies sent to Canaan*. Joshua sent two spies from the encampment at Shittim across the Jordan to Jericho. They were entertained by Rahab the harlot, and by her strategy protected from the emissaries of the king. Rahab had heard of the mighty miracles of the Lord and the triumphs of Israel, and she acknowledged without reserve her confidence in the future victories of the people of God, and humbly prayed that when the city should be besieged, she and her father's house might be saved (Josh., 2:8-14). The spies solemnly promised to do as she requested, and told her to bind a scarlet thread in the window of her house in order to distinguish it

from others. Immediately after this they escaped and returned to the camp (Josh., 2:14-22). Upon their arrival they rehearsed their experiences to Joshua, and he expressed his firm conviction that the Lord had delivered their enemies into their hands (Josh., 2:23, 24). (3). *A new start.* On the following morning the encampment was broken up, and they moved from Shittim to the banks of the Jordan (Josh., 3:1). After the expiration of three days, the officers went through the camp and commanded the people that they should, upon seeing the ark removed by the priests, arise and follow it, but not to come nearer to it than two thousand cubits (Josh., 2:2-4). Joshua then commanded the people to sanctify themselves and predicted that they should see wonders on the morrow (Josh., 3:5). (4). *Crossing the Jordan.* Joshua commanded the priests to take up the ark and move forward, and the Lord again assured him of his recognition (Josh 3:6, 7). He then commanded the priests to stand still in the water, and assured the people that the Lord would drive out the inhabitants of the land before them (Josh., 3:9-11). As soon as the feet of the priests touched the waters they were, notwithstanding the fact that they were overflowing their banks, immediately divided. The priests stood still in the river-bed while the people were passing over (Josh., 3:12-17). As soon as the people passed over, the Lord commanded Joshua to select a representative of each tribe, and require him to take a stone from the place where the priests stood and carry it to their encamp-

ment as a memorial of the cutting off of the waters in their behalf (Josh., 4:1-8). Joshua also piled up twelve stones in the midst of the Jordan (Josh., 4:9). After the host had passed over, the Lord told Joshua to command the priests who bore the ark to come up out of the water, and when they did so, the waters flowed on as before (Josh., 4:10-18). Forty thousand men of war representing Reuben, Gad and the half-tribe of Manasseh passed over with their brethren to assist in the invasion (Josh., 4:12, 13). On that day the Lord magnified Joshua in the eyes of all the people, and they feared him from that time forward as they had Moses (Josh., 4:14). They entered Canaan on the tenth day of the first month of the forty-first year, lacking only five days of being forty years after their departure from Barneses (Ex., 12:1-37; Num., 14:29-35; Deut., 1:3; 2:14; Josh., 4:19). The stones taken from the bed of the river were piled up at the first encampment, and the people were commanded to remind their children of the design of the monument thus erected (Josh., 4:20-24). (5). *Discouraged foes.* When the rulers of the land heard of the triumphant passage of the Jordan, they were greatly frightened, and their spirit of warfare fled (Josh., 5:1). (6). *Renewal of the Covenant.* During the wanderings in the wilderness the people neglected to observe the covenant of circumcision (Gen., 17:1-14), and at Gilgal the Lord commanded Joshua to renew the covenant. After the work was done, He told him that on that day He had rolled away from them

the reproach of Egypt (Josh., 5:2-9). (7). *First passover in Canaan.* Subsequently the children of Israel kept the passover in obedience to the command given to their fathers. This occurred exactly forty years after the destroying angel smote the first-born of Egypt and passed over the dwellings of the children of God (Ex., 12:1-51; Deut., 1:3; Josh., 5:10). On the day following, the manna ceased (Ex., 16:35), and the people subsisted upon the products of the land that year (Josh., 5:11, 12). (8). *Captain of the Lord's host.* The captain of the Lord's host appeared to Joshua near Jericho, and Joshua treated him with the reverence due his exalted station (Josh., 5:13-15). (9). *Destruction of Jericho.* The presence of Israel caused the closing of the gates of Jericho, but the Lord assured Joshua that He had given the city, its mighty men and its king into his hands (Josh., 6:1, 2). He gave plain directions by which the city was to be taken. They were to encompass the city seven days in succession, and on the seventh day they were to encompass it seven times. The order of march was, (a) the armed men, (b) seven priests bearing seven trumpets of rams' horns blowing on them, (c) the ark of the Lord, (d) the gathering host. At the end of strict obedience, Joshua commanded the people to shout for the Lord had given them the city (Josh., 6:1-20). The city was utterly destroyed save Rahab and her house (Josh., 6:21-25; Heb., 11:31). Joshua predicted that a curse should rest upon the ruined city, declaring that the man who attempted to re-

build it should lay the foundation in his first-born, and in his youngest son he should set up the gates of it (Josh., 6:26). The destruction of Jericho made Joshua famous (Josh., 6:27). (10). *Sin in the camp*. The Lord passed the sentence of utter destruction upon Jericho with the exception of the precious metals which were to be deposited in His treasury (Josh., 6:21-24). Achan, the son of Carmi, of the tribe of Judah, appropriated a Babylonish garment, two hundred shekels of silver, and a wedge of gold of fifty shekels' weight (Josh., 7:1-21). The laws violated by Achan were: (a) law against theft, (b) and the law against covetousness (Ex., 20:15-17; Josh., 7:21). On the account of this one sin Israel was defeated and disgraced by the Canaanites (Josh., 7:2-5). The guilty individual and all his family were destroyed in the valley of Achor (Josh., 7:22-26). (11). *Victory*. After the destruction of the house of Achan, the Lord assured Joshua that he would give him a great victory over Ai, and also granted the people the privilege of appropriating the spoils of the city to themselves (Josh., 8:1, 2). Joshua immediately equipped an army of thirty thousand men and proceeded against the doomed city. By a magnificent stratagem, he enticed the inhabitants from the city and utterly destroyed it (Josh., 8:3-28). They hanged the king, took him down at eventide in obedience to the law of the Lord (Deut., 21:22, 23), and buried him at the entrance of the city (Josh., 8:29). (12). *A new altar*. Joshua built an altar unto the Lord God

of Israel in Mt. Ebal according to the specifications recorded by Moses (Ex., 20:24-26), and presented peace-offerings upon it (Josh., 8:30, 31). Upon the stones Joshua wrote a copy of the law of Moses (Josh., 8:32). (12) *Reading the law*. In obedience to the commandment of the Lord through Moses, Joshua placed one-half of the tribes on Mount Gerizim and the other half on Mount Ebal, and afterward he read the law of Moses without addition or subtraction (Deut., 11:26-32; Josh., 8:30-35). (13). *United opposition*. The triumphs of Israel caused the Hittites, Amorites, Caananites, Perizzites, Hivites and Jebusites to unite against them (Josh., 9:1, 2). (14). *Deceived by an enemy*. The Gibeonites, upon hearing of the victories of Israel, deceived them into making a covenant with them. On the third day it was discovered that the Gibeonites were their near neighbors. On account of their oath, notwithstanding the murmuring of the congregation, the princes refused to break the covenant. Joshua doomed the Gibeonites to perpetual servitude (Josh., 9:1-27). (15). *Conspiracy against Gibeon*. Adoni-zedek formed a confederation with Hoham, king of Hebron, Piram, king of Jarmuth, Japhia, king of Lachish, and Debir king of Eglon, and proceeded against Gibeon (Josh., 10:1-5). The men of Gibeon sent to Joshua and urgently requested him to come to their relief. Joshua arose by night and proceeded against the enemy. The Lord helped Israel and cast down great hail-stones on the enemy (Josh., 10:6-11). In order to have time to gain a greater victory,

Joshua commanded the sun to stand still upon Gibeon and the moon in the valley of Ajalon. God hearkened unto him and the sun stood in the midst of the heaven for a whole day, and that day stands alone in the annals of time (Josh., 10:12-14). Joshua captured the five kings and executed them (Josh., 10:15-30). Victory followed victory (Josh., 10:31-42), until thirty-one kings were overcome and a great part of the land brought into subjection (Josh., 11:1-23; 12:1-24). (16). *Tribal boundaries*. Joshua described and set the boundaries of the possessions of the different tribes (Josh., 14:1-15; 15:1-63; 16:1-10; 17:1-18). (17). *Setting up the tabernacle*. Joshua, by Divine authority, set up the tabernacle at Shiloh (Deut, 12:4-15; Josh., 18:1; Jer., 7:12). At this time there were seven tribes that had not received their inheritances, and three men from each tribe were sent out to survey the land (Josh., 18:2-8). (18). *Cities of refuge*. Joshua, in obedience to the command of Moses (Num., 35:1-15), set apart six cities of refuge for manslayers. These cities were Kedesh, Shechem, and Hebron west of the Jordan; and Bezer, Ramoth and Golan east of the Jordan (Josh., 20:1-9). (19). *Cities assigned to the Levites*. The Levites came to Joshua and reminded him of the promise of the Lord to them through Moses, and the children of Israel gave to them according to the commandment of the Lord (Josh., 21:1-3). The possessions distributed to the Levites were, (a) the sons of Aaron, thirteen cities (Josh., 21:4); (b) the remainder of the Kohathites received

ten cities (Josh., 21:5); (c) the Gershonites received thirteen cities (Josh., 21:6); (d) and the Merarites received twelve cities (Josh., 21:7). The Levites also received suburbs for their cattle which were to extend two thousand cubits in every direction from the city (Num., 35:1-5; Josh., 21:8). The number of cities given by each tribe was, (a) Simeon and Judah, nine (Josh., 21:9-16); (b) Benjamin, four (Josh., 21:17, 18); (c) Dan, four (Josh., 21:23, 24); (d) Ephraim, four (Josh., 20:21-22); (e) Manasseh, four (Josh., 21:25-27); (f) Issachar, four (Josh., 21:28, 29); (g) Asher, four (Josh., 21:30-31); (h) Naphtali, three (Josh., 21:32); (i) Zebulun, four (Josh., 21:34, 35); (j) Reuben, four (Josh., 21:36, 37); (k) and Gad, four (Josh., 21:38, 39). (20). *Dismissal of the two and a half tribes.* The conquest of the land was substantially completed. Joshua therefore called the Reubenites, Gadites and the children of Manasseh, gave them his blessing, commended to them the law of Moses, and exhorted them to divide the spoil of their enemies with their brethren (Josh., 22:1-8). He then dismissed them, and they departed for their possessions east of the river. When they came to the banks of the Jordan, they erected a great altar. When the other tribes heard of this they sent a deputation to them consisting of Phinehas the high priest and ten princes. The representatives of Joshua and Israel reprimanded them with great severity, but upon receiving assurance that the altar was erected as a witness and not for a sacrifice, they returned in peace to their homes (Josh., 22:8-34). (21).

Joshua's exhortation. Toward the close of Joshua's life he called the chief men of the nation together, and rehearsed to them some of the leading incidents in their history. He gave glory and honor to God for all their victories, exhorted them to keep aloof from their idolatrous surroundings and cleave faithfully to the Lord. He assured them if they would do this, one man would be able to chase a thousand. He exhorted them, in view of his speedy departure and the unfailing goodness of God, to continue in the right way. He also predicted that if they should abandon the Lord, His anger would be kindled and they would be quickly destroyed from off the land which He had given them (Josh., 23:1-16). (22). *Joshua's farewell address.* Joshua gathered all Israel together at Shechem, and called for their representative men. He again rehearsed some of the important events in their history and, with deep fervency, exhorted them to serve the Lord in sincerity and truth, and to make their choice that day, declaring that he and his family would serve the Lord. The people answered that they would not forsake the Lord, because He had done great things for them in delivering them from their enemies, and fighting their battles for them (Josh., 24:1-24). Joshua entered into a covenant with the people, made a record of it in the book of the law, and set up a stone as a witness to what they had promised to do (Josh., 24:25-27), After this he dismissed the people and they returned to their homes (Josh., 24:28). (23). *Death of Joshua.* Joshua died at the age of one hundred

and ten years, and was buried in the border of his inheritance in Mount Ephraim. So great was Joshua's character that the people served the Lord during all his days and during the lives of his contemporaries who outlived him (Josh., 24:29-31). (24). *Joseph's bones*. The remains of Joseph, which had been brought from Egypt at his request (Gen., 50:25), were finally buried in Shechem (Josh., 24:32). (25). *Eleazar's successor*. Eleazar died and was buried in Mt. Ephraim, and was succeeded by his son Phinehas (Num., 25:10-13; Josh., 24:33; Judg., 20:28). REIGN OF THE JUDGES. (1). *Date*. It is impossible to determine the time when the reign of the judges began, or the number of years covered by their reigns. (2). *Tribal leaders*. After the death of Joshua the children of Israel asked the Lord for a leader, and He gave them Judah (Judg., 1:1, 2). Judah, subsequently, formed an alliance with Simeon, and a number of victories followed (Judg., 1:3-20). The other tribes, however, did not drive out the inhabitants of the land, but reduced them to tribute (Judg., 1:21-36). (3). *Important fact*. The Lord destroyed the Canaanites because, (a) the cup of their iniquity was full (Gen., 15:16), (b) and to fulfill His promise made to Abraham, Isaac and Jacob (Deut., 7:1-5; 9:5). (4). *The Angel's visit*. After the people had failed to execute the Lord's vengeance upon the inhabitants of Canaan, He sent an angel to them at Bochim, who reminded them of the commandments they had broken, and announced to them that their ene-

mies should be thorns in their sides and that their gods should be snares unto them. When the people heard this they lifted up their voices and wept (Judg., 2:1-5). (5). *Idolatry*. The people served the Lord all the days of Joshua and during the lives of his contemporaries who survived him; but after that generation died, they forsook the Lord and served Baal and Ashtaroth. The Lord delivered them into the hands of spoilers, but, when they cried to the Lord, He sent them judges to whom they paid only the tribute of temporary allegiance and obedience; and finally the Lord declared that He would not drive out their enemies before them (Judg., 2:6-23). (6). *Dwelling among strangers*. From this time forward the children of Israel were surrounded by the Canaanites, Hittites, Amorites, Perizzites, Hivites and Jebusites (Judg., 3:1-5). Subsequently they intermarried with these nations, contrary to the law of God (Deut., 7:1-6), and forgot the Lord their God, and served Baalim and the groves (Judg., 3:6, 7). (7). *Othniel, the first judge*. The anger of the Lord was greatly kindled against Israel and he sold them into the hands of Chushan-rishathaim, king of Mesopotamia, and they served him eight years. They cried unto the Lord and He raised up Othniel, the son of Kenaz, who delivered them from their oppressor, and the land had rest forty years (Judg., 3:8-11). (8). *Ehud, the second judge*. After the death of Othniel, the children of Israel fell into their evil ways, and the Lord strengthened against them Eglon, king of Moab, who invaded their territory, cap-

tered the city of palm trees and ruled Israel for eighteen years (Judg., 3:11-14). Feeling the iron heel of the despot, they cried unto the Lord for help, and he raised up for them a deliverer in the person of Ehud, a Benjaminite, who was distinguished for being left-handed. By an extraordinary stratagem he took the life of the king, rallied his countrymen to Mt. Ephraim, and led them in a triumphant march against their foes; and the land had rest for eighty years (Judg., 3:15-30). (9). *Shamgar, the third judge*. Shamgar was distinguished for slaying six hundred Philistines with an ox goad, and delivering Israel (Judg., 3:31). (10). *Deborah, the fourth judge*. The children of Israel did evil again, and the Lord sold them into the hands of Jabin, king of Canaan, the captain of whose hosts was Sisera. The children of Israel cried unto the Lord, for their oppressor had nine hundred chariots of iron, and he mightily oppressed them for twenty years (Judg., 4:1-3). During these times of peril, the people were judged by Deborah, who lived under a palm tree in Mt. Ephraim (Judg., 4:4, 5). She called Barak, the son of Abinoam, to deliver Israel, but he declined to go unless she would agree to accompany him. An army was hastily gathered together; a terrible battle was fought, and a great victory was gained by the people of God (Judg., 4:6-24). The song of Deborah and Barak following this victory, is beautiful and appropriate (Judg., 5:1-31). (11). *Gideon, the fifth judge*. After the expiration of the forty years of rest following the great victory of Deborah (Judg., 5:31), the children of Israel again

forsook the Lord, and he delivered them into the hands of the Midianites. Great distress and impoverishment followed, and the people, from the depths of their misery, cried unto the God of Jacob (Judg., 6:1-5). The Lord sent a prophet unto them who reminded them of the great deliverances of the Lord and of their ingratitude to him (Judg., 6:6-10). Subsequently an angel appeared to Gibeon, the son of Joash, in Ophrah, who was secretly threshing wheat for fear of the Midianites. The angel assured him of the presence of the Lord with him, commissioned him to lead the children of Israel against their foes, accepted his sacrifice, and departed out of his sight (Judg., 6:11-20). On the following night, Gideon inaugurated his reformatory work by throwing down the altar of Baal and cutting down the grove that was by it; and the following morning, his father Joash challenged the friends of Baal to bring a man in his defense (Judg., 6:21-32). Soon after this, the Midianites and Amalekites gathered themselves together against Israel. The Spirit of the Lord came upon Gideon, and he sounded a trumpet and sent messengers throughout Manasseh, Asher, Zebulun and Naphtali, and they rallied to his standard (Judg., 6:33-35). The Lord then gave him indisputable proofs that He was with him (Judg., 6:36-40), Gideon gathered his army to the well of Harod, and it consisted of thirty-two thousand men. The Lord assured him that the number was too great, and by His instructions Gideon selected three hundred and placed the issues of the mighty contest in their hands

(Judg., 7:1-15). He divided his army into three companies, and gave every man a trumpet, an empty pitcher, and a lamp. At a given signal, they blew their trumpets, broke their pitchers and held their lamps aloft, and cried aloud in recognition of the sword of the Lord and Gideon, and the Lord sent terror through the camp of the enemy. Israel triumphantly pursued the fleeing hosts, and slew two of the princes of Midian (Judg., 7:16-25). Gideon and his army continued the pursuit, and, notwithstanding the indifference of some of his countrymen, slew the two kings of Midian, Zebah and Zalmunna, and gained a great victory. He also punished the men of Penuel and Succoth for their indifference (Judg., 8:1-21). After the war, the people desired to make Gideon king and establish the succession in Gideon's family, but he declined, declaring that he would recognize no ruler but God (Judg., 8:22, 23). Gideon, however, requested his army to give him the earrings of their prey, and they willingly did so, and he made an ephod of the gold, placed it in his city Ophrah, and very grave results followed (Judg., 8:24-27). The land had rest for forty years, for the Midianites were completely subdued (Judg., 8:28-32). (12). *Abimelech, the usurper*. Gideon had seventy sons (Judg., 8:29, 30). As soon as Gideon was dead, the children of Israel turned from the Lord unto idols, forgot Him and failed to recognize the sons of Gideon or remember what he had done for them (Judg., 8:30-35). Abimelech, one of Gideon's sons, went to Shechem to his mother's family, and they entered into a con-

spiracy with him, and furnished him money with which he hired worthless men to follow him, and he went to his father's house at Ophrah and slew all his brothers but Jotham, who escaped, and then the men of Shechem, joined by the house of Millo, made Abimelech king (Judg., 9:16). When Jotham heard this he went to the top of Mt. Gerizim and by the use of a most striking fable, showed the character of the man who had been made king of Israel (Judg., 9:7-21). Abimelech reigned three years, and after numerous conflicts was slain by a woman who cast a piece of millstone upon his head from the tower of Thebez (Judg., 9:22-57). (13). *Tola, the sixth judge*. After Abimelech's death, Tola, the son of Dodo, of the tribe of Issachar, judged Israel twenty-three years (Judg., 10:1,2). (14). *Jair, the seventh judge*. Tola was succeeded by Jair, a Gilleadite, who judged Israel twenty-two years (Judg., 10:3-5). (15). *Apostasy*. The children of Israel again did evil in the sight of the Lord. They served the gods of the surrounding nations and utterly forgot Him. The anger of the Lord was greatly kindled against them, and He sold them into the hands of the Philistines and Ammonites, by whom they were vexed and oppressed for eighteen years (Judg., 10:6-8). Their distress was greatly increased by seeing the warlike preparations of their enemies. They cried unto the Lord and acknowledged that they had sinned in forsaking the Lord and serving other gods. He reminded them of his kindness in the past and told them to go and cry unto their adopted gods for deliver-

ance. They threw themselves upon his mercy, cast away their idols, and the Lord was grieved on account of their misery (Judg., 19:6-18). (16). *Jephthah, the eighth judge.* The Ammonites were encamped at Gilead and the children of Israel at Mizpeh, but the children of Israel were without a leader (Judg., 10:17, 18). In their extremity they sent to Tob and brought Jephthah who had been expelled from his father's house, and gave him command of their forces (Judg., 11:1-11). Jephthah sent messengers to the Ammonites and inquired what reason they had for their warlike movements. The reply was that Israel had, on coming out of Egypt, invaded and captured their land, and that they now proposed to make an effort to recover it. Jephthah warned them but they did not heed his advice. The Spirit of the Lord came upon him and he vowed that if the Lord would deliver the children of Ammon into his hand, that whatsoever should come forth from his house to meet him on his return should be given unto the Lord in sacrifice (Judg., 11:29-31). Jephthah then proceeded to fight against the Ammonites and gained a great victory over them (Judg., 11:32, 33). On his return from the battle, his daughter came out to meet him with great demonstrations of joy, but when he saw her he rent his clothes and declared that she had brought him low and that he was greatly troubled. She encouraged him by expressing her willingness for him to do with her as he had vowed (Judg., 11:34-40). (17). *Important fact.* Jephthah's daughter was not burnt in sacrifice. The proofs

of this are: (a). The law provided that when a vow involved the life of a human being, the person making it should pay to the priest, instead, a sum of money to be determined by the age and sex of the victim (Lev., 27:2-8); (b) it would have been contrary to God's injunctions (Deut., 12:31, 32); (c) she simply deplored her virginity (Judg., 11-28), a state to which she was evidently doomed (Judg., 11:39), therefore blasting her hopes of becoming the mother of the promised Benefactor (Deut., 18:15,18); (d) there is no positive evidence that God approved of Jephthah's vow (Judg., 11:31), for its literal carrying out would have added criminality to rashness (Ex., 20:13; Deut., 12:31, 32); (e) as God continued to favor him it is evident that he was not thus guilty (Judg., 12:1-7); (f) the New Testament enrolls him among the noblest of the ages, which could not consistently have been done if he had killed his child in violation of the law of the Lord (Ex., 20:13; Heb., 11:32). (18). *Civil war*. After Jephthah's victory over the Ammonites, the Ephraimites gathered themselves together and demanded a reason of him for not calling them to the war, threatening to burn his house down upon him. Jephthah replied that he had called them and that they had failed to respond. The result of this dispute was the destruction of forty-two thousand Ephraimites at the fords of the Jordan, who were detected by their inability to pronounce the word Shibboleth (Judg., 12:6). Jephthah judged Israel six years (Judg., 12:7). (18). *Ibzan, the ninth judge*. Ibzan succeeded Jephthah and

judged Israel seven years (Judg., 12:7-10). (19). *Elon, the tenth judge.* Elon, a Zebulonite, judged Israel ten years (Judg., 12:11, 12). *Abdon, the eleventh judge.* Abdon succeeded Elon and judged Israel eight years (Judg., 12:12-15). (21). *Samson, the twelfth judge.* Samson was born in perilous times. During the forty years preceding his birth, the children of Israel were under the dominion of the Philistines. His history is distinguished by, (a) the extraordinary circumstances attending his birth (Judg., 13:1-23); (b) the gift of the Spirit of the Lord to him (Judg., 13:24, 25); (c) his matrimonial adventures and his great victories over the enemies of his country (Judg., 14:1-20; 15:1-20; 16:1-31). Samson judged Israel twenty years (Judg., 16:30, 31). (22). *Idolatry, internal strife and war.* The period succeeding Samson was distinguished by, (a) idolatry (Judg., 17:1-13; 18:1-31); (b) great wickedness of the Benjamites (Judg., 19:1-30); (c) war and desolation (Judg., 20:1-48; 21:1-24), (23). *Ruth.* During the reign of the judges a man of Bethlehem-Judah, named Elimelech, with his wife Naomi and their two sons, Mahlon and Chilion, went into the land of Moab and took up his residence. The two sons married Moabitish women. Subsequently the father and two sons died, and Naomi proposed to return to her own country, suggesting to her daughters-in-law that it would be best for them to remain in the land of their nativity. Orpha, the wife of Chilion, agreed to this, but Ruth declared that she would follow Naomi and make her home and grave with her (Ruth, 1:1-18).

