

OUTLINE
of
BIBLE HISTORY



RALPH O'DAY

Mrs. James L. Watkins

BIBLE INTERPRETATION COURSE

Sources of Study Material

FIRST SEMESTER

1. "Outline Bible History," pages 1 to 10 inclusive.
2. Chapter 1, "Creative Thinking," and Chapter 1, "Mysteries of Genesis."
3. Chapter 2, "Mysteries of Genesis."
4. Chapter 3, "Mysteries of Genesis."
5. Chapter 4, "Mysteries of Genesis."
6. Chapters 5 and 6, "Mysteries of Genesis."
7. Chapter 7, "Mysteries of Genesis."
8. Chapter 8, "Mysteries of Genesis."
9. Chapters 9 and 10, "Mysteries of Genesis."
10. Chapters 11 and 12, "Mysteries of Genesis."
11. Chapters 1 to 19 inclusive, Book of Exodus and pages 15 and 16 of "Outline of Bible History."
12. Chapter 20, Bible Book of Exodus and pages 17 and 18 "Outline of Bible History."

SECOND SEMESTER

1. "Outline Bible History," pages 21, 22, 23. Review.
2. "Outline Bible History," pages 25, and 26 and the Bible Book of Judges.
3. "Outline Bible History," pages 27 to 32 incl.
4. "Outline Bible History," pages 33 to 38 incl.
5. "Outline Bible History," pages 39 to 42 incl.
6. "Outline Bible History," pages 43 to 49 incl.
7. "Outline Bible History," pages 50 to 68 incl.
8. "Outline Bible History," pages 69 to 74 incl.
9. "Outline Bible History," pages 75 to 78 incl.
10. Lecture: Paul, his message and epistles.
11. Lecture: Early Church History.
12. Lecture: The Revelations.



O'DAY'S
OUTLINE OF
BIBLE HISTORY
(HIS STORY)

As you give of your time
and love to God's work
as a teacher - you are
richly blessed with joy,
understanding, health and
abundance. Ralph O'Day



THE BIBLE

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

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

And so, I thought, the anvil of God's Word
For ages skeptic blows have beat upon;
And though the noise of many blows was heard,
The anvil is unharmed—the hammers gone.

CONTENTS

The Meaning of History.
Nature of the Bible.
The Pre-historic Era.
The Hebrew Concept of God.
Patriarchal Period.
Moses and the Exodus.
Israel in the Wilderness.
Conquest and Division of Canaan.
The Judges.
The Monarchy.
The Divided Kingdoms.
Exile and Restoration.
History of Inter-Testament Times.
Synoptic Story of Jesus, the Christ.
The Gospels.
Life and Journeys of Paul.
Major Prophets.
Minor Prophets.
Bible Poetry and Drama.
The Apocalyptic Books.
Our English Bible.

RALPH O'DAY

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BOOKS RECOMMENDED FOR STUDY

The Bible, its Origin and Growth, by Coston Harrell. Cokesbury Press, Nashville, Tenn.

History of the Bible, by George Robert Clerg, Harpers, New York.

History of Bible Manuscripts, by Ira M. Price, Sunday School Times, Philadelphia.

The story of our Revised Version, by J. P. Smyth.

Origin and Value of Old Testament Books, by G. L. Chamberlain, American Institute of Sacred Literature, Chicago.

History of the Preparation of the World for Christ, by David Riddle Reed, Revell, New York.

The Bible through the Centuries, by Herbert L. Willett, Willett, Clark, Colby Co., New York.

General View of Bible History, by B. F. Westcott, McMillan, New York.

Story of the Bible for Children, by Charles Foster, Foster Publishing Co.

The Bible from the Beginning, by Paris Simms, McMillan, New York.

Story of the Bible, retold, by Walter Bowie, Abingdon Press, New York.

The Psychology of Inspiration, by G. L. Raymond, Funk, New York.

The Book of Mankind, by B. B. Warfield.

The Bible Among the Nations, by Dwight, American Bible Society, New York.

The Story of Our Bible, by Hunting, Scribners, New York.

FOREWORD

History is the written record of the activities of man. If it isn't written it isn't history. The shards and other evidences of man that are sometimes found belong to the study of archaeology, which might be called the "Father of History." Vases, implements and weapons are not admitted as history unless there are written records found upon them. Even then, these must be checked by known facts from other sources. We adopt this definition to show that History is a science, as exact as mathematics or any other, and is to be depended upon once worked out. Geology, cosmology, mythology and other kindred studies contribute to the study of History, but we must bear in mind that their material is not historical.

There is a History of Art, of Language and Literature, of Government, of Commerce and of every other branch of human activity. There is a history of religions that tells us of the many forms of belief in Deity: polytheistic, monotheistic, mystical and anthropomorphic. We are interested at present, however, in one branch only—the History of Christianity and of its forerunner and basis—Hebraism.

HEBRAISM

The History of Hebraism is embraced in the period between 2000 B.C. and 70 A.D.—from Abraham to Jesus Christ and the Apostles immediately following Him. It begins with the migration of Abraham into Canaan, the land of the Jews, and ends with the final overthrow of the Jewish State by Rome.

Hebraism has its source in many earlier cultures and religions, particularly the Persian, Chaldean, Median and Egyptian. Each of these made its definite contribution and left its definite mark on the laws, customs and institutions of the Hebrews.

All of these sources were drawn upon by Moses, the great organizer who really is the founder of Hebraism. He was educated as an Egyptian and borrowed freely from what he thought their best ideas. One of these was the idea of one God or monotheism, which had begun to be taught in Egypt about 150 years before his time. His laws were adapted largely from the tradition of his people traced back to the Chaldean origin of the patriarch, Abraham. The ten

commandments bear a close resemblance to the code of the Chaldean king, Hammurabi. All of these many threads were gathered up by Moses and skillfully woven into a code of life for the mob of slaves he made into a great nation. That mighty accomplishment marks Moses as one of the greatest organizers of all time.

THE BIBLE

The Bible is, without question, the world's greatest book. Since the first printing by Gutenberg in 1452 A.D. there have been 980 million copies printed. At the present time there are more than 27 million copies printed every year. It is the world's best known but least read, and certainly least understood book.

The word "Bible" comes from the Greek "biblia" or "biblios," meaning "book" or "books." It is the "book of books" literally, for it is really a library of 66 books. These various books were written by many men, living in many ages—princes and peasants, philosophers and poets, mystics and saints, seers and sages. It is a book of folklore, history, hymns, letters, poems, prophecies, laws, romances, parables, allegories and rituals.

It would be impossible to relate all this wealth of varied material into any sensible and usable arrangement save for the fact that an underlying unity runs through it all, from beginning to end. This thread, once marked and understood, controls its meaning and message and adds still greater wonder to our appreciation of the God-inspired Book of mankind.

Only by an intelligent study of the Bible can we understand the Jehovah of Israel or the Christ of Christianity. Its program and its promise must be our vital concern if we would express life and enjoy it to the fullest. Countless times both Judaism and Christianity have been revived and renewed in Spirit by a new study and interpretation of the Bible.

How shall we approach the study of such a great book? Certainly not with a superstitious awe, but withal a deep and sincere reverence that will reveal to us its spirit.

RALPH O'DAY,

September, 1938.

GENESIS

The word Genesis means birth, origin or beginning and was given to the first book of the Hebrew Scripture by the Greek Translators, because it contains the story of the birth, origin or beginning of the human race. Historically it attempts to account for the origin of the Hebrew nation. Mystically it reveals the origin of the human soul.

It should be remembered, however, that the story of the genesis of the race as given in Hebrew Scripture is but one of many. All nations have, of necessity, a story to explain the same thing. It is therefore a necessary story, a story that must be told in an effort to account for the race. It is a logical story. The race must have begun from a single source and there must have been a male and a female, a father and a mother who began "to multiply and replenish the earth." The story is universal, common to all peoples, all ages and all climes.

The story of Creation as given in our book of Genesis is not history. There is no way to check upon its accuracy. Other peoples have stories of the creation that are equally logical. Therefore we classify it as mythology. There is no intimation that the story is untrue because it is mythological. The word "myth" has fallen into bad repute because some people have come to associate it with the idea of untruth, but this is wrong. Myths may be and most of them are, absolutely true in the sense that they explain certain things not capable of any historical explanation.

In brief, the Genesis story of Creation is a necessary story, a universal story and a logical story, although not historical.

Obviously no definite date can be given for the Creation. By tracing back genealogies certain students have set the date 4004 B. C. as the time of the creation. The genealogies are themselves an attempt by some former student, perhaps ages ago, to do the same impossible thing. There are, of course, gaps in these genealogies and they had to make some of the old patriarchs seem to live a long time in order to cover some of these gaps.

The earliest checked and admitted date in any history is the year 4241 B. C. according to Professor Breasted, one of the greatest historians. The Egyptian nation was al-

ready a very old and highly civilized country at that time. But beyond that time we have, so far, discovered nothing that gives definite proof, acceptable to our definition of history.

The first authentic event of Hebrew history is when Abraham, the father of the Hebrew peoples, migrated from Ur of Chaldea to Canaan. This statement is also open to challenge but archeological discoveries of the past half century make it fairly definite.

Back of the beginning of Hebrew History there is the traditional story of the Flood. A tradition is a story handed down from generation to generation. The story of the Flood, unlike that of Creation, is NOT a necessary story. Nor is it a logical story. It is, however, a universal story, found in the folklore or tradition of all peoples. The story of Atlantis is an example. These traditions have persisted through all time and are evidently founded upon some basis of fact. There was a deluge, or as our geologist and other scientists tell us, several of them, that almost wiped out all life on the earth. Our Genesis story of the Flood is, then, just one of many and while not necessarily correct in details, it is true in essentials.

The same thing applies to the story of the dispersion of peoples. Since the race originated in one place a time came when people must be dispersed from the one locality and scattered over the face of the earth. Therefore this story is necessary. It is also universal, told in the literature of all nations. But it is not logical. The Tower of Babel story is just an attempt to explain an existing condition. There was a dispersion, but probably no Tower of Babel.

We consider the allegory of Creation and the traditions of the Flood and of the Dispersion because they are a necessary background to our study of Bible History and are included in the Bible story. This preparatory course covers the first 11 chapters of the Book of Genesis, excepting the last two verses of Chapter 11. From Chapter 11, verse 31, the rest of Genesis is, in the main, historical and the events can for the most part, be checked and verified from the history of surrounding and contemporary peoples. The history of the Hebrews begins then about 2000 B. C. and its written account begins in Genesis 11:31.

CONCEPT OF GOD

The book of Genesis begins a progressive self-revelation of God which continues and develops throughout the whole Bible, culminating in the Christ of the New Testament. The three primary names for God are found in Genesis and revealed in their proper order. "Elohim" in the first chapter of Genesis is a uni-plural noun formed from "El," meaning "the strong or great ONE" and combined with "Allah," meaning to swear or "bind" with an inevitable oath. Being in a sense plural the whole Trinity is latent in Elohim.

The name "Jehovah" introduced in the second chapter of Genesis, means literally "the self existent One" or "He who IS." Elohim is Pure Being, the Absolute, while Jehovah is Being in expression or action. Jehovah is the "Father within me" of Jesus, the Christ or indwelling Divinity that connects man with his true Being. Thus "Jehovah" and "Christ" are often, and correctly interpreted to mean "I Am."

The third primary name for God used in the Old Testament is Adon or Adonai, which means simply "Lord" or "Master." It is the term used by a servant when speaking of his master and by a woman in speaking of her husband. It has an implication of "law" or authority, referring to the highest power at the head of a house, a tribe, or even a nation. Naturally it would be applied to the idea of God when thinking in terms of authority or law. Thus it can readily be translated as "Law" wherever it occurs in the Old Testament.

In brief, when we think of God in terms of law we can say "Adonai." When we think of Him in terms of person we call Him "Jehovah." When we think of Him as the all inclusive Principle of Being, we say "Elohim." In the English translations much of this distinction is lost. The general term "God" is used without discrimination, often with more or less confusion. For example in Exodus 4th chapter the English uses the word "Lord" twice in one sentence, "the Lord said unto the Lord," thus missing the fine shade of meaning altogether. The King James version uses the word Lord, while the American Revised prefers the name Jehovah in many cases. King James starts the 23rd Psalm with "The Lord is my shepherd," while the American Revised says, "Jehovah is my shepherd."

THE DISPERSION AFTER THE FLOOD

The three diverging lines of migration represented by Noah's three sons is a more logical interpretation of what must have happened. One son went south, another north and the third eastward after the flood. There was no need for a fourth one to go westward for the great sea was there. This could not have been the Mediterranean, which has been known and navigated from the earliest time. Probably it was the Atlantic that offered an effectual barrier to westward expansion. This would make Noah's flood coincide with the tradition of Atlantis rather than a mere local event in Palestine.

The survivors of the deluge scattered around the north, south and east shores of the Mediterranean Sea where we find mankind at the dawn of history. According to the tradition the descendants of Ham went southward, settling the Arabian peninsula and the north coasts of Africa. Japheth's children went northward, settling the highlands of Asia and eventually flowing over into eastern Europe. They were the Aryans.

It is the descendants of Shem, or Shemites (Semites) in whom we are particularly interested since they were the progenitors of the Hebrew race. The terms Shemite and Hebrew are practically synonymous.

The Bible has well been called the "Story of Being." It explains the Being of God and the Being that springs from Him which we call Man, or the Race. It is obviously the story of a national "being" or particular branch of the human family, the Hebrews. In a deeper study we find that it is the story of Individual Being, or the history of the human soul, giving an account of its origin, its experiences and final salvation. Thus the Bible is a threefold story, a Trinity in unity.

It is a Trinity in another way because it tells the history of the past, analyzes the present status and outlines the future development and destiny of the race, the nation and the individual soul. In yet another way we can take the Bible as a Trinity. It has a body of 66 related parts. It has a mind for it is a scientific treatise on mind action and is the best text book on psychology. It has a soul which is the fount of inspiration inspiring love and devotion from millions of people through many ages.

ANALYSIS OF THE HEBREW BIBLE

(Our Old Testament)

Contains 24 Books—Divided into 3 Groups

I.

THE LAW Pentateuch—"Five Books"

The Pentateuch is composed of the first five Books of the Bible, namely: Genesis, Exodus, Leviticus, Numbers and Deuteronomy.

Each Book is divided into 52 sections, one for each week, called "Sedros."

Each "Sedro" is divided into 7 sections, one to be read each day, called "Parshos."

Thus one year is required to read one Book in the Synagogue Service.

And all the "Law" is read in five years.

"The LAW" (TORAH)—5 Books, called the Pentateuch.

1. GENESIS

Creation, Flood, Patriarchs.

EXODUS

In Egypt, From Egypt, Wanderings to Sinai.

Ten Commandments.

Tabernacle.

LEVITICUS

Laws of Sacrifices.

Laws of Sanctification.

Laws of Sanitation.

NUMBERS

Census, and wanderings from Sinai to Moab.

DEUTERONOMY

Sermons of Moses. Summary of the laws.

II

"THE PROPHETS"

Book of JOSHUA

Conquest of Canaan.

Book of JUDGES

Joshua to Samuel.

I and II SAMUEL

The Monarchy.

I and II KINGS

Elijah and Elisha.

1. MAJOR PROPHETS

Isaiah—Before the Exile.

Jeremiah—During the Exile.

Ezekiel—After the Exile.

2. MINOR PROPHETS

12 in one Book. (12 Books—our Bible).

6 were contemporary with Isaiah:

Obadiah, Hosea, Joel, Jonah, Amos, Micah.

3 were contemporary with Jeremiah:

Nahum, Habakkuk, Zephaniah.

3 were contemporary with Ezekiel:

Haggai, Zechariah, Malachi

(This arrangement is more or less arbitrary, made for greater clarity and convenience in study).

III

“THE HAGIOGRAPHHA” (Holy Writings)—3 Groups

First Group—Poetry:

Psalms, Proverbs, Job.

Second Group—Drama:

**Lamentations, Ecclesiastes, Ruth, Esther,
Song of Songs.**

Third Group—Late History and Apocalypse:

Daniel, Chronicles, Ezra (contains Nehemiah).

Summary of the Books

Law	Prophets	Hagiographa
Genesis	Joshua	Psalms
Exodus	Judges	Proverbs
Leviticus	Samuel	Job
Numbers	Kings	Lamentations
Deuteronomy	Isaiah	Ecclesiastes
	Jeremiah	Ruth
	Ezekiel	Esther
	Minors	Song of Songs
		Daniel
		Chronicles
		Ezra

OUTLINE OF THE PATRIARCHAL PERIOD

B. C. 2000 to B. C. 1500

I—ABRAHAM

(Genesis 11 to Genesis 23—12 Chapters)

1. His migration from Ur. Chaldea, to Haran.
Death of Terah Genesis 11
2. On to Egypt. Deceives Pharoah regarding
Sarah Genesis 12
3. Returning to Canaan. Separates from Lot.....Genesis 13
4. Rescues Lot from Chedorlaomer.....Genesis 14
5. Hagar, Sarah's maid and her son, Ishmael.....Genesis 16
6. Destruction of Sodom and escape of Lot.....Genesis 18-19
7. Birth of Isaac, Abraham's son by Sarah.....Genesis 21
8. Sacrifice of Isaac proves Abraham's faith.....Genesis 22
9. Death of Sarah. Cave of Machpelah
purchased Genesis 23

II—ISAAC

(Genesis 21 to Genesis 35—15 Chapters)

1. Isaac and Rebekah.....Genesis 24
2. Birth of Isaac's Sons, Jacob and Esau, twins.....Genesis 25
3. Isaac's great prosperity. His wells.....Genesis 26

III—JACOB

(Genesis 25 to 50, one-half the entire book)

1. Jacob tricks Esau, the Mess of Pottage.....Genesis 25
2. Jacob tricks Esau, gets Esau's blessing.....Genesis 27
3. He serves seven years for Rachel; marries Leah;
serves seven more for Rachel.....Genesis 29
4. Jacob's eleven sons.....Genesis 29-30
5. Jacob tricks Laban, his father-in-law.....Genesis 30-31
6. The Return to Canaan.....Genesis 32-33
7. Jacob's Conversion. Name changed to
"Israel" Genesis 32
8. Birth of Benjamin, last son. Death of
Rachel Genesis 35

THE SONS OF JACOB

(Jacob's Ladder)

(Start at bottom and read up for the order of their birth. This order also that in which faculties are developed).

ISRAEL

(Spiritual Man)

Benjamin	Faith
Joseph	Imagination (Spiritual)
Asher	Happiness
Gad	Fortune
Naphtali	Struggle (Mental)
Dan	Judgment
Zebulun	Neighborliness
Issachar	Reward
Judah	Praise
Levi	Feeling (Physical)
Simeon	Hearing
Reuben	Seeing

JACOB

(The Natural Man)

IV—JOSEPH—"SAVIOR" OF ISRAEL

(Genesis 37 to 50)

1. Sold as a Slave and taken into Egypt..... Genesis 37
2. Becomes the Prison Superintendent..... Genesis 39
3. In the role of Dream Interpreter..... Genesis 40
4. Becomes Prime Minister of Egypt..... Genesis 41
5. Reunion with His Brothers..... Genesis 42-43-44
6. All Israel, 70 people, migrate to Egypt..... Genesis 46-47
7. Death of Patriarch, Jacob, or Israel..... Genesis 49
8. Death of Joseph and Beginning of
Oppression Genesis 50

CHART

THE CENTRAL EVENTS OF OLD TESTAMENT HISTORY

1. The Migration of Abraham, from Chaldea to Haran, from Haran to Egypt, and from Egypt to Canaan. Dates about 2000-1920 B. C.
2. The Migration of Jacob (Israel) from Canaan to Egypt. Dates about 1715-1700 B. C.
3. The Exodus from Egypt and Wanderings in the Wilderness. Dates about 1498 to 1458 B. C.
4. The Conquest of Canaan. Period 1458-1050 B. C.
5. The Establishment of the Monarchy, 1050-987 B. C.
6. The Divided Kingdom, 987 B. C.
Israel, North Kingdom, 987-723 B. C.
Judah, South Kingdom, 987-586 B. C.
7. The Return from the Exile and Re-establishment of Judah. Dates, 516-440 B. C.
8. The Gradual Decline. 400 B. C. to 70 A. D.
9. The Greek Persecution—Antiochus Epiphanes.
10. The Roman Occupancy and End of Jewish State. 70 A. D.

Birds Eye view of The Four Great Epochs of Hebrew History:

1. Patriarchal Period.
2. Conquest Period. Roughly 500 years each.
3. Division Period.
4. Decline Period.

TEST QUESTIONS

1. What is the Bible? The Pentateuch? The Torah?
2. Genesis means what? Is the book historical, mystical, allegorical or mythological?
4. How may we know what took place before the Patriarchal period began?
5. With what person, about what time and in what chapter of Genesis does History begin?
6. Trace briefly the journeys of Abraham as given in the Genesis story. Do the same for Isaac.
7. Give a brief characterization of Isaac.
8. What great change took place in Jacob through the years? Show how this change takes place in us through the development of 12 faculties.
9. What special part does Joseph (Imagination) play in this great change? Illustrate with a few instances from his life story.
10. What political factors changed the fortunes of the Israelites in Egypt.



THE HISTORICAL BOOKS

There are twelve so-called "historical books" in the Old Testament. However much historical material is gathered from other books while much of the material in the "historical" section is anything but accurate according to our definition of History. The historical books are those from the book of Joshua to the book of Esther inclusive. The history is that of the rise, the brief glory and the gradual decline of the Hebrew commonwealth. The story the prophets tell is that of the rise and endless glory of the ideal kingdom under the Messiah of Israel.

Our next period for study is that of the conquest of Canaan which extended from about 1500 B. C. to 1000 B. C. Each of the four great periods, the Patriarchal, the Conquest, the Kingdoms and the Decline, cover approximately 500 years. The period of the Exodus from Egypt is roughly from 1500 to 1450 B. C. and the material is found in the books of Exodus, Numbers and Deuteronomy.

Moses was the dominant figure of this period. He was born in Egypt during the time of the oppression. Jacob (or Israel) had migrated into Egypt with his entire family, comprising about seventy souls, about 1732 B. C. 230 years later they had increased to a host of 603,000 people. When they first entered Egypt the Hyksos, or "Shepherd Kings" were in control and they were friendly to the Israelites because they were also shepherds. The Hyksos were driven out by the Memphis kings and the old dynasty re-established shortly before the time of Moses.

The changed dynasty feared the Israelites because of their friendliness toward the Hyksos and reduced them to the status of slavery. To halt the increase of Israelites they started killing off all the male children that were born. How Moses escaped this fate is interestingly told in the second chapter of Exodus.

According to the Hebrew tradition and a few brief mentions in Egyptian history, Moses was educated at Heliopolis, "the city of the sun," also sometimes called Memphis. This was the "Oxford" of that day and the library of Rameses, housed there, comprised over 20,000 books. Moses studied writing, geometry, trigonometry, chemistry, architecture, history, law and literature. Later he became a soldier and an officer in the Pharaoh's army and led a successful expedition against Ethiopia. All this provided a wonderful training and a marvelous preparation for the great work he

was later called upon to do.

Rameses II was Pharaoh when Moses was born, the father of the Princess who adopted him. He died about 1500 and was succeeded by Merneptah, the Pharaoh of the Exodus, he "of the hard heart." Although Egyptian in every way, Moses was an Israelite in blood and his sympathies were with his own kindred. He became enraged one day seeing an Egyptian overseer beat an Israelite and in his passion he killed the Egyptian. Then he fled into the wilderness.

After spending forty years in the wilderness, tending sheep for his father-in-law, Jethro, Moses received his divine commission to return and lead the Israelites from Egypt.

The plagues of Egypt, mentioned in Exodus 8, 9 and 10 extended over a period about eight months, from harvest time of one year until the following spring. It took ten of them to cause Pharaoh to relent and grant Moses the privilege of taking the Israelites out of the country.

CHART OF THE TEN PLAGUES

(Exodus 8, 9, 10)

1. The Nile river turned to blood.
2. The frogs over-ran the land.
3. Lice covered the people and animals.
4. All Egyptian cattle died.
5. Severe hailstorms wrought havoc.
6. A plague of flies.
7. A swarm of locusts devoured all plant life.
8. Boils covered the people.
9. Darkness covered the land.
10. The first-born children all died.

CROSSING THE RED SEA

The place where the Red Sea was crossed was probably at the Gulf of Suez or the Bitter Lakes, just north of it. The crossing was in 1491 B. C. according to Ussher, in 1487 B. C. according to Calmet, both of whom claim to be authoritative chronologists. 1498 is another date often quoted. After several months the great host arrived at the foot of Mt. Sinai in the southern part of the Arabian peninsula. Here they encamped for a whole year, that most eventful year in which the first tabernacle was built and the ten commandments received.

ANALYSIS OF THE TEN COMMANDMENTS

(As a Social and Moral Code)

The Ten Commandments, given in Exodus 20 and repeated in Deuteronomy 5, are an expression of the universal moral code that has been given by every great national organizer to his people. All moral codes are essentially the same, covering the few basic points on human behavior that are necessary to any kind of governmental control. The code must provide three things: first, a principle of sovereignty for the state; next, a code to safeguard the family which is the unit of the state, and lastly, to protect the individual in his rights to life, liberty and the pursuit of happiness. True to this classification the Ten Commandments fall into three rather definite groups.

There are three commandments that establish the sovereignty of the State, giving it the authority to rule supreme. This is the accepted law or constitution.

1. There must be no other law (Lord) before the one supreme law. "Thou shalt have no other Lord before me." This highest law, is of necessity, a "jealous law" for only so can it hold its place of highest authority.
2. There must be no individually made law, written or "graven," in the image (imitation) of the one true law. "Thou shalt not make unto thee any graven image of the Lord (Law)."
3. There shall be no misinterpretation or "twisting" of the law to suit private or individual ideas and purposes. "Thou shalt not take the name of the Law in vain." The Law is not to be used for the benefit of the few and the hardship of the many.

There are three commandments that establish protection for the family.

1. The sanctity of the marriage relation must be upheld. "Thou shalt not commit adultery." This gives a basis for true family life, the only legitimate place for the sex relation.
2. The parent-child relation is supervised by the Law (Lord). "Honor thy Father and thy Mother." Care of the aged and infirm falls naturally upon the offspring.
3. The family honor and integrity must be protected. "Thou shalt not bear false witness." It is a moral obligation

of the highest order to uphold the good name of the family and refrain from gossip.

The third group of three commandments protects the individual in his rights to life, liberty and the pursuit of happiness.

1. The right to live. "Thou shalt not kill."
2. The right to private property. "Thou shalt not steal."
3. The right to security in peaceful pursuits. "Thou shalt not covet what is thy neighbor's."

The commandment that especially characterizes the Hebrew code is the one regarding Sabbath keeping. The Sabbath or "Seventh" is peculiarly a Hebrew institution.

THE TABERNACLE

The tabernacle or "place of meeting" was a large tent erected in the desert for a place of worship. Its design was revealed to Moses "in the Mount," i.e., devised by him in his high meditation. Nine months were required for the assembly of the material and the construction of the tabernacle. It is often taken as a symbol of the flesh body of man, while the permanent temple later erected in Canaan (spiritual consciousness) would be a type for the permanent, perfected body.

The tabernacle stood within a large enclosure that was fenced about. It was a tent having two main compartments separated by a veil (the veil of the temple). This was sometimes called the "second veil" since another one formed the flap or door to the tent. The outer court or enclosure was where the people stood to worship. Only the priests could enter the first compartment or "sanctuary." Here were the altar of incense, the altar for burning offerings, the laver of water, the table for "shewbread" and the seven-pronged candlestick. Beyond the second veil was the Sanctum Sanctorum or "Holy of Holies" where only the High Priest might enter after special preparation and prayer. In it were kept the Ark of the Covenant and other most sacred objects.

Aaron, the brother of Moses was chosen as the first High Priest. His sons ever afterward were the High Priests of the tabernacle and the temple and descent from Aaron was a requirement for the priesthood. The priestly class became very powerful in the later history of the Hebrew nation, just as they did in all nations.

THE LEVITES

In addition to setting aside the family of Aaron for the priesthood, Moses ordained the rest of his entire tribe, the Levites, for the other and more onerous duties connected with the tabernacle and the temple. It was their work to take down the tabernacle when the nation was on the march and to set it up when encampment was made. Here again we are reminded of the flesh body which is torn down and set up many times by reincarnation until the tabernacle idea is finally abandoned and the permanent body-temple is built.

The Levites were also a powerful group with the masses although they were little more than servants to the Aaronites. They lived in comparative idleness and were supported by the other tribes through a tithe system. The book of Leviticus sets forth the duties, rights and privileges of this class. They wrote it themselves, incidentally, and saw to it that their wants were well provided for.

WANDERINGS FROM SINAI TO MOAB

Leaving the foot of Mt. Sinai after a year's encampment, the Israelites continued their wilderness (intellectual) wanderings for about 38 more years. There was a very symbolic arrangement of the tribes while on the march, the tribe of Judah leading and that of Dan bringing up the rear. At Kadesh-Barnea near the southern border of Palestine they spent many years in indecision and unpreparedness. From time to time Moses sent spies over into Canaan to get the lay of the land and consider the possibility of taking possession of it. The spies always reported that it was physically impossible to take over the territory. This is quite true in the symbolical sense for as Paul said "Things spiritual are spiritually discerned." The spiritual state of consciousness is not reached by material means.

While camping on the plains of Moab just south of Canaan and within sight of it, Moses died in 1459 or 1458 B.C. He died and was buried on Mt. Pisgah, presumably by the angels, for "no man knoweth his sepulcher." The following lines from a great poet pay a very high tribute to this, the greatest general, organizer and law-giver of all time.

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

—Cecil Frances Alexander.