They returned unto Bethlehem, and Ruth showed her devotion to Naomi by gleaning the fields in search of sustenance for them (Ruth, 1:19-22; 2:1-23). She subsequently married a distinguished man by the name of Boaz, and became the mother of Obed, the father of Jesse, the father of David, the ancestor of Christ (Ruth, 3:1-18; 4:1-22; Matt., 1:1-17).

SAMUEL, THE PROPHET. (1). *Thirteenth Judge*. Samuel was the thirteenth judge of Israel (I. Sam., 1:15-17). (2). *Condition of Israel at his birth*. At the time of Samuel's birth the condition of Israel was deplorable; there was no recognized leader, and every man did that which was right in his own eyes (Judg., 21:25; I. Sam., 4:1-28). (3). *Parentage*. He was the son of Elkanah and Hannah, who resided at Ramathaim-zophim, of Mount Ephraim. Shiloh was still the center of the national worship. Elkanah and his family were devout servants and worshippers of God, and they attended the annual feasts required by the law of Moses (Ex., 22:15-17; I. Sam., 1:1-3). Hannah was greatly provoked and annoyed by Elkanah's other wife, Peninnah, who was continually reminding her of her barrenness. Hannah was so troubled that she refused to participate in the festivities, and in the bitterness of her soul she wept and prayed unto God. She vowed that if the Lord would look upon her affliction and grant her a male child, she would devote him to the Lord all the days of his life, and no razor should come upon his head (*Num.*, 6:1-21; *Sam.*, 1:4-11). Eli,

the priest, observed her as she was praying unto the Lord and accused her of drunkenness, but she explained her condition to him and he told her to go in peace, and he prayed the Lord to grant unto her the blessing she had asked. She returned with her husband to their home, the Lord remembered her and she brought forth a son, and she named him Samuel because she had asked and received him of the Lord. When the child was weaned she took him, with appropriate sacrifice, and presented him to the Lord according to her vow (I. Sam., 1:12-28). After this she poured out her soul in thanksgiving to the Lord (I. Sam., 2:1-10). (4). *Tribal relation.* Samuel's tribal relation is not very clearly established, but his life work indicates that he was a Levite (Num., 1:51; 16:40; I. Sam., 3:1-10). (5). *Early life.* His early life was spent at Shiloh in the service of the Lord (I. Sam., 2:11). At this time the worship of God had been neglected and dishonored to such an extent that the people abhorred the sacrifices required by the law (I. Sam., 2:12-17). Eli's sons, Hophni and Phinehas, were profligate and worthless, and toward the close of their father's life disgraced themselves by lying with the women who assembled at the tabernacle (I. Sam., 2:8-22). Eli heard of this and only rebuked his sons mildly for it, and therefore the sons continued in their old ways (I. Sam., 2:23-25). In the meantime Samuel grew in favor with God and men (I. Sam., *2:26). During these perilous times a man of God came to Eli and predicted the destruction and disgrace of Eli's

house (1. Sam., 2:27-36). (6). *Called of God*. Samuel continued to minister unto the Lord before Eli the priest, but the word of the Lord was precious in those days, there being no open vision. It came to pass one night that the Lord called him, and at the command of Eli he replied reverently, submitting to the will of the Lord (I. Sam., 3:1-10). The Lord revealed to Samuel the destiny of Eli and his house, and on the morning following he communicated every thing to the priest, who expressed submission to the will of the Lord (I. Sam., 3:11-18). (8). *Established as a prophet..* The young man grew in public esteem, the Lord upheld his word, and all Israel from Dan to Beer-sheba recognized him as a prophet of the Lord, and the Lord continued to reveal himself to him in Shiloh (I. Sam., 3:19-21). (9), *Disaster*. The Philistines invaded the land and pitched in Aphek, and the children of Israel were encamped at Ebenezer. In the battle that followed Israel suffered an inglorious defeat (I. Sam., 4:1, 2). When the people returned to the camp, they proposed to send to Shiloh and procure the ark of the covenant, and carry it upon the field of battle. When the ark was brought into camp a great shout went up from the people which sent terror to the hearts of the enemy, but they rallied their warriors by an appeal to their manhood, and by assuring them that in the event of defeat they would be enslaved by the Hebrews (I. Sam., 4:3-9). The battle was fought, Israel was smitten, the ark of God was taken by the Philistines and the two

wicked sons of Eli were slain (I. Sam., 4:10, 11). When Eli heard of the disastrous result of the battle, he fell over and expired, and the wife of Phinehas gave birth to a son and with her departing breath named him Ichabod, signifying that the glory had departed from Israel (I. Sam., 4:12-22). The victorious Philistines carried the ark in triumph to Ashdod and set it beside their god Dagon. Disaster and death followed, until the expiration of seven months when they returned it to Israel (I. Sam., 5:1-12; 6:1-21; 7:1, 2). (10). *Reformation*. Soon after the return of the ark Samuel again appeared, and inaugurated a reformation that was almost a revolution in its far-reaching effects. All Israel assembled at Mizpeh, and they drew water and poured it out before the Lord, fasted, acknowledged their sins and Samuel judged the people (I. Sam., 7:3-6). When the Philistines heard that they were gathered at Mizpeh, they went up to make war on them and the people greatly feared and asked Samuel to pray continuously for them (I. Sam., 7:7, 8). Samuel presented a burnt-offering unto the Lord and cried unto Him for Israel, and He answered by sending a terrific thunder storm, by which the Philistines were greatly frightened. The men of Israel arose and pursued the fleeing hosts, and great destruction followed (I. Sam., 7:9-11). Samuel set up a monument of this victory between Mizpeh and Shen, and called it Eben-ezer, declaring that hitherto the Lord had been their helper (I. Sam., 7:12). After the subjection of the Philistines, Samuel judged

Israel and went in a circuit from year to year to Bethel, Gilgal, Mizpeh and Ramah his home where he built an altar unto the Lord (I. Sam., 7:13-17). (11). *Important facts*, (a) By the destruction of the Egyptians, the Lord designed to make His power known to all people of the earth (Ex., 9:16; 14:4). That this design was accomplished is evident, from the fact that the people of Canaan had heard of this destruction at the time the Hebrews entered the land, and were fearful (Josh., 2:8-11); and also the Philistines, in the days of Samuel, were well acquainted with the fact of the destruction of the Egyptians (I. Sam., 4:7, 8). (b) The persons who possessed the prophetic gift before Samuel were: Enoch (Gen., 5:22-24; Jude, 14), Noah (Gen., 9:24-27), Abram (Gen., 20:1-7), Jacob (Gen., 49:1-33), Joseph (Gen., 50:24-26), Aaron (Ex., 7:1), Miriam (Ex., 15:20), the seventy elders (Num., 11:25), Balaam (Num., 24:17), Moses (Deut., 34:10), and Deborah (Judg., 4:4).

THE HEBREW MONARCHY. (1) *Causes leading to its establishment*. When Samuel became an old man, his sons, Joel and Abiah, were made judges in Beer-sheba, but they disregarded the law of the Lord (Deut., 16:18, 19). and refused to walk in the footsteps of their illustrious father (I. Sam., 8:1-3). The elders gathered at Ramah, expressed their dissatisfaction to Samuel, and requested him to make them a king to judge them like other nations (I. Sam., 8:4, 5). The Lord had previously intimated through Moses that the time would come when they would desire a king,

and had recorded what He would require of him (Deut., 17:14-20), but He had also declared that they should be above other nations (Deut., 26:19). The request of the elders greatly displeased Samuel, and he prayed to the Lord for guidance. The Lord told him in answer, to grant their request, but to protest solemnly against their rebellious proceedings, and announce to the people the troubles and labors a king would bring on them. Samuel did this, but his appeal was unavailing, and the people declared emphatically that they would have a king. Samuel rehearsed the decision of the people to the Lord and He told him to grant their request, and then he sent them to their homes (I. Sam., 8:6-22). (2). *Saul anointed*. Saul, the son of Kish, of the tribe of Benjamin, went in search of some asses that had gone astray. After a futile search the servant of Saul proposed that they go and interview the seer, Samuel, which he agreed to do. When they approached the prophet, he received them with cordiality, gave them the desired information, and treated Saul as a distinguished guest. The day previous to this visit, the Lord intimated to Samuel, that He would send him a man out of the tribe of Benjamin whom he should anoint as the leader of his people (I. Sam., 9:1-24). On the morning following Samuel arose and sent Saul away, accompanying him some distance. When they came to the edge of the city, Samuel told Saul to send his servant on and he would show him the word of the Lord (I. Sam., 9:25-27). Then Samuel anointing him, saluted him with a

kiss, and declared that it was all because the Lord had anointed him to be captain over His inheritance (I. Sam., 10:1). Samuel also told him what would come to pass that day, and his predictions were all fulfilled (I. Sam., 10:2-8). (3). *Saul made king*. As soon as Saul turned from Samuel, God gave him a new heart, and when he came unto a company of prophets the Spirit of God came upon him and he prophesied among them, and subsequently the people inquired if he were also a prophet, and judging from the inquiry of his uncle it appears that the people were turning their minds toward him (I. Sam., 10:9-16). Samuel subsequently called the people together at Mizpeh, rehearsed to them the great deliverances of the Lord, and announced to them that they had rejected the Lord from being their king. He commanded them to present themselves by their tribes, and the tribe of Benjamin was taken, and finally Saul, of the family of Matri, was selected but could not be found. They inquired of the Lord and he informed them that he was concealed among the stuff. When he was presented to the people he was higher than any of them from the shoulders and upward (I. Sam., 10:17-23). Samuel then addressed the people and assured them that the Lord's chosen was superior to all his countrymen. The people shouted in recognition of the new king, and Samuel wrote the laws for the government of the people in a book (I. Sam., 10:24,25). (4). *Saul's first battle*. Saul retired to his home in Gibeah, accompanied by a band

of men whose hearts the Lord had touched, but there were children of Belial who distrusted and despised him, and showed him no recognition, but he held his peace (I. Sam., 10:26, 27). Subsequently Nahash, the Ammonite, made war on Jabesh-gilead, and the people proposed to serve him if he would make a covenant with them; but he agreed to do this only on condition that they would submit to having their right eyes thrust out, that he might thereby reproach all Israel. The elders of Jabesh requested seven days' respite, and immediately dispatched messengers to Gibeah, who found Saul leading the peaceful life of a shepherd. As soon as Saul received the information brought by the messengers, his anger was greatly kindled, and he took a yoke of oxen, cut them in pieces and sent them throughout all the coast of Israel, declaring that destruction would be visited upon all who failed to rally to the standard of himself and Samuel. The fear of the Lord fell on the people and they came with one accord (I. Sam., 11:1-7). He numbered the army and found that it contained three hundred and thirty thousand men, and they proceeded to Jabesh. In the battle that followed, the Ammonites were completely routed and Saul was so thoroughly enthroned in the affections of the people that they proposed to put to death all who had refused to submit to him as king. Saul declared that in view of the Lord's help in the great battle, no man should be put to death that day (I. Sam., 11:8-13). They at once proceeded to Gilgal where they publicly recognized

Saul as king, worshipped the Lord by presenting peace-offerings unto him, and greatly rejoiced (I. Sam., 11:14, 15). (5). *Samuel's farewell.* Samuel seeing that Saul was established as king over the people, delivered his farewell address to them at Gilgal. He called on the people and the Lord's anointed to bear testimony to his integrity from his youth up, and not a man dared to make an accusation against him (I. Sam., 12:1-5). He then reviewed their national history from the time of the exodus to that day, and in order to impress upon them the gravity of their crimes, called upon the Lord who sent thunder and rain upon them in harvest time (I. Sam., 12:6-18). The people were greatly terrified, and requested Samuel to pray for them, and acknowledged their great sin in asking for a king (I. Sam., 12:19). Samuel assured them that if they would walk in the right way it would be well with them, otherwise, both they and their king would be destroyed (I. Sam., 12:20-25). (6). *Saul's sin.* After Saul had reigned two years, he equipped a standing army of three thousand men, and placed himself and Jonathan at the head. Jonathan inaugurated new hostilities by smiting the Philistine garrison in Geba. Saul then made a proclamation throughout all Israel, and the people gathered to him at Gilgal. The Philistines, with an immense army, gathered at Michmash. The men of Israel were so frightened that a majority of them abandoned the king, and those who were with him followed with fear (I. Sam., 13:1-7). Saul tarried seven days according to the set time of Samuel

(I. Sam., 10:1-8), but the failure of Samuel to appear led him in his impatience to present an offering unto the Lord. About this time Samuel arrived, and Saul attempted to excuse his presumption. Samuel rebuked him and told him that he had acted foolishly in failing to keep the commandments of the Lord, and predicted that the Lord would dethrone him and elevate to the throne, a man after His own heart (I. Sam., 13:8-14). After this the land was substantially under the control of the Philistines, and the Israelites were reduced to the humility of having to go to the Philistines to have their instruments sharpened (I. Sam., 13:15-23). Subsequently a battle was inaugurated by Jonathan that resulted in a degree in throwing off the Philistine yoke, but the war between the Philistines and the Israelites continued all the days of Saul (I. Sam., 14:1-52). (7). *Saul's rebellion*. Samuel approached Saul and told him that the Lord remembered his threat (Ex., 17:8-16) against the Amalekites, and commanded him to go and destroy them. Saul gathered an army of two hundred and ten thousand men, invaded the land of the Amalekites, and smote them from Havilah to Shur. They captured Agag, the king, and took the best of the cattle (I. Sam., 15:1-9). The word of the Lord came to Samuel declaring that He repented that He had made Saul king, assuring the prophet that Saul had failed to keep His commandments. Samuel was greatly grieved and cried unto the Lord all night. He arose early in the morning, and when he came to the

king, Saul recognized him as the servant of the Lord, assuring him that he had performed the Lord's commandments (I. Sam., 15:10-13). Samuel replied by asking him the meaning of the bleating of the sheep and the lowing of the cattle. Saul endeavored to lay the responsibility on the people, spying they spared the best of the cattle for sacrificial purposes. Samuel told him to stay and he would tell him what the Lord had said to him the previous night. He rehearsed Saul's history, ending with his disregard for the word of the Lord in failing to destroy the Amalekites (I. Sam., 15:13-19). Saul insisted that he had obeyed the word of the Lord, and Samuel asked him if the Lord had as great delight in sacrifices as He had in obedience. He also assured him that obedience was better than sacrifice, and hearkening than the fat of rams. He further rebuked Saul by declaring that rebellion was as bad as witchcraft and that stubbornness was as bad as iniquity and idolatry. He then announced to Saul that because he had rejected the word of the Lord, the Lord had rejected him from being king (I. Sam., 15:20-23). Saul acknowledged to Samuel that he had sinned and asked for pardon, but Samuel declared to him that the Strength of Israel would neither lie nor repent (I. Sam., 15; 24-29). Saul again acknowledged his sin, and besought Samuel to honor him before the people which he did (I. Sam., 15:30, 31). After this Samuel hewed Agag in pieces and departed from Saul (I. Sam., 15:32-35). (8). *David anointed*, Samuel mourned on account of Saul, but the

Lord commanded him to fill a horn with oil and go to Jesse the Bethlehemite and anoint one of his sons as king. Samuel was afraid to go because of Saul, but He told him to take a heifer, say he had come to offer sacrifice unto the Lord, and call Jesse to the sacrifice. Samuel approached Bethlehem; the elders of the town trembled at his coming and inquired of him if he had come peaceably, and he assured them that he had and invited them to the sacrifice; he also invited Jesse and his sons, having first sanctified them (I. Sam., 16:1-5). When they came and Samuel saw Eliab, he said surely the Lord's anointed was before Him, but the Lord commanded Samuel not to look upon his countenance or his height because He had refused him, for the Lord does not see as man sees; man looks upon the outward appearance but the Lord looks upon the heart. Jesse's sons passed in succession before the prophet, and he finally inquired of Jesse if he had any more children, and he answered that he had one, the youngest, who was attending his sheep. He was immediately sent for, and when they brought him before the prophet he proved to be a very attractive youth, and the Lord commanded him to arise and anoint him, for this was His selection. The venerable prophet poured the anointing oil upon him in the midst of his brethren, and the Spirit of the Lord came upon him from that day forward, and Samuel arose and went to Ramah (I. Sam., 16:1-13). (9). *Saul punished*. As soon as David was anointed, the Spirit of the Lord departed from

Saul and an evil spirit from the Lord troubled him. Saul's servants approached him and asked him to give his consent to the selection of a musician who should play before him and soothe his troubled mind. He gave a favorable answer, and one of the servants recommended David for whom the king immediately sent. David came and stood before the king by whom he was fervently loved, and elevated to a position of honor and trust. David played before the king and he was refreshed, and the evil spirit departed from him (I. Sam., 16:14-23). (10). *War—David's valor.* After this the Philistines invaded the land, and the army of Israel was greatly terrified by the challenge of the champion of the Philistines, Goliath of Gath, who was clad in armor and equipped with weapons, offensive and defensive. He proposed to hang the issues of the war upon personal combat, and invited the hosts of Israel to furnish a man to meet him, and he insolently defied the armies of the living God (I. Sam., 17:1-11). David had, previous to this, returned to his father's home at Bethlehem. Three of his brothers, Eliab, Abinadab and Shammah, were in the army. Jesse sent him to them with provisions, and he found the two armies engaged in battle in the valley of Elah, and David left his carriage, ran into the army and saluted his brethren. While he was talking with them, the Philistine champion appeared again, and the men of Israel were greatly afraid, and said that the king would enrich the man who killed him, give him his daughter, and make his father's house

free in Israel. David inquired into the matter and again received these assurances from the servants of Saul (I. Sam., 17:1-27). When David's brother Eliab heard this his anger was greatly kindled, and he rebuked him in very severe terms. David proposed to Saul to go and fight the Philistine, but Saul doubted his ability to do so. However, David gave him some examples of his prowess, and declared that the Philistine should be as one of the slain, seeing he had defied the armies of the living God (I. Sam., 17:28-37). Saul clothed him with his armor and otherwise equipped him for the contest; but he refused all these things and took his staff, his sling and five smooth stones from the brook. The contest resulted in the death of the champion, the defeat of the Philistine army, and a great victory for Israel (I. Sam., 17:38-54). It appears that owing to David's absence at Bethlehem Saul had forgotten him, and after the war he inquired of Abner who he was. Abner said that he did not know. When he came before Saul, the king asked him whose son he was, and replied that he was the son of Jesse the Bethlehemite (I. Sam., 17:55-58). (11). *Saul's envy*. After this, Jonathan, Saul's son, and David loved each other with a deathless devotion, and Jonathan clothed him with royal robes and placed in his hand implements of war in keeping with his exalted position (I. Sam., 18:1-4). David rendered strict obedience to the requirements of his sovereign, and acted wisely in all things, and he became commander-in-chief of the army and the

most distinguished man of the nation. When he returned from the slaughter of the Philistine, the women of Israel came out to meet him with great demonstrations of joy, ascribing great honor to him and but little to Saul. Saul was very angry, and asked in disgust and impatience what more he could have save the kingdom (I. Sam., 13:5-9). From that day forward his chief desire seemed to be to take David's life. He endeavored to smite him with a javelin (I. Sam., 17:9-11), and endeavored to hasten his death by offering him his daughter in marriage (I. Sam., 17:12-30). (12). *Jonathan*. Jonathan, the son of Saul, was a valiant warrior (Sam., 13:4; 14:1-16), but his name will forever live on account of his love for David (I. Sam., 19:1-7; 20:1-42). (13). *David a wanderer*. Saul determined to destroy David and pursued him constantly. On his account he attempted to kill his son Jonathan (I. Sam., 20:24-34), and killed eighty-five of the priests of the Lord (I. Sam., 21:1-5; 22:1-23). During these days of uncertainty in the life of David he twice spared the life of Saul (I. Sam., 24:1-22; 26:1-25). He also rescued Keilah (I. Sam., 23:1-13); invaded the land of Geshurites, Gezrites and Amalekites (I. Sam., 27:5-12) and almost exterminated the Amalekites (I. Sam., 30:1-25). (14). *Death of Saul*. The Philistines again gathered their armies together against Israel; at this time David was living at Ziklag, ostensibly as a loyal subject to Achish the king. He proposed to show his devotion to his adopted

country by joining the army, and the king gladly accepted his services (I. Sam., 28:1-3). Samuel had died, and his countrymen had buried him with great honors at Ramah, and Saul had expelled all those who had familiar spirits and all witches from the land (I. Sam., 28:1-3), and when the king saw the gathering hosts of his old-time enemy and contemplated his comparatively defenseless condition and failed to secure any promise of help from the Lord, his apostasy was completed by his turning to the witch at Endor. This woman called for Samuel, and he appeared in a form that enabled Saul to recognize him. Upon his enquiring why Saul had disquieted him, the king told him that God had forsaken him and that every source of help had been cut off from him. Samuel told him that his destiny was sealed, and predicted that on the morrow Saul and his sons would be with him. All courage seemed to depart from Saul, but after receiving nourishment prepared by the woman he arose and departed (I. Sam., 28:5-25). When the time for the battle came, the lords of the Philistines refused David the privilege of going with the army (I. Sam., 29:1-11). The battle was fought on Mt. Gilboa, the army of Israel was defeated, Saul and his sons, Jonathan, Abinadab and Melchishua, were slain (I. Sam., 31:11-16). The children of Israel forsook their cities and they were occupied by the Philistines (I. Sam., 31:7). On the following day when the Philistines came to the battlefield to strip the dead, they found Saul and his three sons. They