CHART OF THE EXODUS PERIOD

Moses in the bullrushes.....	Exodus 2:1-10
Moses slays the Egyptian.....	Exodus 2:11-15
Moses becomes a shepherd.....	Exodus, Chapters 2 to 6
The Plagues of Egypt.....	Exodus, Chapters 7 to 11
Institution of the Passover.....	Exodus 12
The Exodus and crossing the sea.....	Exodus 13, 14, 15
First battles with Amalekites.....	Exodus 17
Organization of the civil government.....	Exodus 18
The Ten Commandments.....	Exodus 20
The Tabernacle	Exodus 25, 26, 27
Dedication of Aaronites to priesthood.....	Exodus 28
Organization of the Levites.....	Numbers 2
The Spies sent out.....	Numbers 13
Revolts against Moses.....	Numbers 16
Deaths of Miriam and of Aaron.....	Numbers 20
Victory over King Sihon.....	Deuteronomy 2
King Og of Bashan defeated.....	Deuteronomy 3

THE LAST DAYS OF MOSES

Last official act, delivery of the law to the priests.....	Deut. 30
Last words, his song of praise.....	Deut. 33
Blessing of the tribes.....	Deut. 33
The death of Moses.....	Deut. 34

THE CONQUEST OF CANAAN

Joshua appointed leader to succeed Moses.....	Numbers 27
The death of Moses.....	Deut. 34
Story of Joshua's spies and Rahab.....	Joshua 2
The capture of Jericho.....	Joshua 6
The conquest of Ai, defeat, then victory.....	Joshua 7 and 8
Division of Canaan among the twelve tribes	Joshua 13, 14, 15

ISRAEL INTO AND OUT OF EGYPT

Briefly the symbology of this part of the Bible can be taken on this wise. Israel is the sacred name of the true Ego or I Am in its discarnate or unexpressed state of Being, the "land of Canaan." There is a "famine" in that land, leading to a great hunger or desire to express. The Israel Ego sends Joseph, the Imagination faculty ahead to prepare the way. Joseph is sold into Egyptian (physical) slavery because of the jealousy of the other faculties (sons). These would kill out Imagination entirely but Judah (the religious impulse) suggests sending him down into the physical consciousness (Egypt). Religion thinks that Imagination has no place but in the body, physical world, and will not let it express itself in the religious field.

Imagination, used in the body consciousness arouses the physical desire that leads to sex action, conception and physical birth or incarnation. Thus Israel, the Ego is brought down into Egypt or physical incarnation, by Joseph, the Imagination faculty.

Israel remains in Egypt for 432 years. 400 is the symbolic number meaning a sufficient length of time for the development of the senses, 3 plus 2 or five. Then, strong in body, the tribe had grown from 70 to 600,000, it desires to leave the body consciousness (Egypt) and go back to the "promised land" of the spiritual consciousness. The Ego is unhappy because of a fancied "bondage to the flesh" (Egyptian bondage). It suffers "sickness and want" in Egypt, (body) and makes "bricks out of straw," the material instead of spiritual substance.

Then the Law (Moses) is revealed to the Ego (Israel) and it begins to see the light of Truth, finding a way out and beyond the limitations of the physical. This idea of Law as a spiritual force would be killed in its infancy but for a spiritual love in the soul (Pharaoh's daughter) who adopts and protects it until it grows strong. Moses was miraculously saved from this slaughter of the innocents, schooled in all the wisdom of the Egyptians (knowledge of the physical), sent into the wilderness for "a sufficient time" (the mental sphere) until prepared to receive the spiritual inspiration at the burning bush.

12

The "Law" (Moses) developed for 40 years in the physical consciousness, 40 years in the intellectual consciousness and then began its spiritual application. He developed a consciousness of God as an indwelling divinity or "I Amness." This Jehovistic concept of God we owe to Moses (an understanding of Law).

This Law organized a half million abject slaves into a mighty nation that endured for a thousand years. Moses outwitted the most powerful ruler of the world (Pharaoh), surmounted terrific obstacles, enforced discipline upon the great host and accomplished in forty years what many nations have required centuries to do. It may have been an actual forty years or longer, the symbolic number again meaning "a sufficient time."

After a "sufficient time" a unified state of mind is built up and established so that Israel (the true Ego) can go on into the spiritual consciousness or "promised land."

All the Israelites of that generation died in the wilderness and only the new generation entered Canaan. They compare to the cells of the body which are being constantly renewed. We cannot expect to take old cells of the body, born in Egypt (a material consciousness) into this land of the Spirit. However, after "a sufficient time," about one year the scientists tell us, the body is completely renewed with a new set of cells. As we unfold in spiritual understanding these new cells know nothing of the old error ideas about Egypt and we can take them into the new state of spiritual being, that heavenly consciousness of perfection and eternal life. This is when we discover that the body is also spirit and an unseparated part of the spiritual man, the Israel Ego.

NOTE—This interpretation is merely suggestive. The student with this method and these hints is expected to work out his own interpretation of the Bible story. After all, that personal interpretation is the only one that is true and of value to any individual. "The other fellow's idea" will never be of much help, each should develop his own, and then it will truly be "his own."

THE DIVISION OF CANAAN

I. East Section.

1. Tribe of Reuben.
2. Tribe of Gad.
3. Half tribe of Manasseh.

II. South Section

1. Tribe of Simeon.
2. Tribe of Benjamin.
3. Tribe of Dan.

III. Central Section.

1. Tribe of Ephraim.
2. Tribe of Issachar.
3. Other half of tribe of Manasseh.

IV. North Section.

1. Tribe of Zebulun.
2. Tribe of Asher.
3. Tribe of Naphtali.

V. Six cities of Refuge:

1. West of the Jordan.
Kadesh, Shechem and Hebron.
2. East of the Jordan:
Bezer, Ramoth and Golan.

VI. Cities of the Levites:

48 cities scattered throughout the land. About 305 acres for gardens, etc. They also received 1/10 of the farm produce of all the other tribes.

VII. Shiloh, the religious center.

The tabernacle site, later moved to Jerusalem,
The death of Joshua and lapse of authority.....Joshua 24



TEST QUESTIONS

1. How can we explain the great increase in numbers while the Israelites dwelt in Egypt?
2. What caused the "Oppression" and how did it end? Does this show us a "way out?"
3. Show how Moses was protected, prepared and guided in his birth, adoption, education, training, call to service and the execution of his mission.
4. What new conception of God did Moses give to the world?
5. Why is a moral code necessary to any group of people?
6. What is the meaning of the word "Lord" in its various applications? Where the King James Bible says "Lord" the Revised says "Jehovah." Explain the difference.
7. Explain briefly why there can be "No other Lords before me;" why the Lord is "jealous;" why there must be "no graven image."
8. How does the universal moral code guarantee the individual his right to "life, liberty and the pursuit of happiness."
9. What is a "tabernacle?" Diagram the tabernacle of Moses.
10. Compare Moses and Jesus showing how Jesus failed where Moses succeeded and succeeded where Moses failed.



THE JUDGES

After the death of Joshua there was no strong leader and the Israelites were oppressed by the tribes who lived in Palestine. These people made constant forays from the hills, destroying the crops and stealing sheep and cattle. Finally the Israelites were virtual slaves to the Mesopotamians who invaded the land from the northeast. This condition was relieved when Othniel mustered an army and defeated their enemies. He became the first of the Judges and ruled Israel for forty years of peace.

The second oppression was under the Moabites who invaded from the southeast. King Eglon captured Jericho and made it his capitol. After a number of years of ruthless rule a man named Ehud rallied the Israelites and defeated the Moabites. Under his judgeship there followed eighty years of peace and prosperity. He was succeeded by Shamgar, the third Judge.

The next oppression was under the Canaanites who invaded from the north. Deborah, a prophetess inspired Barak and his small army to make a stand on the plain of Esdralon and the Canaanites were defeated. Forty years of peace followed with Deborah as the only woman Judge.

Then came the invasion of the Midianites from the east. They were federated with the Amalekites and made a strong force. Gideon, a shrewd young Israelite was put at the head of an army of 32,000 men which he promptly reduced to a band of 300 picked fighters. With these he defeated the enemy by a clever ruse. Gideon was Judge for the next forty years. One cannot but notice that these periods were nearly always forty years. That was a favorite number with Bible writers and is not to be taken as exact. It has a symbolical meaning of "a sufficient time." Moses, we recall, was "forty" years in the wilderness tending sheep. The Israelites wandered in the wilderness "forty" years. Jesus was tempted "forty" days. The flood lasted "forty days and forty nights," etc.

The fifth in this series of oppressions was under the Ammonites. All these "ites" have a symbolic meaning as well as a historical significance and follow in a logical order just as the experiences of life come to the individual. Jephthah defeated the Ammonites (the name really means "fel-

low countrymen") and became the eighth Judge. Tola and Jair had been judges in the interim between Gideon and Jephthah. A civil war followed between Jephthah's people, and the tribe of Ephriam. The true Israelites were separated from the "outsiders" by the famous test-word "shibboleth." The foreigners could not pronounce it, but said "sibboleth."

The next and last of the oppressions, which lasted "off and on" for several centuries, was under the Philistines. Samson, a child of promise, a Nazarite (a sect who did not cut their hair) became the deliverer and Judge. He was the famous strong man of the Bible, strong in everything but his moral character. He fell in love with the Philistine siren, Delilah, who betrayed him. Later he destroyed the Philistine temple and himself with it. This is highly symbolic of the manner in which immorality and intemperance tears down the body-temple.

Samson was the 12th of the Judges. After Jephthah there were Izban, Elon and Abdon, each ruling as Judge for a short time before the advent of Samson.

The contemporary history of other nations about this time: Greece was just beginning to become a nation. The Trojan war was on (about 1185 B.C.). Egypt was fairly quiet under the rule of the Ramesis, the great 19th dynasty.

After Samson it became the practice to let the High Priest act as the Judge. Eli was the first of the Priest-Judges. He was followed by Samuel who was really the last of the Judges, for it was he who anointed Saul to become the first king and establish the monarchy. Before that, however, Samuel had appointed his two sons, Joel and Abiah to be Judges after him but they were not acceptable to the people and never served in that capacity.

ROSTER OF THE JUDGES

- | | |
|--------------------|-------------|
| 1. Othniel | 8. Jephthah |
| 2. Ehud | 9. Izban |
| 3. Shamgar | 10. Elon |
| 4. Deborah | 11. Abdon |
| 5. Gideon | 12. Samson |
| 6. Tola | 13. Eli |
| 7. Jair | 14. Samuel |
| 15. Joel and Abiah | |

THE MONARCHY

I—KING SAUL

Having once crossed the Jordan there was no possible turning back for the Israelites. The "die was cast" and they had to go on and take possession of the land. They faced obstacles beyond belief but God immediately reassured them of His presence and help by the miraculous fall of Jericho. Faith is established by the first demonstration made in the new state of consciousness.

The enemies to be conquered were the Moabites, Amonites, Amorites, Amalekites, Canaanites, Hivites, Hittites, Jebusites, Perizzites, Philistines, etc., twelve in all. Each of these has its particular meaning as an idea that must be cast out of mind before the new state of consciousness can be established.

Saul of the tribe of Benjamin was chosen to become the first king of Israel. This was because of the insistence of the people upon having a king as their neighboring nations had and was against the better judgment of Samuel, the high priest.

Thus began the United Kingdom of Israel. The rule of the judges had been more or less casual, their authority depending upon the need in a crisis. Now the government was to be orderly and permanent with the king ruling for life and his court supported by the people.

The first act of Saul was to attack a small Philistine town, inadequately protected, and completely slaughter all the inhabitants without mercy. This act provoked a long and costly war with that powerful tribe, which eventually proved Saul's undoing. The Philistines assembled the largest army ever known up to that time, with the determination to drive the Israelites from the land, a goal in which they almost succeeded. Saul turned coward and fled before this Philistine host.

Saul's achievements and character have suffered at the hands of the writer of First Samuel who evidently has a deeper message to deliver. It shows how self-will and disregard for the deeper religious motive of "Thy will be done"

causes disaster. The writer too, was more interested in David and emphasizes his goodness by contrast with Saul. The whole record is mainly about the unhappy animosity between Saul and David.

David's spectacular victory over Goliath, the Philistine champion, is a favorite Bible story. Samuel had already annointed David to be the next king. Saul had heard rumors of this but did not know David was the one selected. When he learned the truth he vowed to kill David, who was obliged to flee for his life and spend many years dodging Saul's vengeance.

In the meantime David had married Saul's daughter and become the bosom friend of Saul's son, Jonathan. This friendship is a classic among the stories of all time. David had also endeared himself to his soldiers and while Saul was busy fighting the Philistines in the north part of the country, the army made David king of the south part. This was the beginning of the great division that occurred later, setting up two independent kingdoms, Israel and Judah.

Saul was slain in battle and upon his failure to return, David was proclaimed king of the whole country, with the joyful consent of Jonathan, the rightful prince. All this is told in the first book of Samuel.

II—KING DAVID

David's first act as king was to capture the small town of Jebu and to make peace with its ruler. This "peace with Jebu" gave the city its name, "Jebu-salem" later corrupted to "Jerusalem." Here David established the seat of government. Other victories followed rapidly and in a decade Israel became one of the important countries of western Asia.

David's great ambition was to erect a permanent temple to replace the tabernacle. This ambition was never gratified but was carried out by his son and successor, Solomon. The Bible reason was that David was a "man of war," meaning that one who is torn by fighting and dissention within himself cannot build a permanent body-temple. Emotionalism must be balanced by law and reason.

David's son, Absalom, who was the eldest and in line for the throne was the son of Maacah, one of the earliest of David's seven wives. She was of Geshur and therefore Absalom was not of pure Judah blood. Solomon was the son of Bathsheba. The name means "seventh daughter" and she was David's seventh wife, also of the tribe of Judah. This made Solomon of pure blood on both his father's and mother's side, of "the tribe of Judah" and in line for the Messianic tradition.

Absalom lost his life in a rebellion against David when he learned that Solomon was to be heir to the throne.

III—KING SOLOMON

Upon the death of David, Solomon became the third and last king of the United Kingdom and also the greatest in many ways. During his reign Israel attained its "golden age," becoming the wealthiest and most prominent nation of the time. Solomon is said to have been the world's richest man and also its wisest. Kings came to him from every part of the world for his advice and help, leaving handsome gifts or "love offerings" for his palace and temple. Caravans and fleets came daily laden with all the riches of the world. Among others came the Queen of Sheba from Ethiopia, who dropped an immense fortune at his feet.

Jerusalem became the world's "Mecca" of culture, wealth, art, beauty and learning. Poetry and drama reached their climax at this time. Solomon became so interested in these outer things he forgot some of his great wisdom and became involved in "the vanity of vanities." He gave more time to social and love affairs than to the affairs of state. He is said to have married a thousand wives and from all of them had but one son, who was an imbecile.

The son, Rehoboam, was as foolish as Solomon was wise. Being the only heir to the throne, he was proclaimed king when Solomon died, although the people objected to him.

IV—THE KINGDOM DIVIDED

So serious was the objection to Rehoboam that ten of the twelve tribes revolted and set up a separate government in the north part of the country. They made Bethel their capitol city and chose for their king one of the generals of Solomon's army, Jereboam. The name sounds strangely like that of Rehoboam, Solomon's son, although they were not related.

This breach between North and South ended the golden age and the glory of the monarchy. For the next three centuries they were both weak nations, a prey to every ambitious king that ruled the neighboring lands.

The northern portion adopted the name "Israel" and consisted of the ten tribes that have come to be known as the "Lost tribes of Israel." The two tribes that remained loyal were Judah and Benjamin and the southern portion adopted the name "Judah," later corrupted by the Romans to "Judea." Jesus was to be born of the tribe of Judah and the family of David. The great apostle, Paul, was from the tribe of Benjamin like his famous namesake, Saul, the first king.

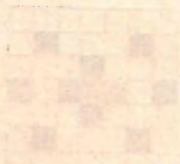
CHART OF THE MONARCHY

1. The Kingdom established. Saul the first king I Samuel 9-10
2. David's rise to popular favor..... I Samuel 17
3. The friendship of David and Jonathan..... I Samuel 19-20
4. David becomes king at death of Saul..... I Samuel 31
See also..... II Samuel 1-2
5. Death of David and ascension of Solomon..... I Kings 1-2
6. The building of Solomon's temple..... I Kings 6-7-8
7. Solomon's son Rehoboam becomes king..... I Kings 14

The kingdom divided.

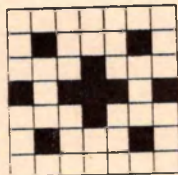
THE QUESTIONS

1. What is the first step in the process of the scientific method?
2. What is the second step in the process of the scientific method?
3. What is the third step in the process of the scientific method?
4. What is the fourth step in the process of the scientific method?
5. What is the fifth step in the process of the scientific method?
6. What is the sixth step in the process of the scientific method?
7. What is the seventh step in the process of the scientific method?
8. What is the eighth step in the process of the scientific method?
9. What is the ninth step in the process of the scientific method?
10. What is the tenth step in the process of the scientific method?



TEST QUESTIONS

1. Why do you think Joshua was chosen as successor to Moses?
 2. Where was the first victory and how was it won?
 3. Give a brief character sketch of three of the Judges.
 4. What was the form of government called under Moses and Joshua? What kind of government was instituted after the period of the Judges and by whom?
 5. What were the strong and weak points of King Saul? What were the permanent accomplishments of his reign?
 6. Give a brief account of the founding of Jerusalem.
 7. Tell in short paragraphs about David and Jonathan; David and Bath-Sheba; David and "the Little Lame Prince."
 8. Saul represents Will and David, Love. Show how these combined to produce the chief quality in Solomon's character.
 9. Fill out the blank spaces, showing things for which Solomon is still famous: Solomon's w Solomon's w Solomon's m Solomon's t.....
 10. What caused the division of the kingdom into two countries? Give a list of the ten tribes that revolted and set up a new nation.
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KINGS OF ISRAEL, THE NORTH KINGDOM

987 to 723 B. C.

Jereboam, reigned for 22 years. Established temples at Bethel and at Dan so that Israelites would not go to Jerusalem. Ahijah, the prophet in Shiloh. I Kings 11-12.

Nadab, son of Jereboam, about 965 B. C. reigned one year. Slain by Baasha along with all of Jereboam's family. I Kings 15.

Baasha seized the throne in 964 B. C. and reigned 23 years. He rose to popularity by a promise to restore the worship of Jehovah but did not keep his promise. I Kings 15.

Elah ascended about 941 B. C. and reigned 2 years. He was slain by Zimri, who became dictator. I Kings 16.

After seven days rule Zimri was assassinated by Omri. I Kings 16.

Omri seized the throne in 939 B. C. and reigned 12 years. He founded the city of Samaria and made it the capitol. The country later came to be called "Samaria" and its people "Samaritans," while the people of Judah (South Kingdom) were called "Jews." Omri was the father of King Ahab.

Ahab ascended the throne about 927 B. C. and reigned 22 years. He married Jezebel, a woman of Zidon, and adopted the Zidonian religion of Bel. Jezebel had all the priests of Israel slain and imported priests from Zidon. The prophet Elijah was active at this time and, having denounced Jezebel, spent the next 15 years dodging the soldiers she sent to kill him. His many miraculous escapes are recounted in I Kings 16-17-18-19.

Ahaziah became king after the death of Ahab, although Jezebel, as regent, was the real ruler. Both were slain by Jehu, general of the army, about 891 B. C. He was made king by his soldiers and reigned through a stormy 28 years, the throne being claimed meanwhile by Jehoram. II Kings, chapters 1 to 9.

Jehoahaz (son of Jehu) ascended the throne about 860 B. C. and reigned for 17 years. He continued the worship of Bel which had gained a foothold during the time of Ahab. II Kings 13.

Jehoash (or Joash) ascended the throne about 840 B. C. and reigned for 16 years. He was a fighter, defeating the Assyrians in three separate invasions. He himself invaded Judah and captured Jerusalem, but nothing came of his victory. The Jews did not resist. II Kings 13.

Jereboam II became king about 824 B. C. and had a long reign of 41 years. He brought great prosperity and prestige to Israel and the country reached its greatest height in his time. He defeated the Assyrians in several battles and recovered much lost territory, including the city of Damascus. The prophets Jonah, Amos and Hosea were active during the latter part of his reign, around 800 B. C.

After an interregnum of some 10 years the throne was claimed by Zachariah. He had control only about six months and was slain by Shallum.

Shallum held his own for one short month and was slain by Menahem. The rapid changes in rule are explained in II Kings 17.

Menahem took the throne about 773 B. C. and ruled in peace for ten years. Samaria was invaded and subjected to tribute by King Pul or Tiglath-Pileser. The annual tribute was a thousand pounds of silver.

Pekahiah next took the throne and reigned for 2 years. He was assassinated by Pekah (no relation though similar name) and the dynasty changed again.

Pekah reigned 29 years (Jewish Cyclopedic—20 years according to II Kings). Tiglath Pileser made the first great deportation of Samaritans during this reign.

Hoshea was the last king of the north kingdom, ruling from about 732 to 723 when Samaria was taken and destroyed by the Assyrian, Shalmaneser. The people of Israel were scattered over the whole Persian empire, which at that time embraced a large part of the world. Thus they became the "lost tribes of the house of Israel" by being absorbed by other peoples and nations. This was in contrast to the destiny of the Jews, who have retained their racial integrity to the present day. The story of the fall of Israel (or Samaria) is found in II Kings 17.

KINGS OF JUDAH, THE SOUTH KINGDOM

987 to 586 B. C.

Rehoboam, Solomon's son, reigned for 17 years. Judah was invaded by Shishak, king of Egypt. I Kings 12, 13 and 14.

Abijam ascended about 970 and ruled 3 years. He made war with Israel in a vain attempt to win them back into one united nation, but Jereboam with a superior force and greater military ability beat him in every battle. I Kings 15.

Asa, the next king reigned for 41 years. There was war with Israel all that time. Once when defeat seemed inevitable Asa made an alliance with Ben-Hadad, king of Assyria and slyly suggested to him that it would be a good time to set on Israel while their army was beseiging Jerusalem. This caused the Israelites to return home and averted disaster. Asa also averted an invasion by the Ethiopians by a ruse. I Kings 15.

Jehosphaphat came to the throne about 926 and reigned for 25 years. He tried to reunite with Israel by sending missionaries and making an alliance with king Ahab. He and Ahab built a navy which proved worthless because their ships would not float. I Kings 22.

Joram reigned for 8 years. He received a written warning from the prophet Elijah (of Israel) to reform his wicked ways or die from a foul disease. He did not reform and did die. II Kings 8.

Next came Ahaziah, a grandson of Omri of Israel. He reigned for 1 year. Naturally he was friendly toward Israel. II Kings 8-9.

An interregnum followed during which Athaliah, queen mother of Ahaziah claimed the rule. She tried to destroy all claimants to the throne to make her position secure and was herself slain by order of Jehoiada, the High Priest, who restored the worship of Jehovah. II Kings 11.

Joash, son of Ahaziah and grandson of queen Athaliah was next. His reign extended over 40 years. He had the

temple repaired and encouraged the worship of Jehovah. Later in life he paid tribute to Hazael of Assyria and gave away even the sacred vessels of the temple. He was slain by his palace servants. II Kings 12.

Amaziah ascended the throne about 852 B. C. and reigned for 29 years. He hired a mercenary army from Israel, which aroused great opposition from his people, but with this army he defeated the Edomites. The people of Israel were always more warlike than the peace loving Jews of the southern kingdom. II Kings 14.

Uzziah was the next king and he had the longest reign of any, covering a period of 52 years. During this time Isaiah, the prophet began his career in Judah. King Uzziah died from leprosy. II Kings 14.

Jotham became king about 771 B. C. (dates are only approximate). He reigned for 16 years and accomplished little, being constantly bickering with the king of Israel and the Assyrians. II Kings 15.

Ahaz was next in succession and reigned for 16 years likewise. He is called the "Idolater" because he set up an alter like one he saw at Damascus and made offerings upon it. He gave the silver and gold vessels of the temple of Jehovah to the king of Assyria as a bribe to avert a threatened invasion. II Kings 16.

Hezekiah was king of Judah at the time Israel was captured by the Assyrians. Isaiah, the prophet was then living and through his faith and prayers the same fate was averted from Jerusalem. When king Sennacherib besieged Jerusalem (about 722 B. C.) 185,000 of his soldiers were mysteriously slain during the night, presumably by the angel of Jehovah. Lord Byron has immortalized the story in his celebrated poem, "Sennacherib."

Manassah, the next king was the most sinful and idolatrous of all. His excesses called down judgment and he was carried away captive to Babylon. Later he was released and returned to his throne. Then he began a serious program of reform but found it was easier to lead a people into wrong than to reform them. They continued their idol worship while he returned to Jehovah. Under his direction the "Deuteronomists," a monkish order of scribes was organized for the purpose of collecting, editing and preserving the

Jewish Scriptures. The organization passed out of existence in a few years but had a great influence and we owe it a great deal. Manasseh's story is given in II Kings 21 and in II Chronicles 33.

Amon, son of Manasseh followed his father's worst example but with no leaning toward reform. After 2 years reign he was slain by his servants. II Kings 21.

Josiah, often called the boy king, ascended the throne about 653 B. C. when he was but eight years old. The prophet, Jeremiah, was in the early part of his ministry at that time and seems to have been a favorite with king Josiah. Under the prophet's guidance extensive temple reconstruction was undertaken and some of the lost books of Scripture were discovered in the rubbish of the temple. Idolatry was suppressed and many reforms carried out. Pharaoh Necho of Egypt sought Josiah's permission to march through Judah on his way to attack Assyria. The permission was refused and in trying to stop the Egyptian army Josiah was killed in battle. His reign lasted 31 years. II Kings 22. Ezekiel began his career as prophet during the latter years of this reign, as did Habakkuk and Zephaniah.

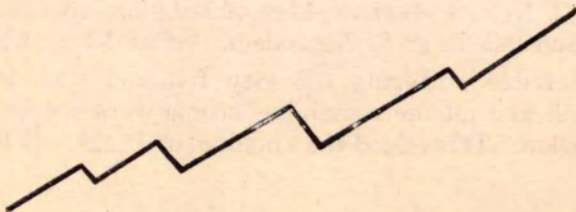
Jehoahaz succeeded his father and reigned only 3 months. On his return trip from Assyria, Pharaoh Necho took Jehoahaz captive to Egypt and set his own brother Jehoiakim on the throne of Judah. The Egyptian's real name was Eliakim but the Jewish name was taken to placate the Jews now under Egyptian domination. He reigned 11 years and was captured and carried away to Babylon. II Kings 23. This was the first stage of the captivity.

Jehoiachin, son of Jehoiakim became king and reigned for only 3 months. He too was carried captive to Babylon along with 10,000 of the people of Jerusalem. This was the second stage of the great captivity.

Zedekiah, the last king of Judah was really Mattaniah, a brother of the king of Babylon. He rebelled against his brother and plotted with Egypt to overthrow Babylon. In 586 B. C. Nebuchadnezzar, king of Babylon, brought a great army and laid siege to Jerusalem. After 18 months of the most terrible suffering the city fell and was destroyed. Zedekiah and all the remaining people were carried captive to Babylon. This ended the kingdom of Judah. II Kings 25.

TEST QUESTIONS

1. Why did the dynasty change so often in Israel and so seldom in Judah?
 2. What factors contributed to Israel's downfall, and why was Judah able to hold out so much longer?
 3. What really became of the "lost tribes"? Where, according to legends of the Mormons, did they go? What is the Anglo-Saxon legend?
 4. Show several ways in which the Babylonian exile of the Jews contributed to the preparation for the coming of Christ
 5. Give a one-word characterization of each of the following: Elijah, Elisha, Ezekiel, Daniel, Jezebel, Josiah, Uzziah, Ezra, Cyrus, Nebuchadnezzar.
 6. What great contribution of Ezra made him the greatest of all the Hebrews next only to Moses?
 7. How long was the second temple being built? Give the date of its dedication. How did it compare with Solomon's temple?
 8. What two important roles did Nehemiah play in the restoration?
 9. Briefly explain the meaning of the words: Jew, Samaritan, Israelite, Massorah, Zerubbabel, Judea.
 10. What feast day is still observed by the Jews to commemorate the second temple? On what month and day and give Bible reference about it.
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THE RESTORED JUDAH

Cyrus "the Persian" or sometimes called "Cyrus the Great," who was neither Persian nor great, defeated Babylon and made the city the capitol of what he hoped would be a world empire. By that time the Jews had been captive in Babylon for about fifty years. They lived mostly in camps outside the walls, along the banks of the river. They had really become a problem of "relief" to the government. Cyrus began to encourage them to "go home" and rebuild the city of Jerusalem. He issued an edict of freedom in 538 B.C. and gave them money and an escort of soldiers.

The first expedition of returning exiles numbered about 4,000. Several expeditions followed, among others one of 8,000 under the leadership of Ezra, the Scribe. Gradually the city of Jerusalem was rebuilt, and the temple was restored. The book of Ezra (which includes that of Nehemiah) tells how the temple and the city walls were erected.

The dedication of the second temple took place in 516 B. C. just 70 years from the date of the fall of Jerusalem, 586 B. C. Isaiah had prophesied it would last 70 years. The time was just long enough for the rise of an entirely new generation. All the Jews were "Zerubbabel," which means "born in Babylon." Literally they were not "returning exiles" but pioneers in a new movement to restore the land of their fathers.

PERSIAN PROTECTORATE

Judah was not an independent nation but a state under the protection of Persia. The Persian protectorate lasted 200 years.

A GREEK PROVINCE

About 330 B.C. Alexander the Great, who had made himself the master of Greece, conquered Persia. Along with other of the Persian states, Judah became a Greek province. When young Alexander died in 323 B. C. his world empire

quickly crumbled to pieces. Taking advantage of the world confusion at the time the Ptolemies of Egypt annexed Judah.

JUDAH UNDER THE PTOLEMIES

During this period of about 120 years several important things happened. Great numbers of Jews settled in Egypt where they were kindly treated by Ptolemy Philadelphus. It was he who caused the sacred writings of the Jews to be translated into the Greek language, which saved them for posterity for just a little later all Hebrew books were destroyed by the madman Epiphanes.

The value and significance of the Septuagint, the Greek version of the Old Testament cannot be over-estimated. It was written by seventy of the ablest scholars of the time who took the greatest pains and did their work well. The name "Septuagint," sometimes symbolized LXX, means "Seventy."

Judah remained under Egyptian rule for about a century and a half.

THE SELEUCIDAE

Meanwhile one of Alexander's generals, also taking advantage of the confusion following Alexander's death, had made himself king of Syria and founded the dynasty known as the Seleucidae. This nation fought with Egypt over possession of Judah and the province was "tossed back and forth" between them several times. Another of the Ptolemies, Philopator, this time, took Judah from the Seleucidae. Upon his death Antiochus Epiphanes seized Judah and there began a very bitter period for the Jews.

A ROMAN PROVINCE

Rome had invaded eastern Asia and taken over the old Persian empire with all its colonies, including Judah. However Rome was too busy in Europe to pay any attention to little Judah and this gave Antiochus Epiphanes the opportunity he wanted.