cut off Saul's head, stripped off his armor, and sent messengers to proclaim their victory to their countrymen. They put Saul's armor in the house of Ashtaroth and fastened his body to the wall of Beth-shan (I. Sam., 31:8-10). Saul's body was subsequently rescued by the inhabitants of Jabesh-gilead who also secured the bodies of his sons, and after burning them, buried their bones under a tree in Jabesh (I. Sam., 31:11-13). On the third day after the battle, an Amalekite came to the camp of David at Ziklag and professed to have assisted Saul in taking his life. He also brought the crown of Saul and his bracelet. David and his associates expressed their sorrow and indignation by rending their clothes, weeping, mourning, and fasting. David had the young man put to death because he had testified that he had slain the Lord's anointed (II. Sam., 1:1-16). David's lamentation over Saul and his son Jonathan is beautiful and touching in the extreme (II. Sam., 1:17-27). (15). *Important fact.* Saul's death is ascribed to two causes: (a) His transgression; (b) and consulting one who had a familiar spirit (I. Chron., 10:13, 14). Saul's transgression was, in his eyes, an insignificant affair and yet it cost him his throne, his happiness, his life! (16). *David anointed the second time.* After the death of Saul, David inquired of the Lord if he should go up to any of the cities of Judah, and He told him to go up to Hebron. He was accompanied by his two wives and the men who had been with him (II. Sam., 2:1-3). When he arrived the men of Judah gath-

ered themselves together and anointed him king over Judah. They also informed him that the men of Jabesh-gilead had buried Saul, and he sent messengers to them, complimenting them for their valor, and informing them that the house of Judah had made him king (II. Sam., 2:4-7). (17). *A rival kingdom.* Abner, the son of Ner, the captain of Saul's hosts, took Ish-bosheth, the son of Saul, brought him to Mahanaim and made him king over Israel and he reigned two years. War followed, and the result was that the house of David became stronger and stronger, and the house of Saul became weaker and weaker (II. Sam., 2:8-32; 3:1), and finally Abner disagreed with Ish-bosheth and declared that he would transfer the kingdom to David. He sent messengers to this effect to David, who replied that he should not see his face unless he should bring his wife Michal, the daughter of Saul; and Abner did as requested (II. Sam., 3:2-16). Abner laid the matter before the elders of Israel and received their endorsement, and he, with twenty of his men, visited David at Hebron, the arrangement was consummated, and David sent Abner away in peace (II. Sam., 3:17-21). During the conference between David and Abner, Joab, the captain of David's host, was absent pursuing a troop. When he returned and discovered what had been done, he reproached the king, sent messengers after Abner, and on his return wickedly took his life (II. Sam., 3:22-27). David expressed great sorrow and indignation, declared that he and his kingdom were guiltless, called Abner a

great man and a prince in Israel, and declared that notwithstanding he was king the sons of Zeruah, his nephews, Abishai, Joab and Asahel, were too much for him (II. Sam., 3:28-39; I. Chron., 2:16,17). (18). *Death of Ish-bosheth*. Ish-bosheth was murdered by two of his captains, Baanah and Rechab (II. Sam., 4:1-8). David had these men put to death (II. Sam., 4:9-12). (19). *David anointed the third time*. After the death of Ish-bosheth, all the tribes of Israel assembled at Hebron, acknowledged their relationship to the king and expressed their appreciation of his services in the past, and he made a league with them before the Lord and they anointed him king over Israel (II. Sam., 6:1-3). (20). *Jerusalem taken*. Soon after this David, with his army, made war on Jerusalem. The inhabitants taunted him, declaring that he could not even overcome their blind and lame, but in spite of their insults he took the city (II. Sam., 5:4-7). David proclaimed throughout his army that the man who should get up into the gutter and smite the Jebusites, should be captain of his army (II. Sam., 5:8). The distinction was gained by Joab, and the king subsequently took up his abode in the conquered city, improved it, and grew on in favor with God and man (II. Sam., 5:9, 10; I. Chron., 11:4-9). (21). *Hiram's kindness*. Hiram, king of Tyre, sent messengers to David and building material and erected him a house, and David recognized the fact that the Lord was with him and that He had made him king for Israel's sake (II. Sam., 5:11, 12). (22). *Sin*. David's

prosperity was too great for his faith, consequently he flagrantly violated the law of God by multiplying concubines (Deut., 17:14-17; II. Sam., 5:13-16). (23). *War*. When the Philistines heard of the anointing of David they invaded the land, but with the help of the Lord he gained two great victories over them (II. Sam., 5:17-25). (24). *The ark brought to Zion*. David gathered together thirty thousand chosen men of Israel in order to transport the ark of God from Kirjath-jearim to his own city. They set the ark upon a new cart, and the two sons of Abinadab, Uzzah and Ahio drove the cart. The king and all the people expressed their joy by playing upon all sorts of musical instruments (I. Sam., 6:1-9), When they came to Nachon's threshing floor, the oxen caused the ark to shake; Uzzah put forth his hand to support it, and God smote him for his error, and he died (II. Sam., 6:7, 8). David was displeased and frightened, and carried the ark aside into the house of Obed-edom, the Gittite, where it remained three months, and the Lord blessed his household on account of its presence (II. Sam., 6:8-11). David was informed that the Lord had blessed the house of Obed-edom (II. Sam., 6:12). He therefore prepared a place for the ark of God, and pitched for it a tent. He also recognized the law of the Lord that the ark of the covenant should be borne upon the shoulders of the Levites (Num., 4:1-15; 7:9). He then assembled the children of Aaron and the Levites, and commanded Zadok, Abiathar, Uriel, Asaiah, Joel, Shemaiah, Eliel

and Amminadab to sanctify themselves with their brethren in order to bring the ark unto the place he had prepared for it. He declared that their neglect of the law of the Lord had caused Him to make a breach upon them when they made their first effort to remove the ark (I. Chron., 15:1-14). The priests and Levites sanctified themselves, and the ark was transported according to the law of Moses (I. Chron., 15:14,15). The ark was moved with great rejoicing, and set in the place that David had prepared for it. Numerous sacrifices were presented and liberal gifts were made to the people (II. Sam., 6:13-19). David celebrated the return of the ark by writing a psalm (I. Chron., 16:1-36). When David returned to his house, his wife, Michal, bitterly reproached him for having danced before the ark. David answered that it was before the Lord that he danced, and expressed a determination to be honored by the handmaids of Israel (II. Sam., 6:16:20-23). (25). *Proposal to build the house of God.* After the removal of the ark David enjoyed an era of peace, and he called Nathan the prophet and declared that while he dwelt in a house of cedar, the ark of the Lord dwelt only within curtains. Nathan caught his meaning and told him to do all that was in his heart for the Lord was with him (II. Sam., 7:1-3). On the following night the word of the Lord came to the prophet and He told him that He would not permit David to build Him a House, but assured him that when his days were fulfilled and he should sleep with his fathers He

would raise up a son for him and establish his kingdom, and that he should build the house of the Lord. The prophet communicated to David the will of the Lord; and when he heard this, he went in and sat before the Lord, and in a most beautiful prayer acknowledged the guiding hand of the Lord, his dependence upon Him for all his blessings, and his great appreciation of the promise of future prosperity (II. Sam., 7:4-29). (26). *War again.* David subsequently subdued the Philistines and Moabites, and pushed his victories to the river Euphrates, thus fulfilling the promise of the Lord to Abraham (Gen., 15:18; II. Sam., 8:1-3). Numerous engagements followed, in all of which David was victorious (II. Sam., 8:4-14). David reigned over all Israel and executed judgment and justice to all his people, and in this he was supported and assisted by the chief men of his kingdom (II. Sam., 8:15-18). (27). *Mephibosheth.* In the days of David's prosperity he inquired if any were left of the house of Saul for he desired to show them kindness on account of Jonathan. The desired information was given by Ziba who told him of a crippled son of Jonathan. David called him, restored unto him the land that belonged unto his grandfather Saul, appointed Ziba and his servants to cultivate the land for him, permitted him to dwell in Jerusalem, and to eat continually at the table of the King (II. Sam., 9:1-13). (28). *An insult resented.* After these events the king of Ammon died and Hanun, his son, reigned in his stead. David remembered

the kindness of Nahash and sent a deputation of his servants to comfort the king. The princes of the children of Ammon suggested to the king that David's motive was not an honorable one, and they therefore caught the servants of David and treated them shamefully. When David heard of this he told his messengers to tarry at Jericho until their beards were grown (II. Sam., 10:1-5). The result of this treatment of David's representatives was war with the Ammonites who were assisted by the Assyrians, and a great victory for David followed (II. Sam., 10:6-19). ('29). *David's great sin*. At the beginning of another year the king sent Joab and the army against the Ammonites. During the absence of the army David committed adultery with Bath-sheba, the wife of Uriah, the Hittite. Afterwards Joab sent Uriah to David, and the king attempted to cover up his crime, but Uriah was too magnanimous to go to his home while the ark and Israel and Judah abode in tents, and the servants of the king were encamped in the open field (II. Sam., 11:1-13). The king dismissed him and he returned to the army, and Joab, on his instructions, placed him in a dangerous position, and he was killed (II. Sam., 11:1-17). Joab sent a message to David detailing some of the disastrous results of the battle with the Ammonites, and the king urged him to push the work of destruction until the city should be overthrown; and as soon as Uriah's wife had ceased to mourn for her husband he brought her into his house; she became his wife and bore him a son. David's actions displeased

the Lord (II. Sam., 11:18-27), and He sent Nathan the prophet to him, who, by an ingenious parable, caused him to condemn and pass the sentence of death upon himself (II. Sam., 12:1-7). The prophet reminded the king of God's blessings on him, declared that he had despised the commandment of the Lord because he had slain Uriah with the sword of Ammon. He predicted that the sword should never depart from his house because he had taken the wife of Uriah to be his wife; he also predicted terrible calamities upon his house (II. Sam., 12:7-12). The king acknowledged his sin, and the prophet consoled him with the assurance that he should not be put to death, but in view of the disgrace he had brought upon his people, the child born to Bath-sheba should die (II. Sam., 12:13, 14). The child became dangerously sick, and his father fasted and prayed constantly until it died, after which David arose and expressed the hope of meeting it again (II. Sam., 12:15-23). (30). *Birth of Solomon*. Subsequently David comforted Bath-sheba, and she bore him another son, and he named him Solomon, but Nathan the prophet called him Jedidiah (II. Sam., 12:24, 25). (31). *Ammon subjugated*. Joab pushed his conquest until the royal city was overcome. He sent a message to the king requesting him to come and lead the final charge and receive the honor of the victory. He did this and took the king's crown, and subjected the conquered people to most severe torture, and then returned to Jerusalem (II. Sam., 12:26-31). (32). *Family trouble*.

In the fulfillment of the prediction of Nathan the prophet (II. Sam., 12:7-11), trouble began to arise in the king's family; Amnon denied his sister Tamar, and was killed for his crime by his brother Absalom, who was compelled to flee from home and take up his abode in Geshur (II. Sam. 13:1-38). David longed to see Absalom (II. Sam., 13:39), and Joab, by an admirable piece of strategy, procured the king's consent for his return to his native land, but the king refused to see his face until after the expiration of two years, when they met in love and peace (II. Sam., 13:1-33). (33). *Absalom's rebellion*. After this Absalom lived in royal splendor, and by cunning ways captivated the hearts of his countrymen, and inaugurated a rebellion against his father (II. Sam., 12:7-11), which by reason of the young and brilliant leader, attracted many of the people and also David's distinguished counselor, Ahithophel, the Gilonite (II. Sam., 15:1-12). A messenger came to David and informed him that the hearts of the men of Israel had turned to Absalom. He and his servants, therefore, fled from the city. Night brings out the stars, and in this hour of trouble the devotion of Ittai, the Gittite, who was a comparative stranger in the kingdom, shines brightly and is worthy of all honor and emulation (II. Sam., 10:13-23). The priests adhered to David, and followed him with the ark of God, but he commanded them to return with it to Jerusalem, declaring that, if it was the Lord's will he would see both the ark and its habitation, otherwise, he expressed himself as willing to

submit to His will (II. Sam., 15:24-29). As David ascended Mt. Olivet in great distress he heard that Ahithophel was among the conspirators with Absalom, and he besought the Lord to turn the counsels of Ahithophel into foolishness (II. Sam., 15:30, 31). When David arrived at the top of the mountain, he was met by Hushai the Archite, who was in great distress. The king sent him back to the city with instructions to defeat, if possible, the counsels of Ahithophel, and told him to communicate the results to him by the sons of the priests, Ahimez, and Jonathan (II. Sam., 15:32-37). (34). *Important fact.* We must labor toward the answering of our own prayers. The king prayed to God to defeat the counsel of Ahithophel, and then sent a wise diplomat to assist in the accomplishment of the work. (35). *Suppression of the rebellion.* David proceeded, and when he was a little past the top of the hill, Ziba, the servant of Mephiboseth, approached and attempted to gain his respect by slandering his master (II. Sam., 16:1-4). When David came to Bahurim he was gravely insulted by Shimei, the son of Gerah, of the house of Saul. Abishai proposed to go over and behead him, but David bade him let him alone for the Lord had commanded Shimei to curse him. He said that his own son was seeking his life and that enmity might naturally be expected of a Benjamite. He also expressed, in the midst of his troubles, the hope that the Lord would again bless him (II. Sam., 16:5-14). Absalom and his adherents assembled at Jerusalem. Hu-

shai also arrived there and proclaimed his allegiance to the new king. Ahithophel in answer to Absalom's request, counseled him to defile his father's concubines which he did, thus making a reconciliation impossible (II. Sam., 16:15-23). Ahithophel also proposed to choose an army of twelve thousand men, pursue David and smite him, and bring the people back to Absalom. This suggestion met the approval of Absalom and all Israel, but Absalom called Hushai the Archite in order to hear what he had to say. Hushai declared that the counsel of Ahithophel was not good at that time, and gave as a reason for his declaration that David was a mighty and cunning man of war. He also counseled that an immense army be gathered together, and war be waged upon David and his adherents until all should be destroyed. Absalom and all the men of Israel declared that the counsel of Hushai was better than the counsel of Ahithophel, for the Lord was helping Hushai in order to bring evil upon Absalom (II. Sam., 17:1-14). Hushai immediately dispatched messengers to David informing him of the situation, and David arose, and passed over the Jordan, and came to Mahanaim. When Ahithophel saw that his counsel was not accepted, he returned to his home, put his business in order and hanged himself (II. Sam., 17:15-24). Absalom passed over Jordan with His army and pitched in the land of Gilead. David and his army were comforted and refreshed by Shobi, Machir and Barzillai (II. Sam., 17:24-29). David hastily organized his army

and placed Joab, Abishai and Ittai at the heads of the three grand divisions. He proposed to take personal command, but his army protested on the ground that the danger to him would be very grave, and he decided not to go (II. Sam., 18:1-3). The king stood beside the gate as the army passed out, and he commanded the leaders of the army to deal gently with the young man Absalom for his sake. The battle was fought in the wood of Ephraim, and ended in the death of Absalom and a great victory for the forces of David. The news of the victory was carried to the king and he went up into the chamber over the gate and wept bitterly for his lost son (II. Sam., 18:4-33). (36). *Restoration of peace.* Joab was informed that David was weeping for his son, and all Israel mourned that day out of sympathy for the king. Joab approached the king while he was pouring out his soul in sorrow and rebuked him with great severity, and declared that if he did not arise and speak to the people that he would lead a rebellion that for malignance and destruction would be worse than all the evils that had befallen the king from his youth forward (II. Sam., 19:1-7). The king arose and sat in the gate, and the restoration of peace began. The chief incidents following were, (a) the king's message to Judah, (b) the elevation of Amasa to the position of commander-in-chief of the army, (c) the forgiveness of Shimei, (d) the restoration of Mephibosheth to the king's favor, (e) the magnanimous actions of Barzillai the Gileadite, (f) and the sharp dispute

between Judah and Israel (II. Sam., 19:8-43). (37). *Sheba's rebellion*. Sheba, the son of Bichri, a Benjamite, took the advantage of the unsettled condition of affairs in the kingdom and inaugurated what appeared to be a formidable rebellion David commanded Amasa to assemble the army and suppress it, but he was not prompt in meeting the demands of the situation and Joab was given command. Subsequently Joab murdered Amasa, and succeeded in suppressing the rebellion, after which he occupied his old position as captain of the king's forces (II. Sam., 20:1-26). (38). *Famine*. After the suppression of the rebellion the country was visited by a famine of three years' duration, and upon inquiry the Lord informed David that it was on account of Saul's having broken (Josh., 9:1-21) the covenant with the Gibeonites. David asked the Gibeonites what would satisfy them, and they replied by asking for seven of the sons of Saul. This request was granted, the seven men were executed, and after the burial, with the remains of Saul and Jonathan, the Lord was entreated for the land (II. Sam., 21:1-14). (39). *War*. The Philistines again made war on Israel, and in one of the battles the king came near losing his life, but he was rescued by Abishai, and the war resulted in the death of four of the champions of the Philistines (II. Sam., 21:15-22). David celebrated his great deliverances and his victories over his enemies by a psalm of thanksgiving (II. Sam., 22:1-51). (40). *David's mighty men*. David's mighty men were, (a) Adino the Eznite, Eleazar the son of Dodo,

Shammah the son of Agee (II. Sam., 23:8-17); (b) Abishai, Benaiah and probably Asahel (II. Sam., 23:18-24); (c) Asahel, Elhanan, Shammah the Harodite, Elikah, Helez, Ira, Abiezer, Mebunnai, Zalmon, Maharai, Heleb, Ittai, Benaiah, Hiddai, Abi-albon, Azmaveth, Eliahba, Jonathan, Shammah the Hararite, Ahiam, Eliphalet, Eliam, Hezrai, Paarai, Igal, Bani, Zelek, Nahari, Ira, Gareb, and Uriah (II. Sam., 23:24-39). (41). *The people numbered*. The anger of the Lord was kindled against Israel, and Satan stood up and provoked David to number the people (II. Sam., 24:1; I. Chron., 21:1). Joab was delegated by the king to make the enumeration and notwithstanding his strong opposition to this movement of the king, he was finally compelled to submit. Joab and the captains of the host departed, and returned after an absence of nine months and twenty days and reported that, notwithstanding the work was incomplete, Judah and Israel numbered one million and three hundred thousand (II. Sam., 24:1-9; I. Chron., 21:1-8). David saw his mistake and prayed for forgiveness (II. Sam., 24:10; I. Chron., 21:7, 8). The Lord sent Gad the seer, to David, who gave him his choice between seven years of famine, three months of defeat in war, and three days of pestilence. David acknowledged that he was in a great strait but expressed his willingness to abide by the will of the Lord. The Lord sent a pestilence upon the people and seventy thousand died between Dan and Beer-sheba, but when the angel of the Lord stretched out his hand upon

Jerusalem to destroy it, the Lord repented of the evil He had proposed to do to them. When David saw the angel he expressed his willingness to take the punishment due his sin. The prophet Gad came to David and commanded him to go and rear up an altar at the threshing floor of Araunah the Jebusite, and David proceeded to obey the command. Araunah received the king with respect and inquired why he had come to him, and he told him. Araunah expressed a willingness to allow the king to take whatever he desired, but he declined, declaring that he would not offer to the Lord that which cost him nothing. David bought the threshing floor and oxen for fifty shekels of silver, and the entire place for six hundred shekels of gold, and he then built an altar, offered sacrifices, and the Lord was entreated for the land and the plague was stayed (II. Sam., 24:11-25; I. Chron., 21:9-27). When David saw that his offering was accepted he proceeded to offer sacrifices there, for the tabernacle of the Lord was at this time on the high place at Gibeon and he was afraid to go there because of the sword of the angel of the Lord (I. Chron., 21:28-30).

(42). *Preparation for the temple.* Toward the close of David's life the Lord gave him a plan for the future temple (I. Chron., 28:11, 12), and he made extensive preparations for it in stone, wood, gold, silver and brass. He also called Solomon and charged him to build the house assuring him that it was the will of the Lord, and commanded the princes to help him (I. Chron., 22:1-19).