EPIPHANES

Antiochus Epiphanes tried to Hellenize the Jews, i.e., to make Greeks of them, so that they would worship the Greek god Jupiter instead of Jehovah. He was one of the strangest characters in all history and there is much mystic tradition associated with his name. He was of mixed race, possibly Jew and Persian, with a Seleucidian name, probably borrowed, yet at heart he was Greek. He was a shrewd politician and had his own way with the Roman government. He is regarded by the Jews as the personification of Satan or the "old devil himself," Undoubtedly he is "the beast" about whom Daniel and Ezekiel prophesied.

In 175 B.C. at the head of a ragged army of renegade Romans, mercenary Greeks and others from all directions, Antiochus marched into Jerusalem and proclaimed himself king of Judah. His first proclamation was that the God Jupiter should be worshipped in the temple by all the people. He massacred all the priests and Levites and thousands of others who refused to worship as he directed. The streets of Jerusalem literally ran with the blood of women and children. This was probably "the slaughter of the innocents" wrongly credited to King Herod who lived a century later.

Antiochus defiled the temple by tearing down its veil and having his soldiers march through the Holy of Holies. He even had hogs killed and their blood splattered all over the temple and offered a great sow upon the sacred altar. The Jews might have forgiven him anything but that! This is the darkest period in all the 2000 years of their history, according to the Jews themselves.

THE MACCABEES

This dark page led to the most heroic page in the history of the Jews. A revolt was organized against Epiphanes by Judas Maccabeus. It was a long and bitter war costing the lives of many Jewish heroes, but was eventually successful. For a time the little country was truly independent under its Maccabean leaders, but was so weak it could not protect

itself against the surrounding nations who were anxious to annex it. The Maccabees appealed to Rome, then the greatest world power, for protection.

UNDER ROME AGAIN

The Roman general Pompey was sent to "Judea" as it then began to be called. This was in 63 B.C. From then on Judah was ruled by a council of Jewish priests called the Sanhedrin, under the watchful eyes of Roman proconsuls or procurators. The Jews chafed under this watchfulness at times. In 41 B.C. in order to pacify them the Emperor of Rome appointed a Jew and gave him the title "Tetrarch" meaning "high King." Herod was the first of the Tetrarchs. In 37 B.C. the title was made hereditary. The new line lasted until 6 B.C. when the system of procurators was re-established.

By this chronology Jesus was born in Bethlehem in 6 B.C. for Herod was supposed to be king at the time of his birth. The date is usually given as 4 B.C. and some have called it 2 B.C. The significant fact for us is that Jesus was born B.C.

The Roman governors during the lifetime of Jesus were: Archelaus from 6 B.C. to 6 A.D.; Coponius until 9 A.D.; Ambivius until 12 A.D.; Rufus until 15 A.D.; Gratus until 26 A.D.; Pontius Pilate until 36 A.D.

The proconsuls after the time of Jesus were: Marcellus until 41 A.D.; Agrippa until 44 A.D.; Fadus until 48 A.D.; Camanus until 52 A.D.; Felix until 58 A.D.; Festus until 62 A.D.; Albinus until 64 A.D.; and Florus until 70 A.D. when Jerusalem was destroyed and the Jewish state ended.

In 70 A.D. the Jews revolted and set up their own government as in Maccabean times, but they had no men of Maccabean caliber and could not maintain their independence. The Romans sent Titus (afterwards Emperor) with a strong army. This general completely destroyed the city and the temple, leaving "no stone upon another" as Jesus had foretold.

THE PROPHETS

Any study of the Bible that aims to be complete must consider not only History, Allegory and Mysticism but also its Prophecy. There is a long line of prophets from Amos, in the early days of Israel, down to John the Baptist.

The word "prophet" comes from the Greek "pro," meaning "for, in behalf of" and "phanai," "to speak." It means therefore one who speaks for or in behalf of. The Prophets were spokesmen for God. They were inspired of God, receiving from Divine Mind ideas for the human race. Just as one who prays for himself gets ideas for the solution of his problems, so they prayed for the race and were inspired with ideas, which, if followed, would solve all the problems of the race.

The name "Prophet" (capitalized) refers to the office of Prophet, just as "President" or "Ambassador" are titles of office, while the uncapitalized word refers to anyone who uttered a prophecy. The Prophet was the highest office in the Hebrew system, being even over the king. However the kings seldom heeded their advice, to their own loss and that of the nation.

In the same way, "a prophecy" was a revelation of what might be expected to happen in the future because of the train of causes set into operation in the present. They were not "predictions" in the sense of forecasting or "fortune telling." The inspired men dealt not with time but with the law of cause and effect. They understood the law and were able therefore to see what must happen because of the operation of law.

The prophets did not "predict" the coming of Christ or any other future event in the usual sense of that word. It is important that we see the distinction between prediction and prophecy. A prediction may be more or less a lucky guess while a prophecy is based upon the law of cause and effect and is therefore certain of fulfillment.

Symbolically a prophet stands for intuition which replaces the law of "time" with the law of sequence. They foresaw coming events, not in time but in sequence, knowing well the law of cause and effect. Seeing the invisible, causitive side of life they could tell from what was operating there just what would transpire in the visible or effect side.

"The Prophecy" (capitalized) refers to a very particular chain of events being worked out in divine order and by a divine plan. All the great prophets had the same Prophecy, which set forth the identical thing from their different points of view. The Prophecy concerned the fate of Israel and Judah, the Captivity, Restoration, Decline, Dispersion of the Jews and the eventual coming of the kingdom of the Messiah which should last forever.

Each prophet had his special note yet in these essential points they all agree. Hosea, for example, thought of God as Love and saw in the working out of the great Plan, a work of love. Amos and Micah thought of it in terms of Justice. Jeremiah preached that the divine Plan was fore-ordained from the beginning of things and that men must cooperate with it or be destroyed by their opposition to it.

The earlier Prophets were Elijah, Elisha and Samuel and we read of their lives and works in the books of Samuel and Kings.

MAJOR PROPHETS

Isaiah, Jeremiah and Ezekiel are usually spoken of as the "Major" prophets simply because they have the larger books among the prophetic writings. Some lists include Daniel while most writers leave him out. Daniel dealt with the great Prophecy but his work is more apocalyptic than prophetic. His book is to the Old Testament and the Jews what the Book of Revelation is to the New Testament and the Christians. It is highly allegorical and lends itself to many and widely varied interpretations. Much of the material in the book was added after the time of Antiochus Epiphanes, 500 years after Daniel's time, in an effort to show that Epiphanes was the "Beast" of Daniel's visions.

ISAIAH

Isaiah is the first of the Major prophets and was probably preceded by both Amos and Joel. Isaiah was a true prophet, a messenger of Jehovah, a spokesman for God. The priests merely taught the rites and ceremonies of the temple while the prophets drew out the spiritual truth underlying the rites and rituals. Isaiah especially delighted in speaking against the empty formality, of the sacrifices and offerings made by the priests. Jehovah says through him, "Bring no more vain oblations; incense is an abomination to me."

Isaiah emphasizes, on the other hand, that the Lord is law, and must be obeyed. He dwells upon the peculiar relation of the Hebrews as a chosen people through whom God is accomplishing a divine purpose, the redemption of the race. They were a Messianic people, first and foremost, and would eventually bring forth the Christ. For this reason Isaiah is, more than any other, called the "Messianic Prophet," although all the prophets told of His coming.

Isaiah's main point was that the people were responsible for coming judgments and made their coming necessary. If they persisted in their sinful course the judgment would follow, not because of God's anger, but because of the out-working of the law. The purpose in giving a prophecy was not to announce something that must come but to create a new state of mind and action that would render its coming unnecessary.

Isaiah was a member of the royal family and lived in Judah during the reigns of Uzziah, Jotham, Ahaz and Hezekiah. Jewish tradition has it that he lived even beyond the time of Hezekiah and well into the reign of Manasseh, who was his son-in-law. A knowledge of the history of those reigns and the conditions in Judah is essential to an understanding of the prophet's message.

There is no question that Isaiah himself, or his scribe, wrote the first 39 chapters of the book. There is a distinct ending between chapters 39 and 40 and from chapter 40 on we are reading a different book. This second part is sometimes attributed to "the Second Isaiah" for Isaiah was a rather common name and such a thing is easily possible. Many and various dates are given for it by scholars, much of which is really guesswork. Our guess is that it was written about the time the captivity ended by that clever scribe, Ezra, and for a definite purpose, which it actually accomplished.

It would have been a clever piece of work to append the new book to Isaiah and then show King Cyrus that it contained, not only an account of his Babylonian victory but his very name, "predicted" three centuries before his birth. Anyway "it worked" and Cyrus released the captives as the book of Isaiah said he would.

JEREMIAH

In 606 B.C. shortly after the first great deportation of Jews to Babylon and about 20 years before the final destruction of Jerusalem, Jeremiah dictated his prophecies and visions to his secretary and friend, Baruch, who wrote them in a book. This book was read before the king and the people. The king was enraged because Jeremiah advised a policy of non-resistance toward Babylon, to avoid a bitter war and great suffering. He had both Jeremiah and Baruch thrown into a dungeon. While in prison Jeremiah rewrote the book with many revisions and additions.

Had the king heeded Jeremiah history might have been changed. Just a short time later Jerusalem went through a terrible siege of 18 months and the suffering of its inhabitants is beyond description. When it fell the Babylonian king learned about Jeremiah and the warning he had given to Jehoiakim. This so warmed his heart toward the prophet that he offered him a choice, whether to be taken to Babylon and treated with great respect, or to remain in Jerusalem. Jeremiah elected to remain and minister to the few survivors who were too ill or too poor to be worth their transportation to Babylon.

Jeremiah lived during forty of the most hectic years of the history of Judah. He saw it in its great prosperity, in a rapid decline, witnessed its many invasions and final destruction. Eventually he was taken to Egypt where he spent his last years still "lamenting" the stubbornness of the Jews which caused their downfall.

The book called "Lamentations of Jeremiah" was not written until about a hundred years after his death. Parts of it could have been written by him, or by Baruch, but most of it was later material. It consists of five dirges or laments, in poetic form, commemorating the suffering during the siege and bemoaning the desolation of the destroyed city. For many centuries the Jews observed a memorial feast every year commemorating the fall of the city and nation. The feast lasted for five days and a dirge or lament was read on each of those days. Those laments were collected and put in book form about 475 B.C.

EZEKIEL

EZEKIEL (Strength of God) son of Buzi the priest, was well educated for the priesthood. Wrote his book while in captivity in Babylon. Dated it on the banks of the river Chebar in the 5th year of the captivity of Jehoiachin. That would be about 592 B.C. and six years before the overthrow of Jerusalem. While Jeremiah was working with the Jews in Jerusalem, Ezekiel was doing the same for those who were already captives in Babylon. These two great prophets worked during the greatest crisis of their nation's history, but were probably unknown to each other. Their methods of instruction were entirely different although the message is much the same.

Ezekiel was more the man of dreams and visions, leaning toward the psychic, which is the Babylonian influence. His preaching borders on the apocalyptic although he did not go all the way in that direction as did Daniel, another Jewish teacher who grew up in Babylon. Daniel was carried off to Babylon when a mere lad while Ezekiel went as a middle aged man.

The captives to whom Ezekiel ministered had to be convinced that their lot was less unfortunate than that of their friends in Jerusalem. He told them that the captivity would continue and that there was no hope of Egypt coming to their rescue as some of them believed. Their captivity was the result of the nation's sin, not just the fortunes of war between two world powers.

When the captivity should end, said Ezekiel, Judah would be restored and again become great among the nations. He was intensely patriotic and saw the national misfortune as only an interruption to his nation's great Messianic mission.

Ezekiel uses some rather spectacular methods of catching and holding the attention of the people. He employed riddles, parables, dreams, psychic visions, and even dramatic gestures, to this end. His "visions" were to render his message impressive to a people who had much faith in such things. One time the prophet lay on his side for many days without moving, in a gesture symbolizing the fall of the North Kingdom, then he turned over and lay on his other side for days to symbolize the remainder of Judah's captivity.

One of the most remarkable visions, described in such detail and sharpness of outline that it seems quite real, is the vision of the valley of dry bones. The bones symbolized the whole house of Israel which had fallen into such a hopeless condition, that when the Prophet asked whether the bones could live again the Lord answered, "Thou knowest." The prophecy symbolized in the vision was partially fulfilled by the Restoration but has not yet been fully realized. We can see in this prophecy the still future restoration of the Jews to a national status. Prophecy is being fulfilled these days before our eyes, for prophecy is, in a sense, "history written in advance."

That there will be a reunion of Israel and Judah when this future restoration takes place was symbolized by Ezekiel's joining two broken sticks together in his hand, another one of his dramatic illustrations.

From Chapter 40 to the end of his book Ezekiel gives a description of the ideal temple of Jehovah seen in one of his visions. Some believe this to be a description of Solomon's temple, which was destroyed at about the time the book was written. It seems more likely however, that it describes a temple that has not yet appeared.

THE MINOR PROPHETS

Each of the prophets has his special note yet in the essential points of prophecy they all agree. The prophecy of the fall of Israel and Judah, the restoration, the decline and the coming of Messiah was a greater thing than any one man's idea. It was a divine chain of events revealed to any man who understood the law and could foresee the effects that inevitably follow causes.

Social justice and national righteousness was a common theme with the Minor Prophets, especially Amos, Micah and Jonah. They told what the result of intolerance, injustice and oppression must be and every prophecy came true, not because they said it would, but because of the operation of natural law.

Israel could not build a nation upon a foundation of idolatry. Judah could never build a permanent structure on the shaky basis of social injustice. Persia tried empire building on the same plan and failed as did Greece and Rome a little later. Our society is much the same as that of the days of Micah and Amos, and modern prophets are giving us the same message. Will we listen and heed it, or like Israel, Persia, Greece and Rome, go "our merry way" to an inevitable fall? One of these modern prophets says, "Neither force nor fraud, charity nor soup will overcome the ill effects of a system that tolerates social injustice. Men follow their beliefs and their emotions. If we can create an idea of democracy that men will support with their hopes rather than their fears we shall inherit the world. If we cannot or do not, we and our children will vanish from the West."

The twelve "minor" prophets are twelve phases of intuition or, twelve thoughts that arouse the intuitive faculty to action in foretelling the future. The thoughts for which the minor prophets stand:

Jonah—the universality of God as Father of all men, who are therefore brothers.

Amos—the justice of God. Punishment for breaking law is a natural consequence.

Hosea—the forgiving love of God. Those who have broken the law can arrest its operation by repentance.

Nahum—Only those who trust in God can be saved from the result of their own wrongdoing.

Habakkuk—the majesty of God triumphs over the wrongs of men.

Micah—Adversity is but a temporary interruption and nothing can prevent the ultimate triumph of God's love.

Zephaniah—No thought nor language can be pure if God is left out of it.

Zachariah—Nothing is accomplished without God's co-operation.

Joel—God showers His blessings abundantly on all men.

Haggai—the promises of God are dependable.

Malachi—God takes care of His own children that they may carry out His purpose.

Obadiah—the judgment of God are true and righteous.

HOSEA, PROPHET OF LOVE

Hosea knew God in an intimate way as the Spirit of Love. He was so imbued with love himself that he could forgive a wayward wife and take her again into his home, freely forgiven. He senses the love of the Father for His disobedient children and pleaded with his countrymen to "turn again unto Jehovah" to be forgiven and restored.