(43). *Divisions of the Levites.* At the command of

David, the priests, singers and porters were divided into twenty-four courses each (I. Chron., 23:1-32; 24:1-31; 25:1-31; 26:1-32). (44). *Gifts for the Temple*. David exhorted the people, in view of his gifts, and the fact that his heart was set upon it, to give to the building of the house of God, and the result was they gave with willing minds and great liberality. David blessed the Lord, and then called on the people to join him in honoring His holy name which they did with great reverence (I. Chron., 29:1-21). (45). *Solomon made king*. When David became old and feeble Adonijah attempted to usurp the throne. He attracted to this standard, Joab, Abiathar and other distinguished men of the nation (I. Kings, 1:1-10). The prophet Nathan communicated to Bath-sheba a knowledge of the situation and she immediately laid the matter before king David, and while she was in his presence the prophet went in and confirmed her words. The king at once announced his purpose to have Solomon inaugurated, and called Zadok, Nathan and Benaiah and commanded them to take his servants, cause Solomon to ride upon the king's mule and proceed to Gihon and there proclaim him king. David's chief men expressed their submission to the king's desire and made Solomon king. The people received the young king with great shouts of joy, and when Adonijah's adherents heard it they forsook him and he fled and laid hold upon the horns of the altar. When Solomon learned this he declared that if his brother would show himself a worthy man he would be protected, otherwise he

would be put to death. He subsequently dismissed him and sent him to his home (1. Kings, 1:1-53). (46). *David's charge to Solomon*. After Solomon became king, David gave him a solemn charge, telling him that he was going the way of all the earth and exhorting him to be strong and show himself a man. He urged him to obey the law of Moses, assuring him that the perpetuity of his throne depended on it. He also commanded him to punish Joab and Shimei, and show kindness to the sons of Barzillai the Gileadite (I. Kings, 2:1-9). (47). *Death of David*. David died and was buried in the city of David. He reigned seven years in Hebron and thirty-three years in Jerusalem (I. Kings, 2:10,11). It is declared of him that he died in a good old age, full of riches and honor (I. Chron., 29:28). (48). *Solomon's early reign*. The Lord magnified Solomon, and all Israel submitted to his authority (I. Chron., 29:23-25). Among the first acts of his reign were, (a) the execution of Adonijah, (b) the execution of Joab and the elevation of Benaiah to his position, (c) the expulsion of Abiathar from the priestly office and the elevation of Zadok to his place, (d) and the suspension of the sentence of Shimei (I. Kings, 2:12-46). (49). *Solomon's marriage*. Soon after Solomon became king he made affinity with Pharaoh, king of Egypt, and married his daughter (I. Kings, 3:1). (50). *Solomon's choice*. Solomon and many of his countrymen repaired to the high place at Gibeon to the tabernacle, where numerous sacrifices were offered to the Lord. The Lord

appeared to him by night and asked him what He should give him. Solomon replied by acknowledging God's great mercies to his father, and expressing his appreciation of the Lord's hand in his elevation to the throne; and also declared that in view of his youth he desired an understanding heart that he might wisely rule his people (I. Kings, 3:2-9; II. Chron., 1:3-10). The request greatly pleased the Lord, and He told him that He would give him wisdom, also riches and honor, and promised him long life on condition of obedience to His commandments (I. Kings, 3:10-14; II. Chron., 1:11, 12). (51). *Solomon's wisdom*. Soon after the king's return to Jerusalem, he manifested his great wisdom by deciding a difficult question between two women touching the motherhood of a child (I. Kings, 3:15-28). God continued to fulfill His promise to Solomon and he surpassed all his contemporaries. He spoke three thousand proverbs and his songs were a thousand and five. Many people were attracted to him on account of his wisdom (I. Kings, 4:29-34). (52). *Civil and military arrangements*. During Solomon's reign the promise to Abraham was fulfilled, and Solomon reigned in peace over all the kingdoms, from the Euphrates to the river of Egypt. In order to maintain his position, he gathered around him distinguished men, and also made extensive military preparations (I. Kings, 4:1-28; II. Chron., 1:13-17). (53). *The temple*. Solomon's fame spread abroad, and he entered into a commercial relation with Hiram, king of Tyre, who assisted him greatly in preparing ma-

terial for the house of God. Cedar and fir timber were transported by sea to Joppa and from thence to Jerusalem by land (I. Kings, 5:1-10). In return Solomon paid Hiram liberally, both for his household and his servants (I. Kings, 5:11, 12; II. Chron., 2:8-10). Many of the children of Israel and all the strangers sojourning in the land were required to assist the king in his great undertaking (I. Kings, 5:13-17; I. Chron., 2:17, 18). They began to build the house in the fourth year of Solomon's reign and in the four hundred and eightieth year after the exodus (I. Kings, 6:1; II. Chron., 3:2), and so thoroughly had the building material been prepared, that during its erection no sound of tools was heard (I. Kings, 6:7). The dimensions of the house were, allowing eighteen inches to the cubit, ninety feet long, thirty feet wide and forty-five feet high, and the porch before it was thirty feet long, fifteen feet wide and one hundred and eighty feet high (I. Kings, 6:2, 3; II. Chron., 3:3, 4). It was divided into two apartments (a) the temple or holy place, (b) the oracle or most holy place. The first apartment was, allowing eighteen inches to the cubit, sixty feet long, thirty feet wide and forty-five feet (?) high. The second apartment was thirty feet long, thirty feet wide and thirty feet high (I. Kings, 6:2-20; II. Chron., 3:3-8). The furniture of the temple consisted of, in the court, (a) altar of brass, (b) molten sea, (c) and ten lavers (II. Chron., 4:1-6); in the first apartment, (a) ten candlesticks, (b) ten tables, (c) and altar of incense (I. Kings, 6:22; II. Chron., 4:7,8); in the

oracle, the ark of the covenant overshadowed by the wings of the cherubim (I. Kings, 6:23-30; II. Chron., 3:11-13). The house was beautiful and glorious in all its appointments (II. Chron., 3:14-17). After the completion of the temple, the ark of the covenant, constructed at Mt. Sinai, was placed in the most holy place, and the staves were taken out, indicating that the days of its pilgrimage were past, and the Lord filled the house with His glory (I. Kings, 8:1-11; II. Chron., 5:1-9). At the time the ark was placed in the temple there was nothing in it save the two tables placed there by Moses (II. Chron., 5:10). Solomon officiated at the dedication of the temple, and the chief point of his prayer was that the Lord should always hear His people when they turned their faces in prayer toward His holy house (I. Kings, 8:12-61; II. Chron., 6:142; 7:1-11). A vast number of sacrifices were presented to the Lord and the people rejoiced in His presence (I. Kings, 8:62-66). The Lord appeared to Solomon during the erection of the temple and promised him that on condition of obedience He would dwell among the children of Israel and not forsake them (I. Kings, 6:11-13). He appeared to him after the dedication of the house and assured him that He had heard his prayer, and that He had hallowed the house and would watch over it perpetually. He also promised the king to perpetuate and establish his throne if he would obey Him, and threatened to send terrible calamities on Israel if the people should depart from His law (I. Kings, 9:10). (54). *Solomon's home*. The king built a residence

for himself of magnificent proportions and a throne of precious material at great cost (I. Kings, 7:1-12; 10:18-20). (55). *Hiram rewarded*. After the work in which the king was engaged was completed he rewarded his distinguished assistant, Hiram, king of Tyre, by giving him twenty cities in Galilee. Hiram inspected the cities and refused to accept them on the ground that they were displeasing (I. Kings, 9:11-13). (56). *Solomon's naval operations*. Solomon subsequently formed a business relation with Hiram, and great success resulted from their voyages (I. Kings, 9:26-28; I. Chron., 8:17, 18). (57). *Queen of Sheba*. Solomon's glory spread in every direction, and the queen of Sheba hearing of his great wealth determined to see for herself. Upon her arrival the king exhibited his magnificent achievements to the extent that she was completely overcome and declared that the half had never been told. After exchanging presents with the king she returned to her own country (I. Kings, 10:1-10; I. Chron., 9:1-9). (58). *Apostasy*. Toward the close of Solomon's reign and in the days of his great prosperity he forsook the Lord and formed alliances with all the surrounding nations. He had seven hundred wives and three hundred concubines. They turned away his heart from the Lord and he became associated with his wives in the support and perpetuation of the idolatrous practices of the nations from which they had come. The Lord's anger was kindled against the king and He declared that, in view of his sins, He would rend the kingdom from him and give it to his ser-

vant, but told him that He would give him one tribe for David's sake, and also that he would postpone the division of the kingdom until after his death (1. Kings, 11:1-13). (59). *Sunset-darkness!* From this time forward Solomon was vexed by foes from without and within, and at last he sank into the grave dishonored by his Maker—proclaiming to all subsequent generations that the only safe way is strict and continued obedience to the appointments of Heaven.

REVOLT. During Solomon's reign the people were greatly oppressed by taxation, and after his death they appealed to his successor and asked for relief, deceiving insults in return, they rebelled against his authority and declared that they had no part in his government (I. Kings, 12:1-25).

KINGDOM OF ISRAEL. (1). *Jeroboam, the first king.* During Solomon's building operations he discovered a young man by the name of Jeroboam, the son of Nebat an Ephrathite, who was valorous and industrious and he set him over the charge of the house of Joseph (I. Kings, 11:26-29). Subsequently as the young man was going out of Jerusalem he was met by the prophet Ahijah who, in a very impressive manner, assured him that he should reign over ten of the tribes of Israel (I. Kings, 11:29-39). Solomon on hearing of this attempted to kill Jeroboam, and for protection he fled to Egypt (I. Kings, 11:40). Upon the accession of Rehoboam to the throne the people sent for Jeroboam, and he joined his countrymen in requesting the new king to lighten their burdens

which he emphatically refused to do, and Jeroboam led the revolt (I. Kings, 11:1-24; I. Chron., 10:1-19). Jeroboam established himself at Shechem in Mt. Ephraim, and in order to prevent the people from going to Jerusalem to worship, set up two golden calves, one at Bethel and the other at Dan, assuring the people that these were the gods that had brought them out of the land of Egypt (I. Kings, 12:25-30). He also disregarded the law of God and made priests of the lowest of the people, and changed the time of holding the annual feasts ordained by Moses (I. Kings, 12:31-33). During these perilous times a prophet of the Lord from Judah went to Bethel and found Jeroboam officiating at the altar. The prophet cried vehemently against the altar and predicted that a child should be born to the house of David, Josiah by name, who would destroy the priests of this altar on account of their sacrilegious work, and emphasized the authenticity of his commission by causing the altar to open and the ashes to pour out. Jeroboam was greatly angered and attempted to arrest the man of God with disastrous results, but through the intercession of the prophet he was restored (I. Kings, 13:1-32). After this Jeroboam increased in wickedness (I. Kings, 13:33, 34). Jeroboam's son Abijah fell sick and he sent his wife to Shiloh to interview the prophet Ahijah in order to find out the destiny of the child. He told her that the child would die, and predicted the extinction of Jeroboam's house on account of his unparalleled wickedness (I. Kings, 14:1-18). Jeroboam

reigned twenty-two years (I. Kings, 14:19, 20). He reigned contemporaneously with Rehoboam seventeen years (I. Kings, 12:1-20; 14:20; II. Chron., 14:20), Abijah three years (I. Kings, 14:31; 15:1, 2), and with Asa two years (I. Kings, 14:20,31; 15:1,2,8-10; II. Chron., 12:13). (2). *Important fact.* The prophet Ahijah flourished during the reign of Jeroboam (I. Kings, 14:1-18). (3). *Nadab, the second king.* Jeroboam was succeeded by his son Nadab whose uneventful reign continued only two years (I. Kings, 15:25). (4). *Baasha, the third king—second dynasty.* Nadab was overthrown and succeeded by Baasha, who, as soon as he reached the throne, exterminated the house of Jeroboam because of his extreme wickedness (I. Kings, 15:2-30). Baasha walked in the footsteps of Jeroboam (I. Kings, 15:34). He was visited by the prophet of the Lord who predicted the destruction of his house on account of his sins (I. Kings, 16:1-7). Baasha reigned over all Israel twenty-four years (I. Kings, 15:34). He reigned contemporaneously with Asa (I. Kings, 15:9, 10, 33). (5). *Important fact.* The prophet Jehu flourished during the reign of Baasha (I.Kings, 16:1-4). (6). *Elah, the fourth king.* Baasha was succeeded by his son Elah, who reigned two years contemporaneously with Asa, king of Judah (I. Kings, 15:9, 10; 16:6-8). (7). *Zimri, the fifth king--third dynasty.* Elah was assassinated by his servant Zimri who, as soon as he ascended the throne, destroyed all the house of Baasha according to the word of the Lord. Zimri reigned con-

temporarily with Asa seven days (I. Kings, 15:9,10; 16:8-30). (8). *Omri, the sixth king—fourth dynasty.* Zimri was succeeded by Omri. He reigned six years in undisputed authority. He was contemporary with Asa (I. Kings, 15:9, 10; 16:21-23). The chief act of Omri's reign, was the founding of the city of Samaria (I. Kings, 16:23,24). His reign was characterized by evil (I. Kings, 16:25-27). (9). *Ahab, the seventh king.* Omri was succeeded by his son Ahab (I. Kings, 16:28). He introduced idolatry into the court of Israel, and his reign was distinguished by its remarkable disregard for the law of God (I. Kings, 16:29-34; 17:1-24). He reigned contemporaneously with Asa four years (I. Kings, 15:9, 10; 10:29) and Jehoshaphat eighteen years (I. Kings, 22:41,42). (10). *Important facts.* During the reign of Ahab two distinguished prophets flourished, (a). Micaiah's history is very brief. Ahab formed a military alliance with Jehoshaphat, and they went to war against the king of Syria. Before they went into the battle, Ahab's prophets were called and they uttered their predictions concerning the result of the contest, after which Micaiah was called, and in a very impressive manner predicted the result of the engagement, and his predictions were fulfilled (II. Chron., 18:1-34). (b). Elijah is one of the most dramatic characters in history. Both his appearance and departure from the scenes of earthly conflict are most remarkable. He appeared at a time when idolatry held high carnival in the court of Ahab, and when all Israel had

apparently departed from the Lord (I. Kings, 16:29-34; 17:1). The chief events in his life were, (a) he appeared to Ahab, king of Israel and predicted that there should be neither rain nor dew except by his word (I. Kings, 17:1; Jas., 5-17); (b) he was fed by the ravens at the brook Cherith (I. Kings, 17:2-7); he arrived at Zarephath and dwelt there (I. Kings, 17:8-16); (d) he restored the widow's son (I. Kings, 17:17-24); (e) he appeared to Ahab the second time (I. Kings, 18:1-19) (f) he repaired the altar of the Lord and destroyed the prophets of Baal (I. Kings, 18:20-40); (g) the end of the drought and the race from Carmel to Jezreel (I. Kings, 18:41-46); (h) he fled from the anger of Jezebel (I. Kings, 19:1-3); (i) he sat down under a juniper tree and prayed for death (I. Kings, 19:4); (j) the angel of the Lord appeared, fed, and strengthened him (I. Kings, 19:5-8); (k) the Lord spoke to him at Mt. Sinai and assured him that there were seven thousand in Israel who had not bowed their knees to Baal (I. Kings, 19:9-18); (l) by the Lord's authority he anointed Elisha of Abel-meholah as his successor (I. Kings, 19:15-21); (m) he predicted the terrible end of Ahab and his wife (I. Kings, 21:17-29); (n) he called fire down from heaven (II. Kings, 1:1-12; Luke 9:54); (o) he predicted the death of Ahaziah (II. Kings, 1:13-18); (p) he was carried to heaven in a chariot of fire (II. Kings, 2:1-18). (11). *Ahaziah, the eighth king.* Ahab was succeeded by his son Ahaziah, He followed in the footsteps of his wicked ancestors, (I. Kings, 22:51-53). An acci-

dent befell him, and he was dangerously sick, and he sent to inquire of Baal-zebub the god of Ekron if he would recover. The angel of the Lord commanded Elijah to go and tell the messengers to declare to the king that he should surely die. When the king recognized the prophet in their description, he sent a deputation of soldiers requesting him to come to him at once. Disaster followed disaster until the prophet appeared in the court of the king and predicted his speedy death (II. Kings, 1:1-16). Ahaziah reigned contemporaneously with Jehoshaphat two years (I. Kings, 22:42-51; II. Kings, 3:1). (12). *Jehoram, the ninth king.* Ahaziah was succeeded by his brother Jehoram (II. Kings, 1:17; 3:1). His reign was characterized by evil (II. Kings, 3:1, 2). The peace of his kingdom was disturbed by the rebellion of the king of Moab. In order to suppress this rebellion he associated with him the king of Judah and the king of Edom. Great destruction and sorrow followed (II. Kings, 3:1-27). He reigned contemporaneously with Jehoshaphat (II. Kings, 3:1), Jehoram (I. Kings, 22:42; 3:1; 9:29; II. Chron., 21:1,5) and Ahaziah (II. Kings, 9:29). (13). *Important fact.* Elisha the prophet flourished during these times. The chief events in his life were, (a) he was anointed by Elijah as his successor (I. Kings, 19:19-21); (b) he received a double portion of the spirit of Elijah (II. Kings, 2:9-15); (c) he told king Jehoram how to obtain water during his campaign against the Moabites (II. Kings, 3:10-20); (d) he increased the widow's oil (II. Kings, 4:1-

7); (e) he raised the Shunammite's son from the dead (II. Kings, 4:8-38); (f) he performed a great miracle at Gilgal (II. Kings, 4:39-41); (g) he fed a large multitude by a miraculous increase of the food (II. Kings, 4:42-44); (h) he healed Naaman's leprosy (II. Kings, 5:1-19); (i) he entailed leprosy on the house of Gehazi (II. Kings, 5:20-27); (j) the great famine in Samaria (II. Kings, 6:1-7); (k) he gave assistance to the king of Israel against his foes (II. Kings, 6:8-12); (l) he was captured by the Syrians (II. Kings, 6:13-18); (m) he led the Syrians to Samaria, fed them, furnished them with the necessities of life, sent them away, and thus gained a great victory (II. Kings, 6:19-24); (n) he predicted sudden plenty, during the famine of Samaria (II. Kings, 7:1,2); (o) his prediction was fulfilled (II. Kings, 7:3-20); (p) he carried out the commission originally given to Elijah (I. Kings, 19:15-18; II. Kings, 8:1-15; 9:1-13). (14). *Jehu, the tenth king—fifth dynasty.* Jehoram was slain and succeeded by Jehu, the son of Jehoshaphat, the son of Nimshi. He inaugurated a reformation by killing Jezebel, the sons of Ahab and the prophets of Baal (II. Kings, 9:1-37; 10:1-28). Because of his success in the destruction of evil, the Lord promised him that his children should sit upon the throne for four generations (II. Kings, 10:29-34). Jehu reigned over Israel twenty-eight years, and was contemporary with Athaliah seven years (II. Kings, 10:36; 11:1-4) and Jehoash twenty-one years (II. Kings, 12:1). (15). *Jehoahaz, the eleventh king.* Jehu was succeeded by his son Jeho-

ahaz who reigned in Samaria seventeen years (II. Kings, 13:1). His reign was characterized by a continuance of the idolatrous practice inaugurated by Jeroboam. The anger of the Lord was kindled against Israel and He delivered them into the hands of the Syrians. The king seemed to be penitent but did not reform (II. Kings, 12:2-8). He was contemporary with Jehoash seventeen years (II. Kings, 12:1; 13:1). (16). *Joash, the twelfth king*. Jehoahaz was succeeded by his son Joash who followed in the footprints of his wicked progenitors. During Elisha's last illness he was visited by Joash to whom he communicated the information that he should smite the Syrians three times (II. Kings, 13:14-19). Joash reigned sixteen years, and was contemporary with Jehoash two years (II. Kings, 13:9, 10; 12:1; 14:1) and Amaziah fourteen years (II. Kings, 14:1, 2). (17). *Jeroboam 71., the thirteenth king*. Joash was succeeded by his son Jeroboam. He adhered to the ways of his ancestors. He restored the coast of Israel from the "entering of Hamath unto the sea of the plain," according to the prediction of Jonah the son of Amittai (II. Kings, 14:23-25). Israel was greatly afflicted during these times but the Lord granted them deliverance by the hand of the king (II. Kings, 14:26, 27). He reigned forty-one years, and was contemporary with Amaziah fifteen years (II. Kings, 14:1, 2, 23), and Uzziah fourteen years (II. Kings, 15:1). (18). *Important fact*. Jonah, the prophet, flourished during the reign of Jeroboam II (II. Kings, 14:

23-25). The chief events in his life were, (a) he received a commission from the Lord to go unto the great city of Nineveh and cry against it (Jonah, 1:1, 2); (b) he was cast into the sea and swallowed by a great fish (Jonah, 1:3-17); (c) he prayed to the Lord and was delivered (Jonah, 2:1-10); (d) the people of Nineveh repented at his preaching (Jonah, 3:1-10); (e) he prayed for death (Jonah, 4:1-11). (19). *Interregnum*. There was a space of about twenty-four years between the death of Jeroboam II., and the accession of Zachariah (II. Kings, 14:23; 15:1, 8). (20). *Zachariah, the fourteenth king*. Jeroboam II., was succeeded by his son Zachariah in whom was fulfilled the promise of the Lord to Jehu (II. Kings, 14:29; 14:8-12). He reigned six months contemporaneously with Uzziah (II. Kings, 15:1, 2, 8). (21). *Shallum, the fifteenth king—sixth dynasty*. Zachariah was slain and succeeded by Shallum who reigned a full month, contemporaneously with Uzziah (II. Kings, 15:1, 2, 10, 13)) (22). *Menahem, the sixteenth king— seventh dynasty*. Shallum was slain and succeeded by Menahem. His reign was distinguished by very great wickedness, war and excessive taxation (II. Kings, 15:14-22). He reigned ten years contemporaneously with Uzziah (II. Kings, 15:1, 2, 17). (23). *Pekahiah, the seventeenth king*. Menahem was succeeded by his son Pekahiah. His reign was distinguished on account of wickedness. He reigned two years contemporaneously with Uzziah (II. Kings, 15:1, 2, 22-24). (24). *Pekah, the eighteenth king—*

eighth dynasty. Pekahiah was slain and succeeded by Pekah (II. Kings, 15:25-27). He departed not from the example of his progenitors (II. Kings, 15:28). He reigned twenty years (II. Kings, 15:27), and was contemporary with Uzziah about one year (II. Kings, 15:1, 2), Jotham sixteen years (II. Kings, 15:32, 33), and Ahaz four years (II. Kings, 16:1). (25). *Important fact.* There was an interregnum of about eight years between the death of Pekah and the accession of Hoshea (II. Kings, 15:27; 16:1, 2; 17:1). (26). *Hoshea, the nineteenth king—ninth dynasty.* Pekah was slain and succeeded by Hoshea (II. Kings, 15:30). During the reign of Hoshea Israel was carried by the Assyrians into captivity, and their country was occupied by their enemies (II. Kings, 17:1-41).