"I will heal their backsliding. I will love them freely for mine anger is turned away from them."

Hosea was one of the earlier prophets who lived about 725 B.C. He was nearly contemporary with Isaiah, Amos and Micah, all of whom lived in the century from 800 to 700

JOEL, "THE PROPHET OF PENTECOST"

There are at least 13 Joels mentioned in the Old Testament, almost any of whom could have been the prophet and author of the book. There is much dispute about his date, some saying he was one of the very early, others, one of the late prophets. He is silent about the kingdom of Israel, which would indicate that it had already been destroyed, and he also speaks about the Greeks, a nation that came into existence rather late in the prophetic era.

The book of Joel is in two parts, one calling the people to repentance and the other sermon promising the blessing of salvation. During his time Judah was visited by a plague of locusts and this was followed by a severe drought which brought the people to the verge of starvation. So great was the shortage of food that all offerings in the temple were suspended for the time. This gave Joel a good opportunity to present his moral lesson and speak his prophecy for it would be emphasized and brought home to the people by their present affliction.

The misfortune was followed by a bountiful rain and the best crops the people had known for a generation, which further illustrated the prophecy. Joel seized upon the opportunity again to press home a spiritual message by predicting that God would send, not only rain and material blessings, but a rain of His Spirit and power that should make

the Jews a great nation. This prediction of the out-pouring of Spirit (Joel 2:28) was quoted by Peter in his sermon on the day of Pentecost. Joel did not predict Pentecost, but the out-pouring of Spirit which takes place at any place and any time the way is prepared for it. Read the story of Pentecost in Acts 2:16-21.

Joel was rather narrow in his nationalistic attitude. He reasoned that God must, to be really just, punish all the enemies of His people. Joel was warlike, inciting the people to preparation for war. "Beat your plowshares into swords, and your pruning hooks into spears," he cried (Joel 3:10). He could not see that God must be as much a God of Gentiles as of Jews. Isaiah had taken the opposite stand, for peace by saying, "They shall beat their swords into plowshares and their spears into pruning hooks." (Isaiah 2:4).

AMOS, PHOPHET OF JUSTICE

This prophet lived at about the same time as Hosea. His work was probably about 15 years earlier, or about 740 B.C. He supplemented the work of Isaiah with whom he was contemporary. While Isaiah was a member of the Judean nobility, Amos was one of the common people, a lumberman and shepherd, who had the point of view of the lower class.

Amos presents religion in terms of morality while Hosea presented morality in terms of religion. Says Schliermacher, in a metaphor drawn from music, "A man's special calling is the melody of his life. It remains a simple series of notes unless religion raises the simple song to a full-voiced, glorious harmony." From this viewpoint we can say that the melody of Amos was harmonized by Hosea.

The message of Amos briefly is that the relation of man to man should be governed by the right relation of man to God. "Seek God and not evil, that ye may live, and the Lord, the God of hosts, shall be with you." Israel in the time of Jereboam II was especially given over to luxurious living and to forgetting God as the source of good. The rich grew constantly more extravagant while the poor became ever more burdened with taxes and oppression. Amos

preached that God abhors hypocrisy, such as was then so prevalent. "I hate and despise your feast days; though you offer me burnt offerings and meat offerings, I will not accept them," said Jehovah, through Amos.

This harsh note is softened by the prophecy of the Messiah that immediately follows. God's judgments are not harsh but just for they are founded upon law. When man obeys the law he reaps its rewards be they good or evil. But the ultimate will be good. "I will bring again the captivity of my people, Israel. I will plant them upon their land and they shall no more be pulled out of the land which I have given them, saith the Lord of Hosts." That prophecy was partially fulfilled in the restoration of Judah and may be entirely fulfilled in the present Zionist movement which seeks to restore all Israel.

OBADIAH

Obadiah, whose name means "worshipper," lived and preached about the time of the fall of Jerusalem (586 B.C.) or shortly thereafter. Though not gifted with as great a vision as some of the prophets, Obadiah saw God as the great arbiter of human destinies. "The kingdom shall be the Lord's," was his favorite message.

He had a keen appreciation of the law of cause and effect or of action and reaction. "As thou hast done, it shall be done unto thee," he said.

During the siege and sack of Jerusalem the Edomites, a neighboring people who were the descendants of Jacob's brother, Esau, gave their aid to the Babylonians. They even helped in the massacre of some of the Jewish refugees from the doomed city. This act aroused the resentment of Obadiah and his whole burden is against the Edomites. He could not help thinking of their ancestry and relationship to the Jews. "How are the things of Esau reached out; how are his hidden things brought up," he laments. His resentment against the Edomites is paralleled by the resentment against the Jews now being shown by some of the dictators, with this difference: Obadiah was perfectly willing to leave the situation to God, who will require retribution.

JONAH

Jonah was one of the very earliest of the prophets. It is thought that he lived about the time of Amos and Isaiah, or even a little earlier. We know little or nothing about the man himself, but a great deal of tradition has grown up around his name.

The book of Jonah is comparatively late, having been written by an unknown Jew living in the large Jewish colony at Alexandria. Since that city was not founded until 333 B.C. the date of the book falls between that and 285 B.C. when the Septuagint translation was made.

The author had come into contact with many "foreigners" at Alexandria and was well acquainted with their vices, greed, selfishness, and especially their injustice toward the Jews. For the Jews, even then, were becoming a persecuted race.

The story is highly imaginative and allegorical. The scene is laid in Ninevah, an ancient city, which is used merely as a symbol for Alexandria, the wicked city which was to be destroyed. The inhabitants of Ninevah, however, in the story, repented and turned to Jehovah, thus averting the doom which Jonah foretold. This was given as a suggestion to the people and especially the rulers in Alexandria. That it had a good effect is proved by the history of the Septuagint translation which was inspired and sponsored by the Egyptian ruler, Philadelphus.

Jonah of the story, was a very stubborn man with a conscience that hounded him until he overcame the desire to do as he pleased and surrendered to the will of God. He learned the lesson of obedience first himself, and then was able to teach it to others. Still he was rather narrow in his outlook and though the city was saved from destruction by his prayers, he did not seem willing to be glad. But of one thing he was certain, and makes us certain,—that God's laws are not to be trifled with and that we must eventually conform ourselves to the will of Omnipotence.

MICAH, PROPHET OF PEACE

Micah was a man of simple tastes and like all men who love peace above other blessings, saw nothing of worth in external things. The show and pomp of the world gave him no feeling of security and caused him to see that the nation which trusted in those things must inevitably lose its peace and security. Therefore he, too, saw the coming downfall as logical and deserved, not because of God's anger. God is reasonable, said Micah, ready at any time to forgive and divert the coming destruction, but men are unreasonable and will not turn from their evil ways.

Eventually, however, men would wear themselves out by their foolish struggles for material things and then the Prince of Peace would come, thought Micah. His famous Messianic prophecy is: "But thou, Bethlehem Ephratha, though thou be little among the thousands in Judah, yet out of thee shall come forth One that is to be ruler of Israel, whose goings forth have been from of old, from everlasting." —Micah 5:2.

Micah was also a contemporary of and co-worker with the great prophet Isaiah. The passage in Isaiah 2:2-4 is identical with that in Micah 4:1-3, showing that one copied from the other, or, what is more probable, both copied from an older manuscript.

Micah is a very old book, consisting of three long sermons, much disjointed and not at all easy to understand. The Greek words are references which lead some students to say it is a later book, are undoubtedly interpolations. The prophecy is in three main parts:

1. The Exile.
2. The Restoration.
3. The Dispersion because of the rejection of Messiah.

The best definition of religion found in the Old Testament, is in Micah 6:8. "What doth the Lord require of thee, but to do justly and to love mercy and to walk humbly with thy God."

NAHUM

Nahum spoke his prophecy at a time when Judah was much under the influence and domination of Assyria. He saw that this would soon end and be a Babylonian influence instead. Jeremiah, who also saw this coming, felt that it would be only a change in masters, and even a change for the worse. Nahum thought it would be a great advantage and speaks of it very encouragingly; "Behold upon the mountains the feet of him that bringeth good tidings, that publisheth peace. O Judah, keep thy solemn feasts, perform thy vows, for no more shall the wicked pass through thee; he is utterly cut off."

The great downfall of Ninevah, city of Assyria, was Nahum's main theme, and he delighted in it. Ninevah was once the world's greatest city. It is said to have had 1200 towers on its walls and they were all 100 feet high. The wall was wide enough for three chariots abreast on top. It had a population comparable to that of Kansas City, packed into an area about 30 blocks square. The entire outer wall was protected by a deep moat which was 140 feet wide.

Yet all this greatness became an utter ruin as Nahum said it would. In 606 B.C. it was taken by the Babylonians and utterly destroyed. Not even a trace of a city was left and the very site was forgotten for ages. Only as late as 1842 was the site of Ninevah discovered by archeologists.

Nahum was bitter toward Assyria and especially the city of Ninevah which symbolized its wickedness. Yet among all his imprecations against the enemies of Judah we find many nuggets of purest gold, such as: "The Lord is good, a stronghold in the day of trouble, and He knoweth them that trust Him."

HABAKKUK

Habakkuk's name means "presser-to-the-heart." It is said of him that "he caressed his people as one would caress a weeping child that has lost its way." Unlike the other prophets who proclaimed the dire tragedies about to befall, Habakkuk ascends the watchtower of faith and waits silently for God to speak. "The Lord is in His holy temple; let all the earth keep silence before Him."

In this silence he found the answer to all his perplexities and the solution to all the problems of his nation. To him the Lord was great and terrible and would utterly destroy all who did not obey Him. He saw God as a God of Israel, yet he also reasoned that Jehovah is the God of all men. "The just,—” whether they be just Jews or just Gentiles,—“shall live by faith."

Little is said about Habakkuk himself. He subordinates his personality to his message. Students place him about the year 400 B.C. because of the Greek influence seen in his writing. He was probably a product of the period of Alexander the Great when the Jews were being encouraged by that world dictator.

We think of Habakkuk as an honest doubter, like Job or Thomas, who went direct to God with his questions and persisted until he received a satisfactory answer. The book states a problem and is written in the form of question and answer dialogue. First Habakkuk speaks and then Jehovah replies. This form of Master-Disciple dialogue was quite popular in the period this prophet is supposed to have lived and written.

The prophet's first question is, why is lawlessness among the Jews unchecked by Jehovah? The answer, I am

now raising up a nation (Chaldeans) who will punish Judah for her wickedness. The next question is here suggested, Why use so wicked an instrument? To this Jehovah has to admit that the Chaldeans are very wicked but says they too will perish because every evil carries within itself the seed of its own destruction.

This is perhaps the finest lesson we learn from the prophet. Evil cannot continue because it is destructive and destroys itself. Therefore we need not resist it nor fear it. Good ultimately wins because it is constructive and builds itself up.

The third question follows in order, suggested by the other two. Will not the righteous also be lost in the general destruction being brought about by the wicked? This is the old, old question of whether the innocent must suffer with the guilty. God answers this without any qualifications or conditions. No; the just shall live by faith! This is the passage that so profoundly influenced Jesus, St. Paul, and Martin Luther. Practically our whole Christian theology is erected on these two propositions of Habakkuk, — evil destroys itself, and, the just shall live by faith. Read Habakkuk 2:2 and 2:4. Note how often 2:2 is misquoted.

Habakkuk has further questions that trouble him. He fears the doom of Chaldea may be too long delayed to save the righteous Jews. To answer this Jehovah points out the many, many times He has saved Israel in the past and reminds the prophet of His supremacy in both nature and history.

Then like all the good, honest doubters, Habakkuk finds rest and peace at last and gives praise to God for the revelation.

ZEPHANIAH

This minor prophet was contemporary with Jeremiah. His name means "Whom God hides,—or protects." All the prophets were sensitive to the immoral and irreligious conditions of their times, but Zephaniah was, perhaps, the most sensitive of them all. He saw a rather hopeless "mess" that could only be rectified by a wholesale destruction. Therefore he prophesies a "day of wrath, of trouble, distress and great darkness, the great and terrible 'day of the Lord.'"

This book has been well called "the hottest book in the Bible." In it there is no tree, no blade of grass, no bloom of life. It pictures a waste and a desolation, an utter ruin where owls make their nests and jackals slink through deserted streets.

The great "Judgment Day" that has been believed in by so many millions and given a prominent place even in Christian theology, is largely a product of Zephaniah's mind. Such a day of destruction or ending of the world is not in line with the thought of science, yet we know that man does bring destruction and "judgment" upon himself by his way of thinking and living.

There is no Messianic prophecy in Zephaniah. He held out no hope of escape. The Day of Judgment was to be "the Last Day." It was this prophet who inspired the awful hymn of Celano, written in the 13th century and sung in churches for several centuries,—“O Day of Wrath, O Day of Mourning, O Dreadful Day of Doom.”

God could do nothing else but severely punish any infringement of law for God was the acme of Justice, according to this prophet. Zephaniah did not vision God as loving or forgiving but rather as a stern and impartial Judge who must pronounce sentence when the law is broken, regardless of His own feelings in the matter.

Therefore Judah, though a chosen nation, must also be included in the punishment when that "great and terrible day" should arrive. The "fierce anger" of the Lord would wreck its vengeance upon Jew and Gentile alike, "for all the earth shall be devoured with the fire of my jealousy." There is one very significant statement found here, however, for Zephaniah says: "I will turn to a people of a pure language, that they may call upon the name of the Lord, to serve Him with one consent." This implies that no one who leaves God out of his thoughts can speak a "pure language."

The very last part of the book is given over to a wonderful rhapsody, quite unlike the rest of it, and it seems doubtful that Zephaniah could be its author. We hope, for his sake, that he is the writer and that he had "a change of heart" and began to take a less pessimistic view of life before his end came. It is a chant of joy for the realization of God's presence and salvation. "The Lord in the midst of thee is mighty. He will save thee. He will rejoice over thee with singing." We suspect that some kindhearted soul added this beautiful note to relieve the dire and dreadful song of the greatest pessimist,—Zephaniah.

HAGGAI

Haggai was the first of the "Restoration prophets," his ministry being in the time of Zerubbabel when the second temple was under construction. His prophecy is definitely dated in the year 520 B.C. between the months of September and December.

He has been called the man "with one idea," that of finishing the construction of God's temple. The prophet Zechariah worked with him in this and both were instrumental in getting the temple work finished when it had lagged from lack of interest. They aroused the people to action when the political leaders failed to do so.

Haggai's message is in four definite parts.

1. He pictures the desolation of an unfinished temple, leaving God no habitation while the people live in comfortable homes. 2. He cheers the discouraged workers and those "on strike" by telling them that their temple shall be "more glorious than Solomon's" and shall endure as a monument to them forever. 3. He asserts and proves that the neglect of the temple building has effected national prosperity by causing crop failures and hard times. He advocates a policy something like our modern WPA, where public building shall afford financial relief to the unemployed. 4. He cheers Zerubbabel, the temple builder by telling him that he and his descendants, though not of pure Jewish blood, shall be safe from the coming judgment of the Gentiles because he is building a permanent temple (body?).

Haggai's style is most methodical and exact. He gives very definite information about the time, place and persons concerned. "Tenacity" is a word that we associate with this prophet.