KINGDOM OF JUDAH. (1). *Rehoboam, the first king.* Solomon was succeeded by his son, Rehoboam (I. Kings, 12:43). Upon his elevation to the throne a deputation of his countrymen waited upon him, requesting relief from oppressive taxation. He forsook the counsel of the old men and followed the counsel of the young men, and refused to grant their request (I. Kings, 12:1-15; II. Chron., 10:1-15). His ungenerous treatment caused ten of the tribes to rebel against his authority. He undertook to suppress the rebellion, but was warned of God not to make war against his brethren (I. Kings, 12:16-24; II. Chron., 10:16-19). Rehoboam took up his residence in Jerusalem, built cities and fortified strongholds (II. Chron., 11:5-12). On

account of the apostasy of Jereboam and Israel, the priests, Levites and other true worshippers remaining in Israel repaired to Jerusalem to worship God, and they therefore strengthened the king (II. Chron., 11:13-17). Rehoboam had many wives in violation of the law of Moses (Dent., 14:1448; II. Chron., 11:18-23). After he established himself upon the throne, he forsook the law of the Lord and was greatly punished by Shishack, king of Egypt (II. Chron., 12:1-12). There was war between Jereboam and Rehoboam continually (I. Kings, 15:6). He reigned seventeen years (II. Chron., 12:13) and was contemporary with Jeroboam (I. Kings, 12:1-20; 14:20). (2). *Important fact..* Shemaiah, the prophet, flourished during the reign of Rehoboam and communicated to him the command of the Lord not to go to war against the ten tribes when they rebelled against his authority (I. Kings, 12:22-24). (3). *Abijam, the second king.* Rehoboam was succeeded by his son Abijam. He walked in the ways of his father and sinned against God (I. Kings, 15:1-5). The war that had begun between the two kingdoms was continued during the reign of Abijam, and finally resulted in the defeat of Jeroboam (II. Chron., 13:1-20). During the latter part of Abijam's reign he waxed fat and married fourteen wives (II. Chron., 13:21, 22). He reigned three years contemporaneously with Jeroboam (I. Kings, 14:20:15:1, 2). (4). *Asa, the third king.* Abijam was succeeded by his son Asa (I. Kings, 15:8). Immediately upon his accession to the throne he inaugurated a reformation; he

removed the sodomites out of the land; he removed all the idols his father had made; he removed his mother from being queen, and destroyed her idol. His heart was perfect toward the Lord, and the things his father had dedicated he brought into the house of the Lord (I. Kings, 15:9-15). There was war between Asa and Baasha, and success seemed to attend Baasha for a time, but finally Asa induced Ben-hadad to make a league with him which resulted in favor of Asa (I. Kings, 15:16-22). Asa greatly improved his military equipments, and greatly increased the army (II. Chron., 14:1-8). He gained a victory over the mighty host of Zerah the Ethiopian (II. Chron., 14:9-15). After this victory he was met by the servant of God who strengthened and encouraged him (II. Chron, 15:1-7). He was also greatly encouraged by Oded, the prophet, and, as a result of his words, pushed his reforms and gathered his people together at Jerusalem, where many sacrifices were offered and a covenant entered into to seek and serve the Lord (II. Chron., 15:8-19). Asa was severely rebuked by Hanani because he had relied on the Syrians to assist him in war. The prophet assured him that in this he had done foolishly, for the eyes of the Lord run to and fro throughout the earth in order to show Himself strong in behalf of those whose hearts are perfect toward Him. The king was angry at the seer and imprisoned him, and he also oppressed some of the people (II. Chron., 16:7-10). Asa's closing years were clouded by disease and sorrow; he sought the physicians

and not the Lord, and he slept with his fathers, and his countrymen buried him with distinguished honors in the city of David (II. Chron., 16:11-14). Asa reigned forty-one years (II. Kings, 15:8-10), and was contemporary with seven of the kings of Israel: (a) Jeroboam two years (I. Kings, 14:20, 31; 15:1,2; II. Chron., 12:13); (b) Nadab, two years (I. Kings, 14:20; 15:25); (c) Baasha, twenty-four years (I. Kings, 15:33); (d) Elah, two years (I. Kings, 16:8); (e) Zimri, seven days (I. Kings, 16:8-10, 15); (f) Omri, six years (I. Kings, 16:23, 28, 29); (g) Ahab, three years, (I. Kings, 16:29). (5). *Important fact.* The prophets Azariah (II. Chron., 15:1, 2), Oded (II. Chron., 15:8), and Hanani (II. Chron., 16:7) flourished during the reign of Asa (II. Chron., 15:1-8; 16:7-10). (6). *Jehoshaphat, the fourth king.* Asa was succeeded by his son Jehoshaphat (I. Kings, 15:24). He continued the work inaugurated by his father by fortifying the land and destroying the remains of idolatrous worship. He also appointed Levites to go throughout the cities of the country and teach the people the law of the Lord (II. Chron., 17:1-9). Fear fell upon the surrounding nations and Jehoshaphat's reign was one of peace (II. Chron., 17:10). He assisted Ahab in a campaign against Ramoth-gilead, which resulted in the death of the king of Israel (II. Chron., 18:1-34). The latter part of his reign was distinguished by, (a) the rebuke of the prophet on account of his association with the ungodly king of Israel; (b) the inauguration of numerous reforms for the benefit of the people (II. Chron.,

19:1-11); (c) a great victory over his enemies; (d) peace and unfortunate commercial operations (II. Chron., 20:1-37). Jehoshaphat reigned twenty-five years (II. Chron., 20:31), and was contemporary with Ahab, seventeen years (I. Kings, 16:29; 22:41, 50, 51), Ahaziah two years (I. Kings, 22:51), Jehoram six years (II. Kings, 3:1). (7). *Important fact.* The prophets Jehu, the son of Hanani (II. Chron., 19:1-3), and Jahaziel flourished during the reign of Jehoshaphat (II. Chron., 20:14-17). (8). *Jehoram, the fifth king.* Jehoshaphat was succeeded by his son Jehoram (II. Chron., 21:1). His reign was characterized by murder, war, devastation and great trouble, and his departure caused no regret (II. Chron., 21:1-20). He reigned eight years (II. Chron., 21:1, 5), and was contemporary with Jehoram, king of Israel (I. Kings, 22:42; II. Kings, 3:1; 9:29). (9). *Ahaziah, the sixth king.* Jehoram was succeeded by Ahaziah. His reign was distinguished on account of his wickedness (II. Chron., 22:1-4). He went to Jezreel to visit Joram, king of Israel, who had been wounded in war with the Syrians, where he was slain by Jehu, the son of Nimshi (II. Chron., 22:5-9). Ahaziah reigned contemporaneously with Jehoram one year (II. Kings, 3:1; 8:24-26). (10). *Athaliah, the usurper.* As soon as the mother of Ahaziah discovered that he was dead, she attempted to destroy all the royal seed, and succeeded him as king (II. Kings, 11:1-3; II. Chron., 22:10-12). She reigned contemporaneously with Jehu about six years (II. Kings, 9:1-12; 10:36; 11:1-4). (11). *Jehoash, the sev-*

enth king. Athaliah was succeeded by Jehoash, the son of Ahaziah. He was saved at the time of the destruction of the royal seed, by Jehosheba, and kept in concealment for six years (II. Kings, 11:1-3). In the seventh year, lead by Jehoiada, the priest, the people made him king and slew Athaliah (II. Kings, 11:4-16). At his coronation the people destroyed and broke down the house of Baal, destroyed idols and slew the idolatrous priest (II. Kings, 11:17-21). The young king, under the instruction of Jehoiada, the priest, honored the Lord (II. Kings, 12:1, 2). The most important event in the reign of Jehoash was the repairing of the house of the Lord (II. Kings, 12:4-18; II. Chron., 24:1-14). After the death of Jehoiada, the people and king departed from the Lord. The Lord sent prophets to them, but they would not hear. Zechariah, the son of Jehoiada, was stoned to death (II. Chron., 24:15-22). The closing years of his reign were characterized by suffering and sorrow, and he was finally assassinated by his own servants (II. Kings, 12:20,21; II. Chron., 24:23-26). Jehoash reigned forty years (II. Kings, 12:1). He was contemporary with Jehu about twenty-one years (II. Kings, 10:36; 12:1), Jehoahaz seventeen years (II. Kings, 13:1) and Joash about two years (II. Kings, 13:10). (12). *Important fact.* Zechariah, the son of Jehoiada, the prophet flourished during the reign of Jehoash (II. Chron., 24:15-22). (13). *Amaziah, the eighth king.* Jehoash was succeeded by his son Amaziah (II. Chron., 24:27). Amaziah's reign was a mixture of good and

evil, but the evil finally triumphed. He made great military preparations and defeated the Edomites in battle. Subsequently he challenged the king of Israel to war and was ingloriously defeated (II. Chron., 25:1-28). Amaziah reigned twenty-nine years (II. Kings, 12:19-21; 14:1,2). He was contemporary with Joash fourteen years (II. Kings, 13:10:14:1, 2) and Jeroboam II., fifteen years (II. Kings, 14:23). (14). *Important fact.* There was an interregnum of twelve years between the death of Amaziah and the succession of Uzziah (II. Kings, 14:1, 2, 23; 15:1, 2). (15). *Azariah or Uzziah, the ninth king.* Amaziah was succeeded by his son Uzziah. His reign was similar to his predecessors. He had a large standing army, and was successful in war because the Lord helped him (II. Chron., 26:1-15). On account of his great success he became disobedient to the law of God, and attempted to perform the duties of priest, and the Lord sent upon him the terrible disease of leprosy (II. Chron., 26:16-21). Uzziah reigned fifty-two years (II. Kings, 15:1, 2; II. Chron., 26:1, 3). He was contemporary with Jeroboam II., fourteen years (II. Kings, 14:23; 15:1, 2), Zachariah six months (II. Kings, 15:8), Shallum one month (II. Kings, 15:13), Menahem ten years (II. Kings, 15:17), Pekahiah two years (II. Kings, 15:23) and Pekah about one year (II. Kings, 15:27). (16). *Important fact.* The prophet Amos flourished during the reigns of Uzziah king of Judah and Jeroboam II., king of Israel (Amos, 1:1). It is thought that the prophet Joel also flourished about this time

(Joel, 1:1). The most important prophecy of Joel is that which relates to the beginning of the gospel (Joel, 2:28-32; Acts, 2:1-41). (17). *Jotham, the tenth king*. Uzziah was succeeded by his son Jotham whose reign was distinguished by internal improvements, and a successful contest with the Ammonites. His success is attributed to his fidelity to the Lord his God (II. Chron., 27:1-7). Jotham reigned sixteen years contemporaneously with Pekah (II. Kings, 15:27, 32, 33). (17). *Ahaz, the eleventh king*. Jotham was succeeded by his son Ahaz, whose reign was distinguished by the most appalling acts of wickedness known to the history of Judah (II. Chron., 28:1-27). Ahaz reigned sixteen years (II. Kings, 16:1-2). He was contemporary with Pekah four years (II. Kings, 15:27; 16:1) and Hoshea four years (II. Kings, 17:1). (19). *Hezekiah, the twelfth king*. Ahaz was succeeded by his son Hezekiah (II. Kings, 18:1). He followed in the footprints of his father David (II. Kings, 18:1-3). His reign was distinguished for, (a) the destruction of high places, images, groves and the brazen serpent Moses had made (II. Kings, 18:4); (b) the opening of the house of the Lord (II. Chron., 29:1-18); (c) the subjugation of the Philistines (II. Kings, 18:8); (d) the captivity of Israel (II. Kings, 18:9-12); (e) the comfort brought him by Isaiah the son of Amos when he was greatly troubled on account of the threats of Rabshakeh the servant of the king of Assyria, and the final throwing off of the Assyrian yoke by the destruction of the army by the

Angel of the Lord (II. Kings, 18:13-37; 19:1-37); (f) his miraculous restoration to health—the backward movement of the shadow on the dial (II. Kings, 20:1-11); (g) his mistake in showing his treasures to the ambassadors of the king of Babylon (II. Kings, 20:12-19); (h) the keeping of the passover of the Lord (II. Chron., 30:1-27); (i) he fortified and improved Jerusalem (II. Chron., 32:1-31). Hezekiah reigned twenty-nine years (II. Kings, 18:1, 2), and was contemporary with Hoshea about six years (II. Kings, 17:1; 18:1, 2). (20). *Important fact.* The prophets Isaiah, Hoshea, Micah and Nahum flourished during the reigns of the last three or four kings (Isa., 1:1; Hos., 1:1; Mic., 1:1; Nah., 1:1). (M) The chief events of the life of Isaiah were, the beginning of his public ministry in the days of Uzzah, king of Judah, by the denunciation of the wickedness of Judah and Israel (Isa., 1:1-31); he predicted that the word of the Lord should go out from Jerusalem, and that finally the nations would beat their implements of war into implements of peace and learn war no more (Isa., 2:1-4); his vision of the glory of God (Isa., 6:1-12); he comforted Ahaz, the king of Judah, and assured him that a virgin should conceive and bring forth a son whose name should be Immanuel (Isa., 7:1-16); he predicted the birth of Jesus Christ and the triumphs of his kingdom (Isa., 9:1-7); he predicted the gathering again of Israel (Isa., 10:20-27; 11:11-16; 14:1-3); he predicted the downfall of Babylon, (Isa., 13:1-22); he predicted the destruction of Moab (Isa., 15;

1-9; 16:1-14); he predicted the downfall of Damascus (Isa., 17:1-3; he predicted the downfall of Egypt (Isa., 19:1-25); he comforted Hezekiah, and predicted the overthrow of the Assyrians (II. Kings, 19:6-37; Isa., 37:6-38); his prediction respecting the sickness and restoration of Hezekiah and the sign given him (II. Kings, 20:1-11; Isa., 38:1-8); he condemned Hezekiah for showing his treasures to the ambassadors of the king of Babylon and predicted the captivity of the people of Judah (II. Kings, 20:12-19; Isa., 39:1-8); he predicted the coming of the harbinger of the Lord (Isa., 40:1-8); he predicted the restoration of the captives and the rebuilding of the temple under Cyrus (Isa., 44:28; 45:1-13); he predicted the humiliation and sufferings of the Messiah (Isa., 53:1-12) he predicted the call of the Gentiles (Isa., 54:1-4:60:1-11); he heard with prophetic ear the glorious invitation of the gospel (Isa., 55:1-5; Matt., 11:28-30); he predicted the giving of the new name (Isa., 62:1-4; Acts, 11:1-26); he described the conquering march of the Messiah (Isa., 63:1-9; (b) the most important feature of Hosea's prophecy is his denunciation of the sins of his countrymen and the cause of all their troubles—the lack of knowledge (Hos., 4:1-6). (c) Micah predicted the proclamation of the word of the Lord from Jerusalem and the destruction of the implements of war (Mic., 4:1-5); and also predicted the birth of the Messiah at Bethlehem (Mic., 5:2) (d) Nahum predicted the destruction of Nineveh (Nah., 1:1-15; 2:1-13; 3:1-19).

(21). *Manasseh, the thirteenth king.* Hezekiah was succeeded by his son Manasseh (II. Kings, 20:21). The early part of this reign was distinguished by the restoration of the idolatrous practice that had been destroyed by Hezekiah (II. Chron., 33:1-10). As a punishment the Lord allowed the king of Assyria to carry Manasseh a prisoner in fetters into Babylon. During his sojourn there he became humble in sight of God, and He heard him and restored him to his throne, and the latter part of his reign was an honor to himself and the Lord (II. Chron., 33:11-20). Manasseh reigned fifty-five years (II. Kings, 21:1). (22). *Amon, the fourteenth king.* Manasseh was succeeded by his son Amon who reigned in wickedness two years (II. Kings, 21:18-22; II. Chron., 33:20-24). (23). *Josiah, the fifteenth king.* Amon was succeeded by his son Josiah (II. Kings, 21:26). Many years before his birth the prophet of the Lord had predicted that he would be a reformer (II. Kings, 13:1, 2). Josiah lived and worked in strict obedience to the law of God. In the eighteenth year of his reign he began to repair the house of the Lord. During the work Hilkiah, the priest, discovered the book of the law and Shaphan, the scribe, read it before the king, who, upon hearing it, expressed with great emphasis his sorrow over the condition of Israel and his fear of the judgements of God. The Lord however gave him assurance that he should live and die in peace (II. Kings, 22:3-20). After this Josiah pushed the work of reformation with great zeal and suc-

cess and he finally destroyed the altar at Bethel and burned the bones of the priests according to the predictions of the prophet of the Lord (II. Kings, 23:1-20). After the land had been purged of idolatry, Josiah kept the feast of the passover (II. Chron., 35:1-19). Josiah was killed in a battle with Pharaoh-nechoh the king of Egypt and he was buried in Jerusalem amid great mourning and lamentation (II. Kings, 23:29, 30; II. Chron., 35:20-27), Josiah reigned thirty-one years (II. Kings, 21:26; 22:1). (24). *Important fact.* The prophet Zephaniah flourished during Josiah's reign (Zeph., 1:1); and it is thought that Habakkuk flourished also at this time (Hab., 1:1). (25). *Jehoahaz, the sixteenth king.* The people of the land made Jehoahaz king in his father's place. He reigned three months after which he was dethroned by the king of Egypt (II. Chron., 36:1-3). (26). *Jehoiakim, the seventeenth king.* Jehoahaz was succeeded by Jehoiakim whose wicked reign lasted eleven years. He was finally taken into captivity by Nebuchadnezzar the king of Babylon (II. Chron., 36:5-8). (27). *Jehoiachin, the eighteenth king.* Jehoiakim was succeeded by Jehoiachin whose wicked reign lasted three months and ten days, after which he was carried into captivity by the king of Babylon (II. Chron., 36:9, 10). (28). *Zedekiah, the nineteenth king.* Jehoiachin was succeeded by his brother Zedekiah who reigned in wickedness eleven years. He made an unsuccessful attempt to throw off the Babylonish yoke. The corruptions that had prevailed for

centuries culminated in the destruction of the house of the Lord and the captivity of his people (II. Chron., 36:11-21), (29). *Important fact.* The prophets Jeremiah and probably Obadiah flourished during the closing years of the kingdom of Judah (Jer., 1:1-3; Obad., 1). (a) The chief events of the life of Jeremiah Were, he was called to the prophetic office in the days of Josiah (Jer., 1:1, 2); he denounced Jerusalem and Judah on account of their sins (Jer., 2:1-37; 3:1-10); he announced to the people the Lord's willingness to receive them if they would repent (Jer., 3:11-25); he was cast into prison by Pashur (Jer., 20:1, 2); he announced to Zedekiah his impending doom (Jer., 21:1-10; he predicted the coming of a righteous king (Jer., 23:5, 6); he foretold the seventy years' captivity (Jer., 25:11,12); he fled from Jehoiakim to Egypt (Jer., 26:12-21); he condemned the false prophet Hananiah (Jer., 28:1-16); he predicted the restoration of Judah and Israel (Jer., 30:1-3); he predicted the establishment of the new covenant (Jer., 31:31-34); he was imprisoned by Zedekiah (Jer., 32:1-12); he predicted the captivity of Zedekiah (Jer., 34:1-7); his rescue from the dungeon by Ebed-melech (Jer., 38:1-13); the downfall of Jerusalem according to his own prediction (II. Chron., 36:11-21; Jer., 39:1-10) he was kindly treated by Nebuzar-adan (Jer., 39:11-14; 40:1-5); he departed into Egypt with a few of his countrymen (Jer., 43:5-7); he predicted the overthrow of Egypt by the king of Babylon, and the destruction of all the Jews who went into Egypt ex-

except a small remnant (Jer., 43:8-13; 44:1-28); he predicted the downfall of Babylon (Jer., 50:1-46; 51:1-64). (b) The burden of the prophecy of Obadiah was against Edom (Obad., 1:1-21).

THE BABYLONISH CAPTIVITY. (1). *Causes that led to it.* The people were taken into captivity because of their departure from the laws of the Lord and their consequent idolatry (I. Kings, 14:21-24; 15:1-3; 16:1-20; 21:1-24; 23:31-37; II. Chron., 36:1-21). (2). *Conditions during the captivity.* The people of God were not oppressed during their sojourn in Babylon although they sat down by the rivers and wept, and hung their harps upon the willow trees, and declared that they could not sing the Lord's songs in a strange land (Ps., 137:1-6). It is probable that many of them followed the advice of the prophet Jeremiah and built houses in which to reside (Jer., 29:3-7). There were great possibilities before the ambitious Hebrews, and numbers of them arose to positions of distinction and usefulness in the Empire (Dan., 2:48; Neh., 1:1-11). (3). *Synagogues.* It is probable that the custom of erecting synagogues originated during the Babylonish captivity. (4). *Important fact.* The prophets Ezekiel and Daniel flourished during the Babylonish captivity, (a) Ezekiel's life and labors were characterized by, his call to the prophetic office while residing by the river Chebar (Ezek., 1:1-3); he saw a vision of a whirlwind from the North out of which came the likeness of four living creatures (Ezek., 1:3-28); he was commissioned to Israel (Ezek., 2:1-10); he predicted the siege, downfall,

and ruin of Jerusalem (Ezek., 4:1-17; 5:1-17); he predicted the utter desolation of Israel (Ezek., 6:1-15); his vision of the preservation of the righteous and the destruction of the wicked (Ezek., 9:1-11; 18:1-28); his vision of the cherubim, and coals of fire scattered over the city (Ezek., 10:1-22); he predicted the restoration of the children of Israel (Ezek., 11:17-20; 16:60-62; 34:12-16); he predicted the captivity of the prince of Jerusalem and his subjects by the Babylonians, whose land he should not see though he should die there (Ezek., 12:8-20); he predicted the downfall of the Ammonites (Ezek., 25:1-10); he predicted the destruction of Moab, Edom and the Philistines (Ezek., 25:11-17); he predicted the destruction of Tyrus (Ezek., 26:1-21); he predicted the downfall of Pharaoh and Egypt (Ezek., 29:1-10); he predicted the coming of the good Shepherd (Ezek., 34:23-24); he predicted the downfall of Mi Seir (Ezek., 35:2-15); the Lord's promise of a new heart (Ezek., 36:24-29); his vision of the dry bones (Ezek., 37:1-14); his vision of the temple, the court and the priests (Ezek., 40:1-49; 41:1-26; 42:1-20; 43:1-27; 44:1-31); his vision of the holy waters (Ezek., 47:1-12). (b) Daniel's life and labors were characterized by, the beginning of the captivity at the overthrow of Jehoiakim, king of Judah (Dan., 1:1-6); he was selected to receive an education in the Chaldean language (Dan., 1:3-6); he refused to defile himself with the king's meat (Dan., 1:5-16); God gave him knowledge, skill and wisdom (Dan., 1:17-20); he made known the dream of

Nebuchadnezzar and interpreted it (Dan., 2:1-47); he was honored by the king of Babylon (Dan., 2:48, 49); the casting of Shadrach, Meshach and Abednego into the fire and their preservation (Dan., 2:49; 3:1-30); he interpreted the dream of Nebuchadnezzar the king (Dan., 4:1-37); he interpreted the handwriting upon the wall (Dan., 5:1-30); he was advanced by Darius to a high and honorable position (Dan., 6:1-4); he was cast into a den of lions (Dan., 6:4-23); the destruction of his accusers (Dan., 6:24); the king's decree in honor of Daniel's God (Dan., 6:25-27); his vision in the first year of Belshazzar's reign (Dan., 7:1-28); his vision in the third year of Belshazzar's reign (Dan., 8:1-27); his prayers for his people in the first year of Darius' reign (Dan., 9:1-21); the visit of Gabriel to him who informed him of the time of the coming of the Messiah, the Prince (Dan., 9:21-27); he described the three kings that were to rule Persia followed by a fourth richer and more powerful than they all (Dan., 11:1-45); he foretold the general resurrection (Dan., 12:1-13).. (5) *Decree of Cyrus*. In the first year of the reign of Cyrus king of Persia, in fulfillment of the prophecy of Jeremiah, he proclaimed throughout his dominions that the Lord had charged him to build Him a house at Jerusalem, and gave permission for the captives to return (II, Chron., 36:22, 23; Ezra, 1:1-4). He also delivered to the captives the vessels that had been taken from the house of the Lord by Nebuchadnezzar (Ezra, 1:5-11). As a result of this decree quite a large number

of the captives returned to their native land (Ezra, 2:1-70; Neh., 7:1-69). (6). *Rebuilding the temple*. In the second year after the return, the foundation of the temple was laid amidst the weeping of the old men and the shouting of the young (Ezra., 3:1-13). (7) *Hindered by enemies*. As soon as the enemies of Judah heard that the work had been commenced, they came to Zerubbabel and other chief men and asked permission to join them in the work, but their proposition was not accepted, and, as a result, they did everything they could to hinder the work, and finally the work was suspended (Ezra, 4:1-24). In the second year of Darius, king of Persia, two new prophets arose to encourage the people (Ezra, 5:1-17). Finally, under the favor of Darius, the building was completed, and the people re-inaugurated the service of God with great demonstrations of reverence and joy (Ezra, 6:1-22). (8). *Ezra, the scribe*. After these events Ezra the scribe came into Jerusalem from Babylon (Ezra, 7:1-8). He was accompanied by many of his brethren (Ezra, 8:1-36). Ezra was a true reformer, and he consecrated his powers to the improvement and elevation of his people (Ezra, 9:1-15; 10:1-17). (9). *Nehemiah*. Nehemiah heard from some of his brethren of the condition of the city of Jerusalem. As soon as he heard this, he wept, mourned, fasted and prayed to the God of heaven (Neh., 1:1-11). He was at this time the cupbearer to Artaxerxes, king of Persia, and the king beheld his sad expression and inquired the cause. He immediately com-

municated his desire to the king who gave him permission to return to the land of his nativity (Neb., 2:1-18). Upon his arrival at Jerusalem, he inspected the ruins by night, after which he proposed to the rulers that they unite in rebuilding the wall (Neh., 2:11:20). (10). *Rebuilding the wall*. Nehemiah's zeal was contagious. The work was inaugurated and carried on to completion in the face of most vehement opposition (Neh., 3:1-32; 4:1-23). After the completion of the wall, Nehemiah, like his distinguished contemporary Ezra, gave his influence to the reformation of the people (Neh., 5:1-19; 6:1-16; 8:1-6; 13:1-31). (11). *Important fact*. Haggai and Zechariah, the prophets, flourished after the return from Babylon, and Malachi, probably, a little later, (a) The chief design of Haggai seems to have been to stir up the people to the completion of the temple (Ezra, 5:1; Hag., 1:1-15; 2:1-23). (b) Zechariah was associated with Haggai in the work of reformation (Ezra, 5:1). He predicted the betrayal of the Lord (Zech., 11:10-14; Matt., 27:3-10), and the proclamation of the gospel from Jerusalem (Zech., 14:1-9). (c) Malachi was a true reformer. He predicted the bringing in of the Gentiles (Mai., 1:11), the coming of the forerunner of Christ (Mai., 3:1; 4:5), and the coming of Christ himself (Mai., 3:1-4).