ZECHARIAH

Zechariah was a co-worker with Haggai and Zerubbabel in getting the temple construction finished in the four years between 520 and 516 B.C. He presented much the same message but in an entirely different style. He tells of his visions and dreams in an effort to give confidence to the builders so that they will increase their efforts. His apocalyptic style of writing started a vogue along that line which lasted for several centuries. He was evidently greatly influenced by the book of Daniel which was popular about that time.

Chapters 8 to 11 are older material, written before the exile, possibly by another man named Zechariah, who was mentioned by Isaiah, (Isaiah 8:2). It often happened, through many, many copyings and revisions, that older

material became embedded in the text, especially where there was a similarity in names.

Zechariah emphasizes the idea of the Messiah as both a king and a high priest. He symbolizes Zerubbabel as the Messianic king and Joshua as High Priest. He describes eight of his visions in some detail. They are: 1. Jehovah's horses. 2. A man measuring the New Jerusalem. 3. Four broken horns (Nations to fall). 4. The Golden candlesticks and the olive trees. 5. The flying scroll, judging the immorality of the Jews. 6. The bushel measure, with a woman in it, carried to Babylon. 7. The four horsemen of the Apocalypse. 8. The crown placed on Joshua, symbolizing the coming Messiah.

A great deal of this material is also found in our New Testament book of Revelations, which is a compilation of Old Testament material rather than a new book. In fact, over 80 per cent of Revelations is copied from Old Testament writers.

MALACHI

Malachi is called the last of the Canon prophets because of the position of his book in the Old Testament. His date however, is somewhere around 450 B.C. Like Ezra and Nehemiah he advocated purity in race and religion and shows that each depends upon the other; only a pure race can be the custodian of a pure religion, while only the pure religion will produce a pure race. Malachi preached against intermarriage with Gentiles in a style that is plain but convincing, and one which gives us the clearest picture we have of the social, political and moral condition of that time.

Compared to some of the others Malachi can lay no claim to being one of "the great prophets." His interest in

strict and unchanging ritualism and his restriction of God's fatherhood to the Jewish people only, stamp him as being rather narrow. Yet we see in him one of the most liberal minded in his sincere and wonderful recognition that all worship, even that of the heathen, is acceptable to God. "In every place incense shall be offered unto my name and a pure offering; for my name shall be great among the heathen, saith the Lord of Hosts."

Malachi sharply reproves both the priests and people for having departed from the law of Moses, in the observance of which they had become lax. He shows that the work of former prophets had failed to produce that purity of religious ritual that seemed to him important, and pleads for a return to Jehovah. "Remember the law of Moses, my servant I am the Lord (Law) and I change not."

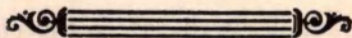
The return of the great prophet Elijah, is predicted by Malachi. This seems to indicate that the work of Elijah was not yet finished and must again be taken up by him. This may be a hint at his belief in reincarnation.

All through the message of Malachi there is a note of sincerity and a promise of love, mercy and great joy to all who will return to the true worship of Jehovah. "The sun of righteousness shall arise with healing in his wings." Much of the language of Malachi is majestic and forceful. Verses 1 and 2 of chapter 3 have been set to majestic music and is sung in the baritone voice in the oratorio, Messiah.

The name Malachi may not be the actual name of the author. That name really means "My Messenger" and was put at the top of the manuscript by some scribe who copied it from Chapter 3, verse 1.

TEST QUESTIONS

1. Which of the 12 minor prophets lived in Israel and which in Judah?
 2. List the 12 minor prophets in three groups, those living before, those during and those after the Babylonian exile.
 3. After each name in the above list write one word that seems to you to best characterize that prophet,—whether love, forgiveness, justice, etc.
 4. Explain the meaning of “The Prophet” (capitalized), a prophet, “The Prophecy,” a prophecy.
 5. Which parts of The Prophecy have already been fulfilled and which are yet to be fulfilled?
 6. Was Daniel “The Prophet” or “a prophet,” or no prophet at all? How do you explain him?
 7. Who is distinctly “The Messianic Prophet?”
 8. Interpret Ezekiel’s figure of “the valley of dry bones” in terms of the great Prophecy.
 9. Jeremiah is called the “Lamenter.” Why?
 10. Why did prophecy cease at the end of Old Testament times,—or did it?
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THE INSPIRED WORDS OF THE PROPHET ON HEALING

Isaiah

- 19—22 And they shall return even to the Lord, and He shall be entreated of them, and shall heal them.
 33—24 And the inhabitant shall not say; I am sick.
 35—5 Then the eyes of the blind shall be opened, and the ears of the deaf shall be unstopped.
 57—18 I have seen his ways and will heal him.
 58—8 Then shall thy light break forth as the morning, and thine health shall spring forth speedily.

Jeremiah

- 30—17 For I will restore health unto thee, and I will heal thee of thy wounds, saith the Lord.
 33—6 I will cure them, and will reveal unto them the abundance of peace and truth.

ON TRUTH

Isaiah

- 25—1 Thy counsels of old are faithfulness and truth.
 38—19 The father to the children shall make known Thy truth.

Jeremiah

- 5—3 O, Lord, are not Thine eyes upon the truth?

Daniel

- 11—2 And now will I shew thee the truth.

Zechariah

- 8—19 Love truth and peace.

Malachi

- 2—6 The law of truth was in his mouth.

ON PLENTY

Isaiah

- 48—15 I, even I, have spoken; yea, I have called him; I have brought him, and he shall make his way prosperous.

Jeremiah

- 6—3 They shall feed, every one in his place.

Ezekiel

- 28—26 And they shall dwell safely therein, and shall build houses, and plant vineyards; yea, they shall dwell with confidence.

Joel

- 2—26 And ye shall eat in plenty, and be satisfied.

ON STRENGTH

- Isaiah
 27—5 Let him take hold of My strength.
 30—7 Their strength is to sit still.
 30—15 In quietness and in confidence shall be your strength.
 49—5 My God shall be my strength.
- Daniel
 10—19 O man greatly beloved, fear not; peace be unto thee, be strong, yea, be strong. And when He had spoken unto me I was strengthened.
- Joel
 3—10 Let the weak say, I am strong.
- Zechariah
 8—13 Fear not, but let your hands be strong.

ON WORK

- Isaiah
 35—3 Strengthen ye the weak hands, and confirm the feeble knees.
- Jeremiah
 4—3 Break up your fallow ground, and sow not among thorns.
- Hosea
 10—12 Sow to yourselves in righteousness, reap in mercy; break up your fallow ground: for it is time to seek the Lord.
- Zephaniah
 3—16 Let not thine hands be slack.
- Haggai
 2—4 Be strong all ye people of the land, saith the Lord, and work.

ON JOY

- Isaiah
 55—12 For ye shall go out with joy, and be led forth with peace.
 65—14 Behold, My servants shall sing for joy of heart.
 65—18 Be ye glad and rejoice forever in that which I create.
- Joel
 2—23 Be glad then, ye children of Zion, and rejoice in the Lord.

THE PSALMS

There are five distinct books or collections in our book of Psalms. The word "Psalm" is Greek and was given the book by the translators of the Septuagint. The Hebrew name is "Tehillim" which literally means "Praises." The division into five sections is based on the use made of "Elohim" or of "Jehovah" for the name of God. It also corresponds, roughly, to the first five books of the Bible, the Pentateuch.

The first book (corresponding to Genesis) comprises Psalms 1 to 41 inclusive. The second, (corresponding to Exodus) includes Psalms 42 to 72. The third book (Leviticus) contains Psalms 73 to 89. The fourth section, which is the oldest of all or first to be written, uses the name "Jehovah" exclusively, Psalms 90 to 106, inclusive. The very oldest of all the psalms is the 90th, which most scholars attribute to Moses. The fifth book (the Deuteronomy section) extends from Psalm 107 to the end of the book.

This is a most ancient division of the "Psalter" and in the oldest editions and manuscript we find each of these sections ending with a special doxology and amen.

THE PSALM OF LIFE

"The Lord is my shepherd.....	Protection
I shall not want.....	Supply
He maketh me to lie down in green pastures	Abundance
He leadeth me beside the still waters.....	Peace
He restoreth my soul.....	Healing
He leadeth me in paths of righteousness.....	Guidance
For His name's sake.....	Purpose
Yea though I walk through the valley of the shadow of death.....	Experience
I will fear no evil.....	Confidence
For Thou art with me.....	Omnipresence
Thy rod and thy staff they comfort me.....	Instruction
Thou preparest a table before me in the presence of mine enemies.....	Provision
Thou annointest my head with oil.....	Consecration
My cup runneth over.....	Joy
Surely goodness and mercy shall follow me all the days of my life.....	Assurance
And I shall dwell in the house of the Lord forever".....	Eternal life

SYNOPTIC STORY OF JESUS, THE CHRIST

I.—Preparation of the World for Christ:

1. Universal peace for the first time in centuries.
2. The world one great Empire, joined together by Rome.
 - a. Roman Empire, prototype of the Christ Kingdom.
3. One language known to all people, the world over.
 - a. The contribution of the Greeks.
4. The Hebrews dispersed, living in every land.
 - a. Their Scriptures and prophecies of Christ were well known everywhere.

II.—Preparation of Jesus for the Christ:

1. His ancestry, Semitic race, tribe of Judah, family of King David. See first chapter of Matthew.
2. Early training at Nazareth, "crossroad of Palestine," half way between the divided kingdoms.
3. His Bible study as Jewish boys must have, the same history we have been studying.
4. The influence of Mary, who had spiritual vision. Review the first chapter of Luke, especially from verse 39 on.
5. Necessity for learning three languages: Aramaic, Greek and Hebrew.
6. Learning a useful trade: the carpenter shop at Nazareth. Active, creative work with His hands. Matthew 13:55.
7. The years "of silence" when he was preparing himself, by private study, no doubt by travel also.
 - a. Traditions about him in India, Tibet, Egypt during this time. His relation to the Essenes.

III.—Special and Immediate Preparation of Jesus.

1. The way prepared by John, the Baptist. Luke 3.
2. The baptism, descent of the Spirit upon Jesus. Luke 3:21.
3. The temptation and victory of Jesus over ambition. Luke 4.

IV.—The First Year's Ministry. Galilee. Headquarters Capernaum.

1. First disciples—John 1:35-42
2. First miracle—John 2:1-11.
3. First attempt at reform—John 2:13-22.
4. First sermon—John 5:17-47.
5. First preaching tour—Matthew 4:12, John 4:1-3.
6. First Samaritan contact—John 4:4-26.
7. First healings—John 4:46-54.

V.—The Second Year's Ministry. Galilee.

1. Organization work—Luke 6:13-16; 9:1-6; 10:1-12.
2. Sermon on the Mount. Matthew 5, 6 and 7. Luke 6.
3. Miracles revealing authority—Luke 8:22-35.
4. Life brought from death—Luke 8:49-56.
5. The kingdom parables—Matthew 13.

VI.—The Third Year's Ministry. Perea and Judea.

1. The Transfiguration. (Near Capernaum).
2. Feeding the multitudes (at Capernaum). Matt. 14:13, 23; Mark 6:30-46.
(The only miracle recorded in all four gospels.)—Luke 9:10-17; John 6:1-15.
3. Sermons in the Temple at Jerusalem.—John 8.

4. Preaching against the Pharisees.—John 11:15-54.
5. Many parables during this period: The Rich Fool, The Wedding Guest, the Great Supper, the Prodigal Son, the Unjust Steward, the Rich Man and Lazarus.
6. The raising of Lazarus.—John 11.

VII.—The Last Three Months.

1. Last Miracles: Ten lepers; Blind man near Jericho; the withered fig tree; the ear of Malchus.
2. Last Discourses: The good Shepherd; Prayer; Trust in God; the coming Christ; the New Kingdom.

VIII.—The Last Week. (Passion Week).

1. Parable of the vine and branches.—John 15.
2. Sunday. Ten virgins.—Matthew 25:1-13.
Triumphal entry into Jerusalem—all 4 Gospels.—Matthew 21, Mark 11, Luke 19, John 12.
3. Monday. Second cleansing of Temple.—Matt. 21, Luke 19.
4. Tuesday. Parables of warning.—Matt. 21, Mark 21. Destruction of Temple predicted.—Luke 21: 5-38.
5. The plot of Judas and the priests.—Luke 22:1-6.
6. Wednesday. There is no record of events of this day.
7. Thursday. The Lord's Supper.—Matt. 26 and Mark 14. The intercessory prayer.—John 17.
8. Friday. The betrayal; the arrest; the trial by the Sanhedrin; trial by Pilate, Crucifixion.
9. Sunday. The empty tomb.—Matt. 28 and Luke 23. Walk to Emmaus.—Luke 24.

IX.—Post Resurrection—40 Days.

1. Eleven appearances: to Mary at tomb; on the way to Emmaus; in the upper room twice; at the lake of Galilee; on Mount of Olives, etc.

X.—The Ever Living Savior.

1. Appeared to John on Patmos, A.D. 90.—Revelation 1.
2. Appeared to Paul on the road to Damascus.—Acts 9. And to many throughout the ages.
3. "The white comrade" at Mons and Verdun?

THE GOSPEL

The first three Gospels are called "synoptic," that is, "A general view" or "seen together." In combination they present a complete and harmonized story of the life of Jesus. John's Gospel is the spiritual Gospel which sets forth the divine Christ nature of Jesus as the Son of God or Incarnate Word.

St. Matthew's is often called the Gospel "for the Jews." He is concerned chiefly with the Messianic claim for Jesus and traces his ancestry all the way back to Abraham in an effort to prove his point. Matthew looks to the past and sees in Jesus a fulfillment of Messianic prophecy. That would be the only way to appeal to the Jews. His emblem is the man expressing the human and kingly characteristics of the Christ.

St. Mark's is the Gospel "for the Romans." It stresses the idea of power, and shows the Christ in action a divine power and authority to cast out demons and heal people. It is the Gospel of the present, concerned not with what Jesus was or is but what he does. Mark's emblem is the lion expressing courage, strength and power.

St. Luke's is the Gospel "for the Greeks." He sets forth the universality of the Christ as a Savior of all men, presenting an intellectual and logical argument that Jesus is the Messiah. Himself a Greek, a logical thinker and careful scientist, Luke can be depended upon for accuracy and unbiased truth. His emblem is the ox expressing strength and sacrifice or surrender as the characteristics of the Christ. This symbolism of the man, lion, ox and eagle (St. John) was derived from the vision of Ezekiel's cherubim, "the fourfold visaged."