JOHN, THE BAPTIZER. (1). *Predictions concerning him*. Isaiah and Malachi predicted that a "voice" should precede the Messiah, and their predictions were fulfilled in John (Isa., 40;

1-8; Mal., 3:1-4; 4:5,6; Matt., 3:1-3). (2). *Condition of Israel at his birth.* At the birth of John, Israel was subject to a foreign power (Luke, 1:5-13). (3). *Parentage.* His parents were Zacharias and Elizabeth. His father was a priest of the course of Ebia, and he was born in fulfillment of the prediction of the angel of God (Luke, 1:5-25, 57-79). (4). *Early life.* Nothing is known of the early life of John save that he dwelt in deserts until the beginning of his ministry (Luke, 1:80). (5). *His mission.* John was sent from God (John, 1:6) to the descendants of Abraham only (Matt., 3:1-9); and he baptized many of them in the river Jordan on the confession of their sins (Mark, 1:6). (6). *Introduction of Jesus.* He baptized Jesus in the river Jordan (Matt., 3:13-17), and afterwards introduced him to the people (John, 1:29-37). (7). *Peculiarities of his ministry.* The work of John was, (a) temporary (Matt., 3:1-3); (b) it was designed to reform the Jews by bringing them back to the law from which they had departed (Mai., 3:1-17; 3:4-18; Luke, 1:17; Gal., 3:23, 24); (c) it was restricted to the Jews (Matt., 3:4-9; Acts, 13:26); (d) he decreased as Jesus increased (John, 3:25-30); his light shone but for a season (John, 5:33-35); (8). *His doubts.* John was fast into prison, and upon hearing of the works of Jesus he sent to inquire of Him if He were really the Christ. Jesus sent him word that the blind received their sight, the lame walked, the lepers were cleansed, the deaf heard, the dead were raised up, the poor heard the gospel, and pro-

nounced a benediction upon his friends (Matt., 11:1-6). (9). *Testimony of Jesus concerning him.* Jesus declared that no greater man than John had been born of woman, yet He assured His disciples that the most insignificant in his kingdom would be greater than he (Matt., 11:6-15). (10). *Imprisonment and death.* John rebuked Herod for an adulterous marriage and as a consequence he was imprisoned and finally beheaded (Matt., 14:1-12). (11). *Important fact.* John lived and died under the law of Moses. During his life the temple service was carried on as it had been from of old. The great design of his work was to prepare the people, to whose fathers He had been promised, for the reception of the Lord.

JESUS OF NAZARETH. (1). *Promises and prophecies relating to Him.* The promises and prophecies relating to the Messiah are numerous: (a) The intimation that the seed of the woman should bruise the serpent's head (Gen., 3:14, 15; Rom., 16:20); (b) the promise to Abraham, Isaac and Jacob (Gen., 12:1-3; 26:1-5; 28:10-15; Gal., 3:16; Heb., 11:8, 9); (c) the prediction of Jacob (Gen., 49:1, 8-10; Heb., 2:14; Rev., 5:1-5); (d) the prophecy of Moses (Deut., 18:15, 18; Acts, 3:22); (e) David's prediction of his resurrection (Ps., 16:8-11; Acts, 2:25-28) and triumph (Ps., 110:1-4; Acts, 2:34, 35); (f) Isaiah predicted that he would be born of a virgin (Isa., 7:14; Matt., 1:18-25), the greatness of his kingdom (Isa., 9:6, 7; Luke, 1:32, 33), his humiliation and sufferings (Isa., 53:1-10; Acts, 8:30-33), and his proclamation of the acceptable year of

the Lord (Isa., 51:14; Luke, 4:14-21); the prediction of his birth-place (Mich., 5:2; Matt., 2:6); the prediction of his betrayal (Zech., 11:10-14; Matt., 27:3-10). (2). *His ancestry*. Jesus, according to the flesh was the son of David (I. Kings, 8:24, 25; 11:11-13; Ps., 132:11; Matt., 1:1-17; Acts, 2:25-30). (3). *His birth*. Jesus was born of the virgin Mary in the city of Bethlehem (Luke, 2:1-28). (4). *Early life*. On account of the decree of Herod, Joseph took the young child and his mother and fled into Egypt, where they remained until Archelaus succeeded his father, after which they returned to Nazareth and resided there (Matt., 2:1-23). Nothing is recorded of Him until He was twelve years old, when He was able to confound the doctors of the law by His wisdom (Luke, 2:40-51). Joseph was a carpenter and Jesus learned the trade and followed it in the city of Nazareth (Matt., 13:55; Mark, 6:3; Luke, 2:39). (5). *His baptism*. Jesus' came from Nazareth to Jordan and was baptized by John, and as he came up out of the water His Father acknowledged Him and the Holy Spirit descended upon Him (Matt., 3:13-17). (6). *The temptation and triumph*. Immediately after His baptism He was led away into the wilderness and tempted by the devil. He was tempted "in all points"—the lust of the eye, the lust of the flesh and the pride of life—but He signally triumphed in every particular (Gen., 3:6; Matt., 3:1-11; I. John, 2:16). (7). *Introduction to Israel*, Jesus was subsequently introduced to Israel by John, His forerunner (John, 1:29-36). (8). *Public*

ministry. He immediately entered upon his public ministry. His work was two-fold: He administered to the needs of both mind (Matt., 4:17) and body (Matt., 14:13-21). He announced that the kingdom of God was at hand (Matt., 4; 17), and that he was only sent to the lost sheep of the house of Israel (Matt., 15:24). (9). *Manner of teaching.* He taught the multitude by parables in order to hide from them His true mission until the time ordained by His Father (Matt., 13:33-35). (10). *The parables.* Parables of Jesus stand unapproachable and unapproached in the history of man. There are thirty-one of them, and they are divided into three classes: (a) Those which relate to His Kingdom, its growth, characteristics and triumphs. The sower (Matt., 13:1, 2; Mark, 4:1-20; Luke, 8:1-18); the wheat and the tares (Matt., 13:24-30); the mustard seed (Matt., 13:31, 32; Mark, 4:31, 32); the seed planted in the ground (Mark, 4:26-29); the leaven (Matt., 13:33); the concealed treasure (Matt., 13:44); the pearl of great value (Matt., 13:45, 46); the casting of the net into the sea (Matt., 13:47-50). (b). Those which relate primarily to the lives of men, which were given in answer to inquiries: The two debtors (Luke, 7:40-43); the merciless servant (Matt., 18:23-35); the good Samaritan (Luke, 10:25-37); the friend at midnight (Luke, 11:5-13); the rich fool (Luke, 12:16-21); the wedding feast (Luke, 12:36, 38); the fig tree (Luke, 13:6-9); the great supper (Luke, 14:16-24); the prodigal son (Luke, 15:11-32); the unjust steward (Luke, 16:1-12); the rich man and Lazarus

(Luke, 16:19-31); the unjust judge (Luke, 18:1-17); the Pharisee and the Publican (Luke, 18:9-14); the laborers in the vineyard (Matt., 20:1-16). (c) Those which are prophetic in character, and find their fulfillment in the rejection of Israel and ultimately in the second coming of the Lord. The pounds (Luke, 19:11-27); the two sons (Matt., 21:28-32); the vineyard let out to husbandmen (Matt., 21:33-46; 12:1-12; Luke, 20:9-18); the marriage feast (Matt., 22:1-13); the wise and foolish virgins (Matt., 25:1-13); the talents (Matt., 25:14-30); the sheep and the goats (Matt., 25:31-46). (11). *Discourses*. The principal discourses of Jesus were, (a) His conversation with Nicodemus (John, 3:1-15); (b) His conversation with the woman of Samaria at Jacob's well (John, 4:1-26); (c) His address in the synagogue at Nazareth (Luke, 4:16-30); (d) the sermon on the mount (Matt., 5:1-48; 6:1-34; 7:1-29); (e) charge of the apostles (Matt., 10:1-42); (f) He pronounced the doom on Chorazin, Bethsaida and Capernaum (Matt., 11:20-24); (g) discourse after healing the infirm man at Bethesda (John., 5:1-47); (h) He defended His disciples after they plucked the corn on the sabbath day (Matt., 12:1-19); (i) He defended Himself when the Pharisees accused Him of being in collusion with Beelzebub, the prince of devils, announcing to them that attributing His works to this source was a sin against the Holy Spirit that would never be forgiven (Matt., 12:23-32; Mark, 3:22-30); (j) the discourse on the Bread of life (John, 6:25-61); (k) He discussed internal

purity (Matt., 15:1-20); (l) He emphasized the necessity to forgive injuries (Matt., 18:21-35); (m) the discourse at the feast of tabernacles (John, 7:1-44); (n) He condemned the accusers of the woman who was taken in adultery (John, 8:1-11); (o) He declared himself to be the shepherd of the sheep (John, 10:1-42); (p) He denounced his contemporaries for their wickedness (Luke, 11:29-36); (q) He discussed humility (Luke 14:7-14); (r) He marked out the way to everlasting life (Matt., 19:27-30); (s) He predicted his sufferings (Matt., 19:17-19); (t) He denounced the Pharisees with great severity (Matt., 23:1-36); (u) He foretold the destruction of Jerusalem (Matt., 24:1-35); (v) His words of comfort to his disciples (John, 14:1-31; 15:1-27; 16:1-33); (w) His wonderful prayer (John, 17:1-26); (x) His remarks on the way to Gethsemane (Matt., 26:31-36); (y) and the last and great Commission (Matt., 28:16-20). (12). *His miracles*. The miracles performed by Jesus were, (a) He changed the water into wine (John, 2:1-11); (b) He cured the nobleman's son (John, 4:46, 47); (c) the great draught of fishes (Luke, 5:1-11); (d) He cast out an unclean spirit (Mark, 1:23-28); (e) He cured Peter's mother-in-law of a fever (Mark, 1:30,31); (f) He healed a leper (Mark, 1:40-45); (g) He healed the servant of the centurion (Matt., 8:5-13); (h) He raised the widow's son from the dead (Luke, 7:11-18); (i) He stilled the storm (Matt., 8:23-27); (j) He cured two demoniacs (Matt., 8:28-34); (k) He cured a man of palsy (Matt., 9:1-8); (l) He raised the ruler's daughter

from the dead (Matt., 9:18-26); (m) He cured a woman of an issue of blood (Luke 8:43-48); (n) He opened the eyes of two blind men (Matt., 9:27-31); (o) He loosened the tongue of a dumb man (Matt., 9:32, 33); (p) He healed an impotent man at Bethesda (John, 5:1-9); (q) he restored a withered hand (Matt., 12:10-13); (r) He cured a man who was possessed of a devil (Matt. 12:22); (s) He fed five thousand people (Matt., 14:15-21); (t) He healed a woman of Canaan (Matt., 15:22-28); (u) He cured a deaf and dumb man (Mark, 7:31-37); (v) He fed four thousand people (Matt., 15:32-39); (w) He opened the eyes of a blind man (Mark, 8:22-26); (x) He cured a boy who was vexed with a devil (Matt., 17:14-21); (y) He opened the eyes of a man born blind (John, 11:1-38); (z) He cured a woman who had been afflicted eighteen years (Luke, 17:11-17); (a) He cured a man of dropsy (Luke, 34:1-4); (b) He cleansed ten lepers (Luke, 17:11-19); (c) He raised Lazarus from the dead (John, 11:1-46); (d) He opened the eyes of two blind men (Matt., 20:30-34); (e) He caused the fig tree to wither (Matt., 21:18-22); (f) He restored the ear of the high priest's servant (Luke, 22:50, 51); (g) the second great draught of fishes (John, 21:1-14). (13). *His poverty*. Jesus never owned any of the goods of this world—not even a place to lay his head (Matt., 8:20; II. Cor., 8:19). (14). *His unselfishness*. Jesus came not to be ministered unto but to help the needy (Matt., 18:11; 21:28). (15). *His glorious invitation*. He invites all the suffering and sorrowing sons and

daughters of earth to come to Him for life and rest (Matt., 11:28-30; John, 10:10; Heb., 2-9; Rev., 22:17). (16). *The Holy Spirit promised.* Jesus promised the Apostles the Holy Spirit assuring them that He would, (a) comfort them: (b) dwell in them (John 14:16,17); (c) teach them all things; (d) bring all his teachings to their remembrance (John, 14:26); (e) testify of Jesus (John, 15:26, 27); (f) convict the world of sin, righteousness and judgment (John, 16:7-11); (g) and speak through them (Matt., 10:15-20). (17). *The last supper.* On the night of his betrayal Jesus instituted a supper to be kept in memory of him—his death and sufferings (Matt., 26:26-30). It was designed, (a) to keep Him enshrined in the hearts of His disciples to the end of time; (b) to proclaim his death until he comes again (I. Cor., 11:23-29). (18). *Agony in the garden.* After the supper Jesus went to the garden of Gethsemane where, under the mighty weight of the world's sins, He cried to His Father to let the cup of sorrow and suffering pass, but expressed his willingness to submit to the terrible ordeal (Luke, 22:39-46). (19). *Betrayal.* Jesus was betrayed by one of his Apostles, Judas Iscariot (Luke, 22:47, 48). (20). *His trial.* The trial of Jesus was the most consummate farce in the annals of the world. He was carried from court to court (Matt., 26:5-75; Luke, 23:1-12), and finally condemned to die without the establishment of a single charge against him (Luke, 23:13-26). (21). *Crucifixion.* Jesus was crucified between two malefactors, forsaken of God and

man (Luke, 23:27-48). (22). *Sayings on the cross*. The utterances of Jesus on the cross were, (a) His prayer to God in behalf of His tormentors (Matt., 23:34); (b) His reply to the dying thief (Luke, 23:39-43); (c) He requested the disciple whom He loved to take care of His mother (John, 19:25-27); (d) He prayed to God, asking why He had been forsaken (Matt., 27:45-47); (e) He said that He was thirsty (John, 19:28); (f) He declared that it was finished (John, 19:30); (g) He commended His Spirit into the hands of His Father (Luke, 23:46). (23). *His death*. Jesus died for our sins according to the Scriptures (Rom., 5:10; I. Cor., 15:3; Gal., 2:20; I. Pet., 2:24, 25). (24). *Burial and resurrection*. He was buried in the new tomb of Joseph of Arimathea (Mark, 15:43-47), and raised again for our justification (Mark, 16:1-8; Rom., 4:25). (25). *His incredulous apostles*. The apostles of Jesus received the news of the resurrection with incredulity—as idle tales (Luke, 24:10, 11). (26). *Appearances after the resurrection*. After Jesus arose again He spent forty days on earth, demonstrating His identity by infallible proofs, and He instructed His apostles in the things pertaining to the kingdom of God (Acts, 1:1-3). He was seen by, (a) Mary Magdalene (Mark, 16:9-11; John, 20:1-11); (b) the other women who were returning from the tomb (Matt., 28:1-10); (c) Peter, the apostle (Luke, 24:34; I. Cor., 15:5); (d) the two disciples going to Emmaus (Luke, 24:13-32); (e) the eleven apostles as they sat at meat (Mark, 16:14); (f)

the apostles the second time (John, 20:26-29); (g) seven disciples at the sea of Tiberias (John, 21:1); (h) the eleven disciples in a mountain in Galilee (Matt., 28:16); (i) five hundred brethren at one time (I. Cor., 15:6); (j) James (I. Cor., 15:7); (k) and all the apostles at the ascension (Luke, 24:50-52; Acts, 1:1-12). (27). *The ascension.* After Jesus had committed the words of reconciliation to the apostles (II. Cor., 5:17-21). He led them out as far as Bethany, blessed them and ascended to His Father's right hand (Luke, 24:49-53; Acts, 1:9-11). (28). *His character.* In contemplating the character we should note that He is the second Adam (I. Cor., 15:45); Advocate (I. John, 2:1); the ancient of days (Dan., 7:22); Apostle (Heb., 3:1); Author and Finisher of the faith (Heb., 12-2); Beginning of the creation of God (Rev., 3:14); Only begotten of the Father (John, 1:14); Beginning and End (Rev., 1:8); Shepherd and Bishop (I. Pet., 2:25); Bread of Life (John, 6:48-51); Bridegroom (Matt., 9:15); Bright Morning Star (Rev., 22:16); Brightness of the Father's glory (Heb., 1:3); Brother (Heb., 2:11); Captain (Rev., 2:10); The Chosen (Matt., 12:18); Christ (Matt., 1:16); Consolation of Israel (Luke, 2:25); Corner Stone (Eph., 2:20); Counsellor (Isa., 9:6); Day Star (II. Pet., 1:19); Deliverer (Rom., 11:26); Desire of all nations (Hag., 2:7); Door of the sheep (John, 10:7); Emmanuel (Matt., 1:23); Friend (John, 11:1-44); Eternal Life (I. John, 5:20); Everlasting Father (Isa., 9:6); Express image of the Father (Heb., 1:3); Faithful Witness (Rev., 1:5); First fruits

from the dead (I. Cor., 15:23); Fountain (Zech., 13:1); Governor (Matt., 2:6); Head of the Church (Col., 1:18); High Priest (Heb., 3:1); Holy One of God (Mark, 1:24); Heir of all things (Heb., 1:2); Judge (Acts, 17:31); King (Acts, 2:34-36; Rev., 19:11-16); Light of the world (John, 9:5); Life (John 14:6); Lion of the tribe of Judah (Rev., 5:1-5); Master (Matt., 8:19); Mediator (I. Tim., 2:5); Messiah (Dan., 9:25); Passover (I. Cor., 5:7); Potentate (I. Tim., 6:15); Prince of peace (Isa., 9:6); Prince of life (Acts, 3:15); Prophet (Luke, 13:33; John, 7:40); Propitiation (I. John, 2:2); Power of God (I. Cor., 1:24); Physician (Matt., 9:12); Ransom (I. Tim., 2:6); Refiner and Purifier (Mai., 1:13); Sacrifice (Eph., 5:2); Salvation (Luke, 2:25-30); Son of God (Matt., 4:3); Son of Man (Matt., 8:20); Son of Righteousness (Mai., 4:2); Surety (Heb., 7:22); Teacher (John, 3:2); Testator (Heb., 9:14-17); Truth (John, 14:6); The Way (John, 14:6); Wedding Garment (Matt., 22; 12); Wisdom of God (I. Cor., 1:24); Wonderful (Isa., 9:6); Word of God (Rev., 19:10-13). (29). *Important fact.* Jesus lived and died under the law (Matt., 27:51; Rom., 7:4; Eph., 2:13-15).

THE LAW OF MOSES. By the phrase law of Moses is meant all that was revealed through Moses. The New Testament treats it with great fulness and perspicuity: (1). *Typical aspects.* The law of Moses was only the shadow of good things to come (Col, 2:17; Heb., 10:1). (2). *Fulfillment.* Jesus Christ declared His intention

to fulfill every word of the law (Matt., 5:17, 18), and He did it (Luke, 24:44). (3). *Its weakness*. The law could not, (a) bring about justification (Acts., 13:39); (b) produce righteousness (Gal., 2:21); (c) produce life (Gal., 3:21); (d) bring about perfection (Heb., 7:19); (e) or free the conscience from a knowledge of sin (Heb., 10:1-4). (4). *Impossible for all men to keep it*. The law was given to and for Israel only (Ex., 19:1-25; 20:1-17; Mai., 4:4; John, 1:1-17). Take two proofs of this: (a) All the males of the Hebrews were commanded to appear before the Lord at a designated place three times a year (Ex., 23:14-17; 12:4-16); (b) those to whom the law was given were commanded, on penalty of death, not to kindle a fire throughout their habitation on the sabbath day (Ex., 35:1-3). (5). *Abolishment of the law*. It is declared, (a) that the law is abolished (II. Cor., 3:6-13; Eph., 2:15); (b) that Christ is the end of the law (Rom., 10:4); (c) that it was the ministration of death (Ex., 32:1-28), and that it is "done away (II. Cor., 3:7;" (d) that Jesus took away the first that He might establish the second (Heb., 10:5-9); (e) that it was nailed to the cross (Col., 2:14-16); (f) that those who had been under it had been delivered from it (Rom., 7:6); (g) that they were dead to it (Rom., 7:4); (h) that they were not under the law but under grace (Rom., 6:14); (i) that they were no longer under the schoolmaster (Gal., 3:24, 25); (j) that they were not required to serve the law (Acts, 15:1-24; Gal., 3:19); (k) that the Christian who sought justification under

the law had fallen from grace (Gal, 5:4); (1) and that now the righteousness of God is revealed without the aid of the law (Rom., 3:21-22). (6). *Contrasted with the Gospel*. The law was intended for one nation—Israel (Ex., 20:1-17; Mai., 4:4); the gospel of Christ is intended for the whole creation (Matt., 28:18-20; Mark, 16:15, 16). The first covenant was dedicated with the blood of animals (Ex., 24:6-8), the new covenant was dedicated with the blood of Jesus Christ (I. Pet., 1:18,19). The first institution was administered by frail men—the Levites (Lev., 16:1-34; Heb., 7:11-23); the second is administered by Jesus Christ, who was made priest, not by carnal commandment but " after the power of an endless life (Heb., 7:16)." Circumcision in the flesh was a sign of the first (Gen., 17:1-14; Lev., 12:1-13); circumcision in the heart and spirit is the sign of the second (Rom., 2:25). The law of Moses guaranteed to the obedient Hebrews temporal blessings (Deut, 28:1-6); the gospel of Christ guarantees spiritual blessings to those who live up to its requirements (II. Pet., 1:4). The law of Moses guaranteed to the Hebrews the land of Canaan (Deut., 30:5-10); the gospel guarantees eternal life beyond the grave to those who honor the Lord (I. John, 5:20). The law of Moses required obedience to the one true God (Ex., 20; 1-5); the gospel emphasizes the Fatherhood of God (Matt., 6:9); the law of Moses prohibited the people from taking the name of God in vain (Ex., 20:7); the gospel requires that our communications be "yea" and "nay," declaring that

everything beyond this is evil (Matt., 5:37). The Law of Moses required the Hebrews to remember the Sabbath day (Ex., 20:8-11); in apostolic times the people of God remembered the Savior in the feast that He ordained (Matt., 26:26-30; I. Cor., 11:23-29) on the first day of the week (Acts, 20:7). The law of Moses required children to honor their parents (Ex., 20:12); the gospel requires children to obey their parents in the Lord (Eph., 6:1-4). The law of Moses prohibited murder (Ex., 20:13); the gospel prohibits hatred (I. John, 3:15). The law of Moses forbade adultery (Ex., 20:14); the gospel prohibits even lust (Matt., 5:28). The law of Moses prohibits stealing (Ex., 20:15); the gospel prohibits stealing and requires benevolence (Eph., 4:28). The law of Moses forbade the bearing of false witness (Ex., 20:16); the gospel requires us to speak the truth in love (Eph., 4:15). The law of Moses prohibited covetousness (Ex., 20:17); the gospel requires us to do good unto men according to our opportunities (Gal., 6:10), and love our neighbors as ourselves (Rom., 13:10).

THE TWELVE APOSTLES. The word Apostle signifies one sent, while the word disciple means only a learner. The twelve Apostles were sent into the world for a definite purpose, with explicit instructions from the Lord, (1) *Nationality and early life*. They were all of the stock of Abraham, and their early lives were spent in their native land (Matt., 4:18-25; 20:1-11). (2). *Their opportunities*. Jesus spake to the multitude in parables, but in secret places He explained every-

thing to His apostles (Matt., 13:33-43; John, 14:1-9). (3). *Their ordination.* Jesus called them, ordained them and sent them into the world even as His Father had sent Him (John, 15:16; 17:6-18). (4). *The first commission.* The first time Jesus sent the apostles to preach He restricted their labors to the "lost sheep of the house of Israel," and their preaching to the simple announcement that the kingdom of God was at hand (Matt., 10:1-7). (5). *The second commission.* After Jesus had broken down the middle wall of partition between Jew and Gentile by his death on the cross, He gave His apostles a new commission (Eph., 2:11-16). According to Matthew, this commission embraced, (a) the announcement that all authority in heaven and in earth had been given unto Him; (b) the command to go and teach; (c) the command to baptize those who were taught; (d) the command to continue to teach the baptized disciples; (e) the assurance that He would be with them to the end (Matt., 28:18-20). According to Mark it embraced, (a) the command to preach the gospel to the whole world; (b) the promise of salvation to those who believe and obey it (Mark, 16:15, 16). According to Luke it embraced, (a) the command to preach repentance in His name; (b) to begin at Jerusalem; (c) the assurance that the apostles were witnesses of these things (Luke, 24:45-48). According to John it embraced, under the condition laid down by Jesus, the power to remit and retain sins (John, 20:22,23). (6). *Important facts,* (a) The apostles, pre-eminently Peter, were given the

Keys of the Kingdom, with the assurance that whatsoever they should bind on earth should be bound in heaven, and whatsoever they should loose on earth should be loosed in heaven (Matt., 16:13-19; 18:18; John, 20:22, 23); (b) the apostles went forth under the direct guidance of the Holy Spirit (Matt., 10:16-20; John, 14:16, 17,26; 15:26; 16:7-11; Acts, 2:6-8); and they spoke as He gave them utterance (Acts, 2:1-4). Were they not qualified to preach an infallible gospel for all generations?

THE KINGDOM OR CHURCH OF CHRIST. (1). *Prophecies concerning it.* (a) Isaiah and Micah predicted that the law should go forth out of Zion and the word of the Lord from Jerusalem (Isa., 2:1-3; Mic., 4:1-3); (b) Jeremiah predicted that the Lord would establish a new covenant with the house of Israel and the house of Judah, that it should not be like unto the covenant that He made with their fathers when he brought them out of Egypt, that He would put His laws in their minds and write them in their hearts, that they would know the Lord and that their sins and iniquities should be remembered against them no more (Jer., 31:31-34; Heb., 8:7-13); (d) and Daniel predicted that the God of heaven would set up a kingdom that should never be destroyed and that it should consume and break in pieces all other kingdoms, and stand forever (Dan., 2:44). (2). *Foundation.* Isaiah predicted that a foundation stone should be laid in Zion (Isa., 28:16), and that stone is Christ (Matt., 16:13-20; Rom., 9:32, 33; I. Cor., 3:10, 11; Eph., 2:19-22; I. Pet.,

1:6-8). *Head*. Jesus Christ is the head of the Church (Col., 1:18; Eph., 5:23). (4). *The beginning*. In contemplating this subject we we should note the general drift of the Bible teaching prior to the death of Christ: (a) It was in the future when God made promise to Abraham (Gen., 12:1-3), Isaac, (Gen., 26:1-5) and to Jacob (Gen., 28:10-14); it was in the future when Jacob prophesied of the coming of Shiloh (Gen., 49:1, 8-10; Heb., 2:14; Rev., 1:1-5); it was in the future when Moses predicted the coming of One whose authority should be supreme (Deut., 18:15-18); it was in the future when Isaiah predicted the bringing in of the Gentiles (Isa., 54:1-3; 62:1-4); it was in the future when John the Baptist preached in the wilderness of Judea (Matt., 13:1-13); it was in the future when Jesus announced to His disciples that some of them would live to see it come with power (Mark., 9:1); it was in the future when Jesus visited Cesarea Philippi (Matt., 16:13-17); it was in the future, near the close of the earthly life of Jesus, for the disciples were expecting it to immediately appear (Luke, 19:11-27); it was in the future when Jesus was on the cross (Luke, 23:42, 43); it was in the future after the death of Jesus on the cross (Mark, 15:43); it was in the future, just proceeding the ascension (Acts, 1:6, 7). (b) Previous to Pentecost the Church or Kingdom is spoken of as in the future, but after that day it is spoken of as having an actual existence (Acts, 2:41; 5:11; 8:1; Heb., 12:28). It was necessary to abolish the first institution in order to estab-

lish the second (Heb., 10:9): but the first was not removed during the life of Jesus, for He commanded His disciples to follow the teaching of the law as expounded by the Scribes and Pharisees (Matt., 23:1-3), and the veil of the temple was not rent in twain until He expired (Matt., 27:51; Eph., 2:13-16). (c) The new institution was to be characterized by the absolute blotting out of sins (Jer., 31:31-34), and as the blood of animal sacrifices could never take away sin it was indispensably necessary for Christ to die before the work could be done (Matt., 26:28; Rom., 5:9; Heb., 9:14-22; 10:4; I. Pet., 1:18, 19). (d) The church was purchased by Jesus and was not His until He paid the price (Matt., 20:28; I. Cor., 6:19, 20). (e) The body could not exist without the spirit (I. Cor., 6:19, 20; Jas., 2:26) and the Spirit was not given until the glorification of the Lord (John, 7:38, 39; Acts., 1:5-8; Acts, 2:14). (f) The prophets, Jesus Christ and His apostles agree in placing the beginning at Jerusalem (Ps., 110:1-4; Isa., 2:1-3; 62:1,2; Joel, 2:28-32; Mic., 4:1, 2; Luke, 24:45-53; Acts, 1:5-8; 2:1-47; 8:1; Gal., 4:21-31). The work was inaugurated on the first Pentecost after the ascension of Christ. This day is distinguished from all others in the world's history: (a) The disciples received their first message from Jesus after His departure (Luke, 24:50-53; Acts, 2:36); (b) the Holy Spirit came into the world and began through the apostles the evangelization of the world (John, 14:16-18; 16:7-11; Acts, 2 :1-4); (c) the prophecies were fulfilled on that day

(Isa.,2:1-3;Ps.,110:1-4; Joel, 2:28-32; Mic.,4:1, 2; Acts, 2:1-47); (d) Peter and the other Apostles began to bind and loose in the name of Jesus (Matt., 16:18; 18:18; Acts, 2:37, 38); (e) the apostles proclaimed a law of remission in the name of Jesus (Matt., 28:18-20; Acts, 2:37); (f) the apostles did their first preaching under the last and great commission (Mark, 16:15,16; Acts, 2:14-36). (4). *The law of admission*. In general terms, the law of admission into the Church is the gospel, but conditions are specifically laid down in it by the Lord and His inspired apostles. The gospel may be divided and studied, (a) in promise (Gen., 12:1-3; Gal.,3:16); (b) in prophecy (Gen., 49:10; Isa.,7:14; (c) in preparation (Isa., 40:1-8; Matt., 3:1-12); (d) and in fact (Mark, 4:26-28; I. Cor., 15:1-3). These conditions to the alien are: (a) Faith, (b) repentance, (c) confession (d) and baptism. Faith, (a) its importance (Heb., 11:6); (b) it is taking God at his word (Rom., 4:21); (c) its unity (Eph., 4:5-13); (d) its basis is Jesus Christ (John., 8:24; I. Cor., 3:10, 11); it is produced by hearing the gospel (John, 20:30, 31; Rom., 10:17); (e) it purifies the heart (Acts, 15:9); (f) and its effect on the life (Jas., 2:17-26). Repentance, (a) God is willing for men to repent (Ezk., 18:25-32; II. Pet., 3:9); (b) men can repent, for salvation depends on it (Luke, 13:1-5); (c) the motives that produce it are the goodness of God (Rom., 2:4), and the fear of judgment (Acts, 17:30, 31; II. Cor., 7:10); (d) it is a change of mind resulting in a change or reformation of life (Isa., 55:7; 7:5; Matt., 3:7; Jas., 3:7-10). Confession,

(a) men are required to confess Christ (Matt., 10:32, 33); (b) it is done with the mouth unto salvation (Born., 10:9, 10); (c) and in the presence of witnesses (John, 12:42; Acts, 19:18; 1. Tim., 6:12-14). Baptism, (a) the subject—believers in Christ; (b) the action—a burial; (c) the design— for the remission of sins (Matt., 3:14-17; 28:18-20; Mark, 16:15, 16; John, 3:5; Acts, 2:38; Rom., 6:1-3; I. Cor., 12:13; Gal., 3:26, 27; Eph., 4:5; 5:26; Col., 2:12; Heb., 10:22; I. Pet., 3:21). (5). *The life*. Every member of the body of Christ is required to live righteously, soberly and Godly in the present world (Titus, 2:11-14), adding to his faith courage, knowledge, temperance, patience, Godliness, brotherly kindness, charity (II. Pet., 1:5-7). (6). *The assembly*. The ancient Christians assembled on the first day of the week to, (a) break bread (Acts, 20:7); (b) and contribute to the Lord's cause as He had prospered them (1. Cor., 16:1, 2). (7). *Name of the Church*. In New Testament times the Church was called the Church of Christ (Rom., 16:16) or the Church of God (I. Cor., 1:1,2). (8). *Names of the members*. The members of the Church of Christ were called, individually, (a) saints (Rom.,1:7); (b) children of God (Rom., 8:16); (c) heirs of God (Rom., 8:16); (d) brethren (Rom., 12:1); (e) sons of God (I. John, 3:2); (f) disciples, (g) and Christians (Acts, 11:26; I. Pet., 4:16). (9). *Early history*. The early history of the Church is the history of triumph. The apostles began their labors in Jerusalem and in a very short time a very great

number of people had yielded to the demands of Christ in Jerusalem and the surrounding country (Acts, 2:37-42; Acts, 4:1-4; 6:14; 6:7). Soon Philip, the evangelist, introduced the gospel in the city of Samaria with great success (Acts, 8:1-25), and Peter introduced it among the Gentiles at the house of Cornelius (Acts, 10:1-48; 11:1-26).

SAUL OF TARSUS. (1). *Early life*. Saul was born in the city of Tarsus (Acts, 21:39, 40). His education was completed at the feet of Gamaliel in the city of Jerusalem (Acts, 22:1-3). (2). *First appearance in history*. The first glimpse we have of Saul is at the martyrdom of Stephen (Acts, 7:58-60). (3). *Early character*. Saul's life previous to his conversion was distinguished on account of great wickedness. He declared that he was, (a) a persecutor (I. Cor., 15:9); (b) a blasphemer; (c) an injurer; (d) an unbeliever; (e) the chief of sinners (I. Tim., 1:12-15). In the face of this he declares that he lived in all good conscience before God (Acts, 23:1) for he exercised himself to that end (Acts, 24:16). (5). *Conversion*. Saul was not satisfied with the work of destruction that he had led about Jerusalem, hence he applied to the authorities for letters to Damascus, in order to bind all of the disciples of the Lord in that distant city, and bring them bound to Jerusalem. As he approached the city, a brilliant light from heaven shone around him, and he heard a voice demanding why he persecuted Him. He asked, in reply, who was speaking to him, and was told that it was Jesus, With great

trembling and astonishment the prostrated persecutor inquired what to do, and was told to go into the city, with the assurance that he should there receive the desired information. His associates were speechless, They heard the voice but did not comprehend it. They led Saul into the city where, without sight, he prayed for three days. The Lord spoke to the disciple Ananias and told him to go and give the penitent the desired relief, but having heard of Saul he attempted to excuse himself, but He told him to go his way, assuring him that Saul was a chosen vessel to carry His name before Gentiles, kings and the children of Israel. Ananias immediately proceeded to carry out his commission, and entering, laid his hands on Saul, assuring him that Jesus had sent him, and when the blindness, caused by the great brightness of the vision, had been relieved, he commanded him to arise and be baptized, which he promptly did (Acts, 9:1-18; 22:1-16). (6). *Apostle*. Saul immediately began to preach with very great power (Acts, 9:19-22), (7). *His sacrifices*. In order to gain Christ he forsook home, friends, country, the future that his great education had opened for him—yea he forsook all things earthly (Phil, 3:6-11). (8). *His sufferings*. His sufferings were unparalleled. He received from the Jews forty stripes save one on five different occasions; he was beaten with rods three times, he was stoned once, he was shipwrecked three times, and spent a night and a day in the deep. In addition to this he suffered the results of many long jour-

neys, and perils of waters, perils of robbers, perils by his own countrymen, perils by the heathen, perils in cities, perils in the wilderness, perils in the sea, perils among false brethren, in weariness and painfulness, in watchings, in hunger and thirst, in fastings, and in cold and nakedness, and the care of all the churches (II. Cor., 11:23-28). (9). *His infirmities*. Paul's contemporaries declared that his bodily presence was weak and his speech contemptible (II. Cor., 10:10). He had a thorn in the flesh given him, on account of the abundance of the revelations given (II. Cor., 12:1-11). He suffered much from the infirmities of the flesh and in his constant conflict with sin (Rom., 7:10-25; II. Cor., 11:30; 12:9-11). (10). *Source of his information*. He was inspired of the Lord and did not even have to consult those who were apostles before him (II. Cor., 11:7; Gal., 1:15-19). (11). *His writings*. Paul is the author of a large part of the New Testament (Rom., 1:1-7; I. Cor., 1:1,2; II. Cor., 1:1; Gal., 1:1; Eph., 1:1; Phil., 1:1; Col., 1:1; I. Thes., 1:1; II. Thes., 1:1; I. Tim., 1:1; II. Tim., 1:1; Titus, 1:1; Phile., 1:1). (12). *His first missionary journey*. Paul and Barnabas were sent from Antioch into Syria; they visited Selucia, and then sailed to Cyprus. At Salamis they preached the gospel in the synagogues of the Jews. As they passed through the isles unto Paphos they encountered a sorcerer by the name of Barjesus, who was with the deputy of the country, Sergius Paulus. Elymas attempted to turn away the deputy from the faith, and Paul

then declared unto him, as he was full of subtilty and mischief, a child of the devil, an enemy of all righteousness, and would not cease to pervert the right way of the Lord, he should be stricken with blindness. When the deputy saw this he believed (Acts, 13:1-12). After this they visited Perga, in Pamphilia, from which place John, who had accompanied them, departed to Jerusalem (Acts, 13:13). After the departure of John they went to Antioch, in Pisidia, where, on the sabbath day, they entered into a synagogue and sat down. After the reading of the law and prophets, they were invited to address the people. Paul, accepting the invitation, preached to them Jesus as the Saviour (Acts, 13:14-43). The Gentiles invited them to preach to them the next, sabbath, at which time nearly the whole city assembled to hear the word of God, and the Jews seeing the multitude, spoke against the preaching of Paul, contradicting and blaspheming. Paul and Barnabas then declared that it was necessary to speak the word of the Lord first to them, but in view of their refusal to receive it, thereby judging themselves unworthy of the everlasting life, they would now turn to the Gentiles, for the commission extended to the Gentiles—to all the inhabitants of earth (Acts., 13:42-47). The Jews stirred up the devout and honorable women and chief men of the city, raised a persecution against Paul and Barnabas and expelled them out of their coasts (Acts, 13:50). They next preached in Iconium, making a large number of believers. The Jews raised a persecution against them, and

they fled to Lystra and Derbe, cities of Lycaonia, and preached the gospel there and in the surrounding regions (Acts, 14:1-7). At Lystra, Paul healed a cripple who had never walked, and when the people saw it, they said the gods had come down to them in human form, and naming Barnabas Jupiter and Paul Mercurius, the priests of Jupiter brought oxen and attempted to offer sacrifice to them, who, when they heard of it, ran in among them, and with the greatest earnestness, declared they were only men of like passions with themselves, men whose duty it was to persuade them to forsake such things, and worship the living God, who was Creator of heaven and earth and all things; and thus they were only restrained by the earnest protest of the preachers (Acts, 14:8-18). After this Paul was stoned at the instigation of certain Jews from Antioch and Iconium, and thinking him dead, they drew him out of the city (II. Cor., 11:3-6), but while the disciples were standing around him he arose, and with them entered into the city (Acts, 14:19, 20). Subsequently they went to Derbe, preached the gospel, ordained elders in every church by prayer, fasting and commending them to the Lord, visited Attalia, and returned to Antioch, from whence they had started out; and so ended Paul's first missionary journey (Acts, 14:20-27). (13). *His second Missionary journey.* Paul proposed to Barnabas to visit the brethren where they had formerly preached, and Barnabas desired to take with them John Mark, but was opposed by Paul, and a contention arose between

them which resulted in their separation. Paul chose Silas, and went through Syria and Cilicia (Acts, 15:39-41). At Lystra he found a disciple by the name of Timotheus and circumcised him because of the Jews, for they all knew his father was a Greek, and this young man proceeded with them on their journey (Acts, 16:1-3). As they passed through the cities they delivered the decrees of the apostles and elders at Jerusalem, thus establishing the churches in the faith and increasing their numbers daily (Acts, 16:4, 5). They next visited Phrygia, Galatia and Troas (Acts, 16:6-8). At Troas Paul beheld in a vision a man of Macedonia who requested him to come over unto Macedonia and help them (Acts, 16:9). After the vision, they immediately left Troas for Macedonia and came with a straight course to Samothracia, the next day to Neapolis, and then to Philippi, the chief city of that part of Macedonia. They attended a prayer meeting by the river side on the sabbath day and preached to the women who resorted there, among whom a certain woman by the name of Lydia gave heed to the things spoken, and was baptized with her household (Acts, 16:10-15). After this a slave girl, possessed of a spirit of divination, who brought her masters much gain by soothsaying, followed Paul and Silas and annoyed them for a number of days by derisively crying out after them: "These men are the servants of the most high God, which show unto us the way of salvation." This finally became unbearable, and Paul commanded the spirit to

depart from her, which he immediately did. When her masters saw what had been done, they apprehended Paul and Silas and brought them into court before the magistrates, and accused them of teaching things contrary to law. The magistrates rent their clothes and gave command to beat them, after which they were committed to the care of the jailer who, being charged to keep them safely and knowing the responsibility of such a charge, put them in the inner prison and made their feet secure in the stocks. At midnight, as Paul and Silas prayed and sang praises to God, an earthquake of great force occurred. The prison tottered upon its foundation; the doors opened and the manacles of the prisoners were all loosed. When the jailer awoke and saw the disorder of the prison, his first thought was that the prisoners had all escaped, and knowing the consequence he preferred death to disgrace, and immediately drew his sword with the intention of killing himself. Paul, either by inspiration or being where he could see the jailer, cried to him to do himself no harm, assuring him that the prisoners were all there. The jailer then called for a light, came trembling and fell down before Paul and Silas; then he brought them out of the prison and demanded of them what he should do to be saved. Paul, in answer to his question, assured him that faith in the Lord Jesus Christ would secure salvation to him and all in his house. He then proceeded to speak unto him and all in his house the word of the Lord, thereby pointing out to them the terms of salvation.

They then departed from his house to a place where he washed their stripes, and he and his family were baptized. When they again returned to the house the jailer prepared food for them and rejoiced, believing in God with all his house (Acts, 16:16-34). In the morning the Serjeants were commanded to release the prisoners, but Paul, feeling the indignity which had been shown them as Romans, declared they should not send them away privately, but must come themselves and escort them from the prison. When the magistrates learned they were Romans they were fearful, and immediately complied with Paul's demand. They went from the prison to the house of Lydia, where, after seeing and comforting the brethren, they departed (Acts, 16:35-40). They passed through Amphipolis and Appollonia and came to Thessalonica, and according to their custom went into the synagogue and for three sabbath days reasoned with the people out of the Scriptures. A great multitude of Greeks, a number of devout women, and others believed. The unbelieving Jews accused Jason and certain brethren of treason, declaring they recognized Jesus as king in opposition to Caesar. Because of this persecution, the brethren sent Paul and Silas by night to Berea (Acts, 17:1-10). They entered the synagogue in Berea, and after preaching to the people, found them more noble than those of Thessalonica, for they not only received the word with all readiness of mind, but manifested a spirit of investigation in searching the Scriptures daily to determine if the preaching

were true, and as a result many became believers. The Jews of Thessalonica came to Berea and interfered with the work, and the brethren immediately sent away Paul, who went to Athens (Acts, 17:10-15). At Athens while Paul waited for Silas and Timotheus, his spirit was stirred within him when he saw the city entirely given up to idolatry. He encountered certain philosophers of the Epicureans and Stoics, who brought him to Areopagus, and requested him to speak to them in regard to the new doctrine he taught, for he brought strange things to their ears. Standing in the midst of Mars' Hill, he declared to them that he perceived they were in all things too superstitious or religious, for he had discovered among their works of devotion an altar to the unknown God. This God whom they ignorantly worshipped, he declared unto them, saying He was the creator of the world and all the things therein, and that He did not dwell in temples made with hands, for all were dependent on Him for being, life, and all things, for He had made of one blood all nations of men, that they should seek the Lord and find Him, though He was near to all, for in Him all lived, and moved and had their being, as their own poets had said that men were the offspring of God. He told them that in view of this they should not think the godhead was like gold, silver, or stone graven by the art or devices of man; and that in this age of ignorance God had not held them to strict account, but now required all men everywhere to repent, because He had appointed a day in which He would judge the world in righteousness by the man Christ Jesus whom He

had ordained, and of this had given assurance to all men in that He had raised Him from the dead. When they heard of the resurrection of the dead, some mocked, and others said they would hear him again of this matter. Some believed, among whom was Dionysius an Areopagite and a woman by the name of Daramis (Acts, 17:16-34). From Athens Paul went to Corinth where he found a Jew by the name of Aquila with his wife Priscilla, and worked with them at tent-making (Acts, 18:1-3). He reasoned in the synagogue every Sabbath, persuading Jews and Greeks and upon the arrival of Silas and Timotheus testified to the Jews that Jesus is the Christ. He declared to those that opposed him that their blood should be upon their own heads, and he was free from all responsibility in their case, and would now turn to the Gentiles. So after this Crispus, the chief ruler of the synagogue, believed with all his house, and many of the Corinthians hearing believed, and were baptized (Acts, 18:4-8). The Lord appeared to Paul in a vision, and said to him by way of encouragement that He was with him and no one should hurt him, for He had many people in the city (Acts, 18:9-10). He continued in Corinth a year and six months (Acts, 18:11). While at Corinth Paul was accused by the Jews before Gallio, but Gallio drove them from the judgment seat, declaring he would not be judge of such matters (Acts, 18:12-17). He left Corinth, taking with him Priscilla and Aquila. He went to Ephesus where he reasoned with the

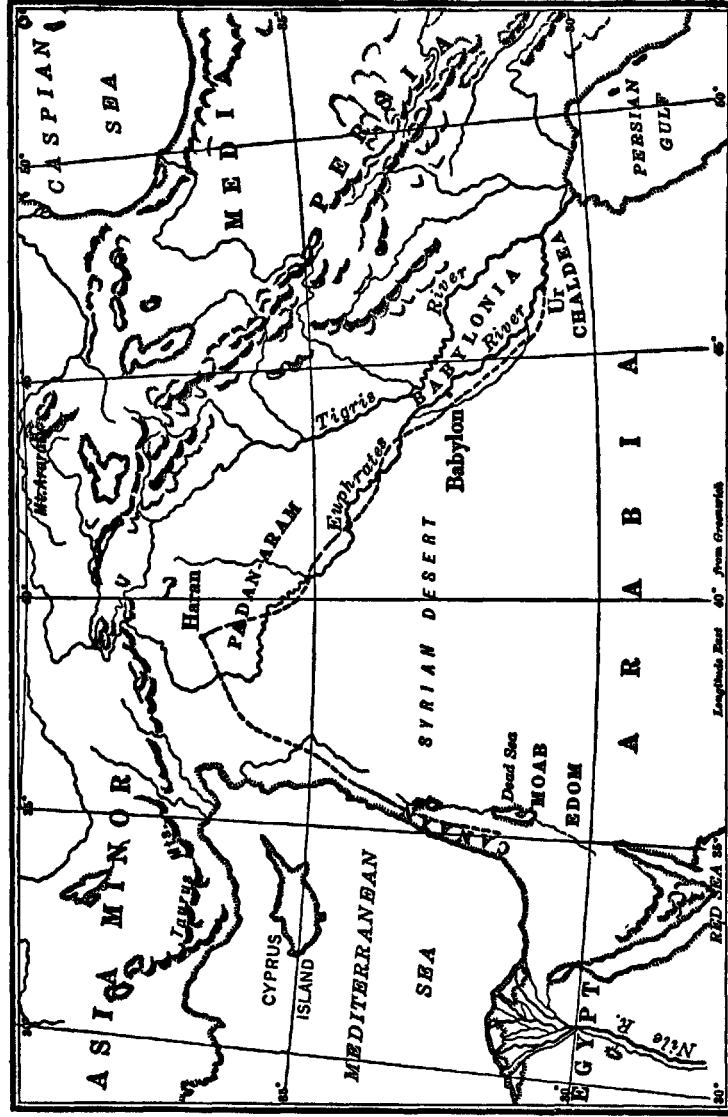
Jews in the synagogue, and from there to Antioch, and so ended his second missionary journey (Acts, 18:18-22). (14). *His third missionary journey.* After spending some time at Antioch, Paul went over the country of Galatia and Phrygia (Acts, 18:23). When he came to Ephesus he found certain disciples whom he asked if they had received the Holy Spirit since they believed. They answered that they did not know whether there was any Holy Spirit. He inquired of them unto what they were baptized. They said unto John's baptism. He told them that John baptized unto repentance, saying they should believe on Him who should come after him, that is on Christ. When they heard this they were then baptized in the name of the Lord Jesus, and Paul laid his hands on them, and they received the Holy Spirit, and spoke with tongues and prophesied (Acts, 19:1-7). He remained three years in Ephesus, during which time he preached the gospel so all those who dwelt in Asia heard the word of the Lord, both of Jews and Greeks, and God worked special miracles by his hand (Acts, 19:8-12; 20:31). Some vagabond Jews attempted to exercise evil spirits by the use of the name Jesus, using as a formula the words: "We adjure you by Jesus whom Paul preacheth." Seven sons of Sceva, a chief priest, did this, and the evil spirit replied that he knew Jesus and Paul, and demanded who they were. The man then actuated by the spirit within, violently assaulted them, and they escaped out of the house naked and wounded, and by this incident the

name of Jesus was glorified (Acts, 19:13-17). Many people believed and showed their faith by burning the books containing the principles of their magic to the value of fifty thousand pieces of silver (Acts, 19:18-20). After this Paul proposed to go to Jerusalem and then to Rome. He sent Timotheus and Erastus to Macedonia, but he remained in Asia (Acts, 19:21, 22). A silversmith by the name of Demetrius, who made shrines for Diana, stirred up opposition against Paul until the entire city was in a state of confusion. The excited populace caught Gaius and Aristarchus, the companions of Paul from Macedonia, and rushed with them into the theatre, and continued to cry, some one thing and some another. They drew Alexander out of the multitude, who attempted to make a defense, but when they discovered that he was a Jew they all cried and continued to cry for two hours, "Great is Diana of the Ephesians." The town clerk appeased the people and said to them that they all knew the city of Ephesus worshiped the goddess Diana, and her worship could not be spoken against consequently they ought not to do anything rashly, for the men they had brought were not blasphemers of the goddess; if Demetrius and the craftsmen with him had any matter against any man, the courts were open, and they should proceed in a lawful way, or if they inquired concerning other matters it should be determined in a lawful assembly, for they were in danger of being punished for the uproar, as there was no cause

for it (Acts, 19:23-41). After the uproar, Paul called the disciples, embraced them, and departed to go into Macedonia, continuously exhorting the people (Acts, 20:1, 2). He went into Greece, where he remained three months, and as he was about to return into Syria, the Jews laid wait for him, and he proposed to go through Macedonia. There accompanied him Sopater, Aristarchus, Secundus, Gaius, Timotheus, Tychicus and Trophimus, who, going on to Troas, waited there for him (Acts, 20:2-5). From Philippi he went to Troas, where he remained seven days. On the first day of the week they met with the disciples to break bread, and he preached to them, continuing his speech until midnight. A young man by the name of Eutychus, who had fallen into a deep sleep, fell down from the third loft and was taken up dead. Paul descended and restored him to life (Acts, 20:6-12). The company sailed to Assos, where they took Paul on board. They visited Mitylene, Samos, Trogyllium and Miletus (Acts, 20:14,15). Paul sent from Miletus for the elders of the church at Ephesus, and after an instructive and pathetic address, he kneeled down and prayed with them all, and then affectionately bade them farewell (Acts, 20:17-38). They sailed by Coos, Rhodes, Patara, Cyprus, and landed at Tyre, where they met disciples, who warned Paul against going up to Jerusalem (Acts., 21:1-6). They next went to Ptolemais, and from there to Cesarea, where they were entertained by Philip the evangelist (Acts, 21:7-9). Here a prophet, named Agabus, came down from Judea, who,

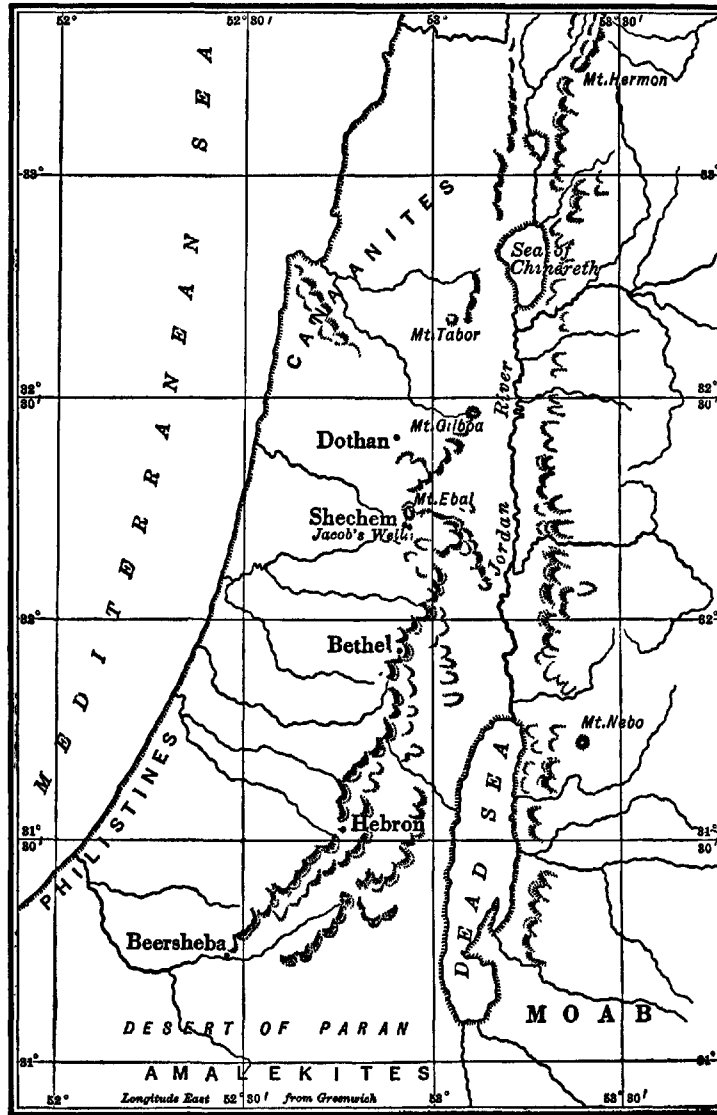
binding his hands and feet with Paul's girdle, predicted that the Jews at Jerusalem would so bind the owner and deliver him to the Gentiles, and his friends tried to persuade him not to go up to Jerusalem. He replied to all their entreaties that he was not only ready to be bound at Jerusalem, but also to die for the name of the Lord Jesus, and they then ceased to persuade him (Acts, 21:1-14). They went from Cesarea to Jerusalem, and were gladly received by the brethren, to whom Paul gave an account of his work among the Gentiles, after which, at the suggestion of his friends, he entered into the temple in performance of a vow, where the Jews laid hands on him and drew him out to kill him, but he was rescued by a band of soldiers and the chief captain (Acts, 21:15-39). After this, as a prisoner, he passed through various experiences, and was finally sent to Borne (Acts, 21:40; 22:1-30; 23:1-35; 24:1-27; 25:1-27; 26:1-32; 27:1-44; 28:1-31; II. Cor., 11:23-28). (15). *His end.* Paul, in his final charge to Timothy, commanded him to preach the word and do the work of an evangelist, assuring him that he was ready to be offered up, that the hour of his departure was at hand, and in keeping with his life, expressed full confidence in his everlasting destiny (II. Tim., 4:1-8).

CONCLUSION. "For whatsoever things were written aforetime were written for our learning, that we through patience and comfort of the Scriptures might have hope (Rom., 15:4)."

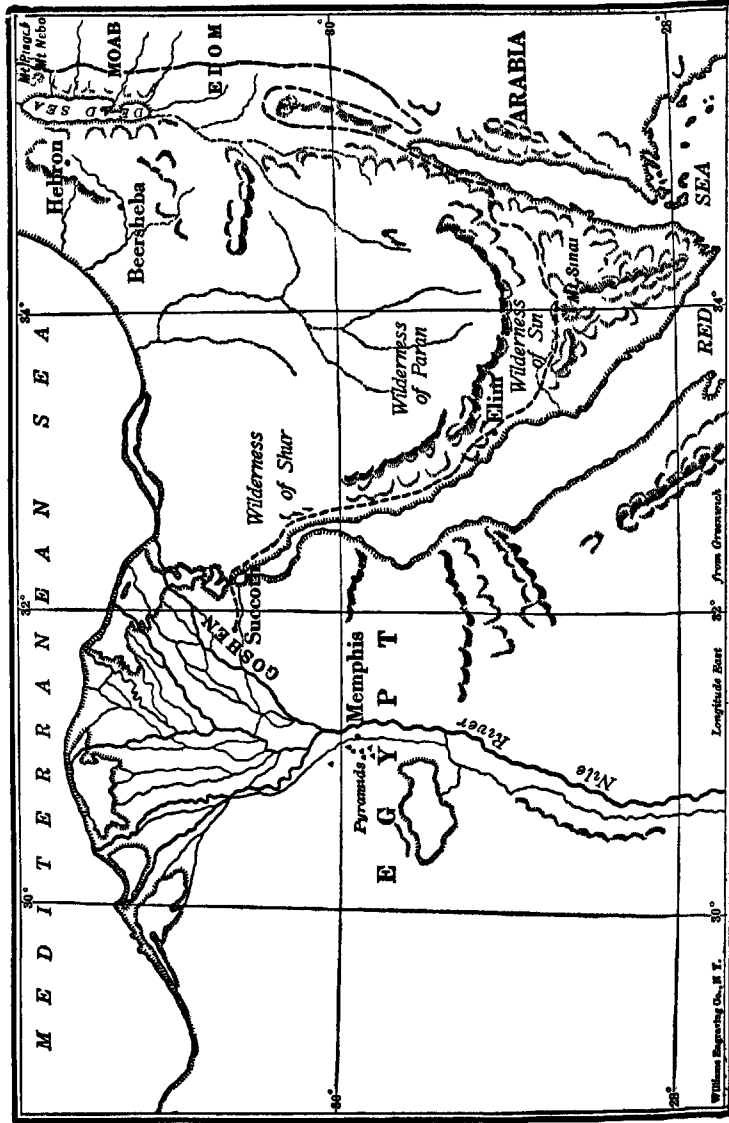


The Lands of the Old Testament Stories

The dotted line shows the probable route of Abraham from Ur of Chaldea to Haran, and later from Haran to the Land of Canaan.

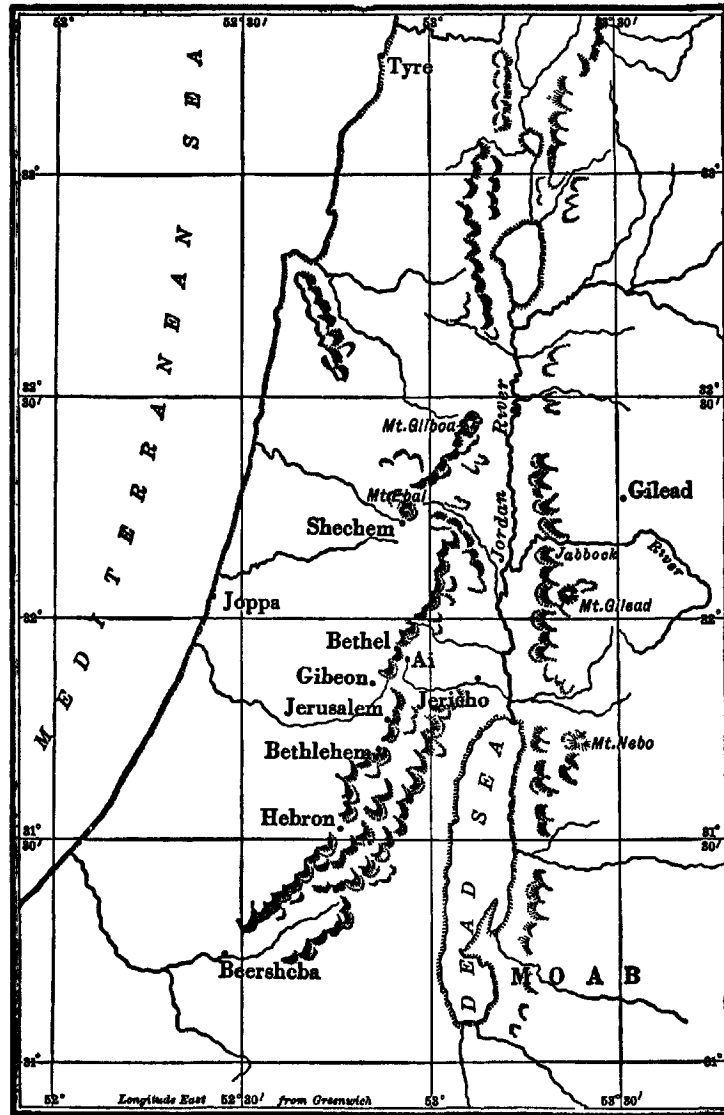


The Land of Canaan in the Days of Abraham, Isaac, and Jacob



Egypt and the Land of the Wanderings of the Israelites

The dotted line shows the general route of the wanderings of Moses and the Israelites after the Exodus from Egypt, starting from near Succoth, and continuing for forty years until the death of Moses near Mt. Nebo.



The Land of Canaan After Its Conquest by the Israelites

(From Dust Jacket)

The Busy Man's Bible Encyclopedia

INTRODUCTION

The mark of true knowledge is not the accumulation of vast amounts of information—and still less the accumulation of strange and "out of the way" bits of information. Rather, true knowledge commands a wide range of subjects—it possesses breadth and comprehensiveness. And one of the most important factors is that the knowledge is related into an intelligible whole. Scraps and bits of information do not constitute true and useful learning.

The field of Biblical knowledge suffers from this problem of being fragmentary and unrelated as much or more than any other branch of learning. Some people judge Bible knowledge by the number of verses one has memorized, others by the small details that one knows, (such as the number of stones David carried when he went to meet Goliath, etc.). Relatively few people have a good, connected knowledge of the course of the history of the Bible from beginning to the end.

This book helps to remedy that problem. It is "encyclopedia" in the sense of the comprehensiveness of its treatment of the Bible. It is not an alphabetical "dictionary type" volume such as most people have come to think of when they hear the word encyclopedia. Encyclopedia means "instruction in the circle of the branches of knowledge." Thus, an encyclopedia takes you from the beginning to the end of something. **The Busy Man's Bible Encyclopedia** covers the Bible from the creation to Revelation. It follows the course of the history of God's plan to redeem man from the creation and fall; through the efforts of God to save man in the Old Testament and His preparation for the sending of His Son into the world; the coming of Christ and His subsequent death, burial, and resurrection: the establishment of the church; its expansion throughout the world; and a view of things to come in the book of Revelation.

The author of this book, Ashley Johnson, was a well-known figure in the early days of the Restoration in this country. He is also the author of the **Self-Interpreting New Testament**. While the discoveries of modern archeology may have advanced our knowledge in certain areas, as far as the history of Old Testament times is concerned, this book remains a good

basic outline and comprehensive survey of the Old and New Testaments.

The reader would do well as he approaches the use of this book to **glance** through the table of contents—and not only to glance through, but to do his best to embed the sequence of these subjects and events in his mind. If one is traveling from the city of New York to Los Angeles (as we might compare our trip from creation to the Revelation), he needs to know more than the fact that he is **somewhere** along the road between New York and Los Angeles. If he is in Columbus, Ohio, he needs to know it, and he needs to know the relative distance along the way that this city is from his starting point and from his ending point. It is not very helpful to know that David is **somewhere** in the Old Testament. One needs to know what has happened before David, and the events that followed after David.

The book is commended to the reader in the hope that he will be benefited by a clear understanding of the word of God and its unfolding through the ages. This was the original author's intention—it is certainly the intention of those who are cooperating to bring it back into print again.

—Jay Smith.

ASHLEY S. JOHNSON

Ashley S. Johnson says of himself, "I was born in a log cabin in Knox County, Tennessee, on the 22nd day of June, 1857. I was converted to Christ in the fall of 1877." Robert Black, professor at Johnson Bible College, writes of Ashley S. Johnson in the following words: "He began his literary endeavors within two or three years after his conversion. In 1879 or 1880 he published a paper called the **Christian Watchman**.... It was a monthly journal designed to acquaint its readers with the religious movements of the day . . ." Dr. A. L. Thomas at Chattanooga, Tennessee, had read issues of the **Christian Watchman** and invited Ashley S. Johnson to edit another paper, **The Christian Sower**. Although plans were never completed, Ashley S. Johnson had written a series of articles "dealing with the inconsistencies, errors, and misleading tendencies of denominationalism." These articles formed the basis of his first book, **The Great Controversy**, which was published in 1881. This was followed by sixteen other books. **Letters To A Young Methodist Preacher** was written in 1897. **Condensed Biblical Cyclopedia**, which is now called **The Busy Man's Bible Encyclopedia**, was written in 1893, the same year he founded the **School of the Evangelists**, which is now known as Johnson Bible College. Ashley S. Johnson was eminently successful as an evangelist as well as a teacher and writer. Ashley S. Johnson finished his course in January of 1925.