TEST QUESTIONS

1. What part did Alexander the Great play in the divine drama of the preparation of the world for Christ?
 2. What did Rome contribute to this preparation?
 3. What was the great contribution of Greece?
 4. Sketch the character and tell of the actions of Antiochus Epiphanes.
 5. Who was Judas Maccabaeus and for what is he famous?
 6. How did the line of Herod kings begin?
 7. Who was "king" of Judea, who the Roman Proconsul and who the Emperor of Rome when Jesus was born?
 8. Since the Christian calendar begins with the birth of Jesus (B.C. meaning Before Christ and A.D. meaning "the year of the Lord"), how do we explain that Jesus was born in the B.C. period?
 9. According to Luke the child Jesus was taken down into Egypt. According to Matthew he was not, for he was circumcised in Jerusalem when eight days old. Knowing the symbology of "Egypt," explain this seeming discrepancy.
 10. Opposite each of the following write the number of Gospels in which the incident or story appears.
 For example: Water into wine.....1
 Loaves and fishes.....4
 The Shepherds at Bethlehem.....
 The Wise Men from the East.....
 Baptism by John.....
 Walking on the sea.....
 Raising the dead.....
 Cleansing lepers.....
 Healing Blindness.....
 Casting out demons.....
 The Crucifixion.....
 The Resurrection.....
 The Ascension.....
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TEST QUESTIONS

1. Explain how Paul was a Jew, a Roman and a Greek.
 2. When and how did Paul first hear the teachings of Jesus?
 3. Why did he so bitterly oppose the Christians?
 4. Why did he give up his first desire to serve Christ?
 5. Explain the influence of Barnabas on Paul's life and work.
 6. Make a list of the churches established by Paul, giving the location of each.
 7. Which was the first church established and which became the greatest.
 8. Tell briefly of Paul's association with Luke, Mark, Timothy, John and Peter.
 9. Paul's story ends rather abruptly. What do you think became of him?
 10. Quote your favorite Pauline expression and tell why you like it.
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I. Paul the Great Apostle of Christianity

1. "A Jew of the Jews" by birth. Of the tribe of Benjamin.—Acts 22:3.
2. A Roman citizen; born in Tarsus in the first class province of Cilicia . . . A.D. 5.
3. A Greek by culture. Educated at Antioch and Athens. Theological study at Jerusalem, under Gamaliel.—Acts 22:3. Came to Jerusalem shortly after the Crucifixion of Jesus. Was then about 23 or 24 years old.
4. One of the crowd of students who stoned Stephen. Acts 7:58 and 8:1-3
5. Converted to Christ by miraculous vision. Acts 9:3-8
6. Went into Arabian desert for a rest. Galatians 1:17
7. Returned to Damascus to preach about Christ. Acts 9:20-22
8. His life in danger; escapes from Damascus. Acts 9:23-25
9. Joins the disciples at Jerusalem.—Acts 9:26-28.
10. Life again in danger; flees to native city, giving up the work.—Acts 9:29-30.
After a year in hiding, Barnabas finds him and they plan a missionary work.

II. THE FIRST CHRISTIAN CHURCH

1. Paul and Barnabas preached a year at Antioch Founded the First Church, A.D. 42.—Acts 11:25-26
2. Paul made brief trip to Jerusalem and helped found church there, where James, brother of Jesus was Bishop.

III. FIRST MISSIONARY JOURNEY

1. Paul and Barnabas ordained as preachers by the Antioch Church.—Acts 13:1-3

2. They sail to Cyprus (Island) and preached at towns of:
 - a. Salamis, scene of world's most decisive naval battle.
 - b. Paphos, on opposite side of island, where the sorcerer, Elymus was blinded and the Roman Governor, Sergus Paulus, was converted.
3. They sail to Pisidia and preach at:
 - a. Antioch (of Pisidia, their "home" city was Antioch, Syria.)
 - b. Iconium. Many converts made here.
 - c. Lystra, here the people tried to worship Paul, on his next trip they stoned him.
4. Return to Antioch (Syria) A.D. 48 ends First Missionary trip.
5. Results: No churches founded. Paul's first miracle-healing the lame man at Lystra.
6. Four years interim. Resting and preparing for greater effort. During this time Paul attended great church council at Jerusalem where it was definitely decided that the Christian church would be predominately Gentile.—Acts 15:1-21

IV. SECOND MISSIONARY JOURNEY. PAUL AND SILAS.

1. Paul and Barnabas disagreed about taking John Mark; Silas became Paul's companion instead of Barnabas.
2. First stop at Lystra (Pisidia) where Paul was stoned and left for dead. Carried into home of Timothy and restored.
3. Young Timothy joins the expedition. Becomes Paul's favorite disciple.—Acts 16:1-3
4. In Philippi, Macedonia. The gospel preached in Europe. "Divining" girl is healed and her masters "frame" Paul and Silas, who are put in prison.—Acts 16:16-24

The miraculous escape from Philippian jail. Acts 16.

Conversion of the jailer. Forced to leave the city.

Their many converts there founded their own church.

Luke, the physician from Troy, helped in this. Acts 16:15-18.

5. At Thessalonica. Established a strong church. Acts 17:1-5.
(See also I. Thessalonians, first two chapters.)
6. Next at Berea (Macedonia), many converts. Opposition by some Jews who followed them from Thessalonica.
7. At Athens, (Greece) Sermon on Mar's hill. Few converts. A.D. 54.—Acts 17:13-34.
8. At Corinth (commercial city of Greece) 18 preaching. Established the Corinthian church A.D. 55.—Acts 18.
9. At Ephesus, for short time only, first visit. Returned later for stay of two years.—Acts 18:21.
10. Returns to Antioch, via Jerusalem where he attended Passover.

V. THIRD MISSIONARY JOURNEY

1. Back to Ephesus. Stayed two years. Baptized 12 disciples of John the Baptist, who formed nucleus of new Ephesian church, Timothy, the Minister. A.D. 58.—Acts 19
2. Another short visit to Philippi, Macedonia. Then to Troy, the home of St. Luke. Miraculously restored life to man who fell from window. Then to Miletus (Malta), to Caesarea and finally to Jerusalem. All this in A.D. 59.
3. In Jerusalem Paul is mobbed by Jews. Rescued by Roman officer. His defense before the Jews. Acts 21:27.
4. Tried by the Sanhedrin, as Jesus had been, but

appealed to Rome because of his citizenship.
Acts 22.

5. Tried before Felix the Proconsul.—Acts 24.
6. Tried before Festus and Agrippa.—Acts 25.
Appealed to Caesar.

VI. PAUL GOES TO ROME

1. A prisoner on board a troop ship. Shipwrecked at Malta in the year 62.—Acts 27.
2. Three months at Malta (Miletus).
3. In Rome, a prisoner "of Honor", living in his own house, though guarded by soldier, preaching daily.—Acts 28:17-31.
4. Paul's history ends here. His fate unknown. This brings us to 65 or 66 A.D. and it is likely that he perished, with thousands of others, in Nero's persecutions.

VII... BRIEF SUMMARY OF PAUL'S WRITINGS

13 Epistles:

1. Romans
2. First Corinthians
3. Second Corinthians
4. Galatians
5. Ephesians
6. Philippians
7. Colossians
8. First Thessalonians
9. Second Thessalonians
10. First Timothy
11. Titus
12. Philemon
13. Second Timothy

The epistle "Hebrews" is generally accredited to Paul but there is some dispute on this point. The evidence seems to support the view that it is not Pauline, but of later date.

POETRY OF THE BIBLE

Poetry might be called the lowest and the highest form of expression. It is the language of the simple and of the most learned, the child and the sage, the savage and the savant. It is the language of feeling while prose is the language of thought. Everyone uses poetic expression, often unconsciously. The professor of math scoffed at poetry as "all nonsense," then turned to a proposition in geometry and explained it thus:

"No power on earth, however great,
Can stretch a cord, however fine,
Into a horizontal line
That will be absolutely straight."

Much poetry is found in the Bible, in fact almost half the contents is poetic. We lose most of the poetic beauty in the many translations the Bible has undergone, yet enough is retained to make the Bible the greatest treasure trove of poetry we have.

Hebrew is a poetic language, guttural but musical. Poetry does not always rhyme, in fact more often does not rhyme at all. The essential thing is the rhythm, it must be "singy" or chantable.

Lyrical, Epic, Dramatic and Didactic forms of poetry are found in the Old Testament.

LYRIC POETRY

The earliest form of poetry is lyrical and its essential form is the song. It has no aim at dramatic quality, entertainment, instruction or other purpose. It is really a spontaneous "outburst" of feeling or emotion. War songs, marching chants, victory songs, riddles and jests are the most common kinds of lyric poetry.

The Riddle of Lamech in the fourth chapter of Genesis is one of the first lyric poems. In the 49th chapter of Genesis we find Jacob, near the end of his life, giving a blessing to each of his twelve sons in lyric form.

One of the loveliest songs in the Old Testament is that of Miriam, sister of Moses, praising God for deliverance from the Red Sea and the hosts of Pharaoh. Read it in Exodus 15. Another is the song of Deborah in the 5th chapter of Judges.

The Elegy or Lament is another example of lyric poetry. This is much used by Jeremiah and the whole book of Lamentations is but a series of five great lyric poems. The tender little lament of David for his beloved friend Jonathan, is quoted from the lost book of Jasher, in I Samuel 18-27.

Sometimes the lyric verse is a prayer or a monologue as in the book of Habakkuk. Again it takes the form of a hymn or a litany, as the Magnificat or the Gloria in Excelsus in Luke.

Hebrew lyric poetry has a metrical system that is peculiar, called parallelism. The parallels are of three kinds:

1. The synonymous parallel in which the idea of a line is repeated in the following line. There are thousands of these. For examples note Psalms 21:1 and 22:12.

2. The synthetic or progressive parallel in which part of the first line idea is repeated but a new idea suggested, which is later developed in the same way. It moves forward by one and a half. For an example of this type of parallelism see Psalm 19:1, 7, 8, 9.

3. The antithetic parallel presents opposite ideas and contrasts them in successive lines. This type is much used in the book of Proverbs. Examples, Proverbs 1:7 and 12:5, 7, 19 and 23.

DIDACTIC POETRY

Poetry that aims at teaching is called didactic. Practically all the Proverbs are of this type. It is a peculiarly Semetic form of expression and the nearest approach these people had toward real philosophy. It does not reason or argue to make its point but rather, it observes and reflects. "When I consider the heavens, etc. . . . what is man that Thou are mindful of him?" The poet who thus seeks to give his reflections to others is called "the wise man" by the more ignorant people of the Oriental masses. The chief difference in Oriental and Greek (from which we get our) philosophy is found just here. The Greek philosopher begins with the obvious, present phenomena and reasons back to, or up to, God. The Hebrew "wise man" began with God and easily explained the obvious and present phenomena as the work of God. This is a naive but very direct and effective way of reasoning.

DRAMATIC POETRY

Dramatic poetry is not free and spontaneous like lyric verse but is studied and planned for its effect. It does not seek to teach, as does the didactic verse but merely tries to entertain. The Hebrew people were fond of drama and plays were a regular part of their life. Many were given in the temple to celebrate or commemorate great events in the national history. This may explain certain chapters or even whole books that have been hard to understand. The book of Judith in the Apocrypha is simply a play, acted on the stage. The book of Esther and perhaps that of Ruth as well, are plays, acted to explain and commemorate historical events rather than being historical themselves. The same is true of the Song of Solomon (The Bridegroom) It was recited or played at wedding feasts to entertain the guests.

WAR SONG OF ISRAEL ON THE MARCH

Waheb in Sufah we passed,
And the valleys of Arnon,
And the slope of the valleys
That stretches toward the dwellings of Ar,
And leans on the border of Moab.



A DIDACTIC POEM

Go to the ant thou sluggard;
Consider her ways and be wise:
Which, having no guide,
Overseer, or ruler,
Provideth her meat in the summer,
And gathereth her food in the harvest.

How long wilt thou sleep, O sluggard?
When wilt thou arise from thy sleep?
Yet a little sleep, a little slumber,
A little folding of the hands to sleep:
So shall thy poverty come as a robber,
And thy want as an armed man.



THE BIBLE A COLLECTION OF BOOKS

When Solomon built his great temple at Jerusalem, about 1000 B.C., a whole army of priests, attendants and helpers of all kinds had to be assembled and trained in the ritualistic work of the temple services. Thousands of boys were instructed over a period of years and organized into companies or orders, much like the various orders of the Catholic clergy today.

In addition to this it was necessary that all the sacred books, which were really rolls of parchment at that time and called "Megilloth," should be collected, compiled, revised and put into shape for use in the temple services. Many of our Old Testament books assumed form at that time, compiled from fragments of ancient rolls and other sources. Several new ones were written at that time.

We do not know, of course, just what books existed then, but are certain that the Pentateuch, or Law of Moses was the most prominent. Several books then used have since been lost, mention being made elsewhere in the Bible about the books of Jasher and another called The Wars of Jehovah.

Solomon himself, according to Jewish tradition, compiled two great books for the occasion of the temple dedication and these have also become lost. One was a book of 3,000 proverbs and the other a book of 1,005 songs. The Proverbs and Songs of Solomon we now have in the Bible were written centuries later and dedicated to Solomon, both because of his reputation for wisdom and in memory of the lost books he wrote. Proverbs is a collection of "sayings" centuries old, which have been formed into many collections or compilations. In 333 B.C. several smaller collections were combined to give us the book as we now have it.

The Psalms have had much the same history. This book is a collection of hymns and chants used in worship

from the most ancient times. Hundreds of collections of them or "hymn books" as we might say, were made at different times. About 516 B.C. when the second temple was completed, a collection was made of these various "collections" and Psalms assumed its present form. It was added to the library founded by Nehemiah. The expression "Psalm of David" simply dedicates the song to that great poet and singer of old and does not mean that it was written by him. Some of the early psalms undoubtedly were written by David himself, however. About 67 of the total (150) could have been by him but all the others have a style of grammar and vocabulary that he could not have used.

The Hebrew Bible (our Old Testament) was given its final and present form shortly after the Babylonian captivity by the famous scribe, Ezra, and the Great Synagogue. Nehemiah assisted by founding a library to preserve the sacred works.

The Bible as a distinct and sacred compilation of books is first mentioned in the prologue to the first Greek translation, made in 131 B.C. The historian Josephus gives a list of the specific books then accepted as authentic (40 A.D.). The same list is in the Talmud from about the same time. Thus we can see that the Old Testament, took its present form long before the time of Jesus Christ, and the Scriptures he knew and loved are the very same we read today.

OUR ENGLISH BIBLE

The division of the Bible text into chapters is accredited to Stephen Langton, Archbishop of Canterbury, about 1200 A.D. The numbering of the verses was done by Robert Stephen about 1551 when he translated a Greek Testament.

The Latin version of the complete Scriptures was made by Jerome in the 4th century A.D. It is the entire collection of books including the Apocrypha. This was the Roman

Catholic Canon, fixed by the Council of Trent in 1546 A.D. and still used by that church.

The first complete English translation of the Latin Vulgate was made in 1382 by Wycliffe. In 1525 William Tyndale made a new version of the New Testament, adding sections from manuscripts discovered during the Renaissance. The first complete English Bible, as we now have it, was published by Miles Coverdale in 1535 A.D. Luther's Bible in German came out at about the same time.

Of the many editions that followed rapidly the more important ones are:

1. Matthew's Bible—1537 A.D.
2. The Great Bible—1539 A.D. so called because of its large size.
3. The Geneva Bible—1560, a revision of the "Great Bible" put in smaller folio size.
4. Bishop's Bible—1568, another revision of the "Great Bible" with a Psalter added.
5. The King James Bible—1611 A.D., a thorough revision based on the Bishop's Bible, "authorized" by King James of England.
6. The Revised Version—1881. This was made by a group of 50 scholars at Westminster, Oxford and Cambridge. The New Testament section was printed in 1881, the Old Testament was added in the 1885 edition and the Apocrypha was completed in 1895.
7. The American Revised Version—1901, published in New York and copyrighted by Thomas Nelson and Sons. This is the Bible that is most used by many people, although many still prefer the King James which is regarded as the most beautiful English ever printed.

There are later versions which have not become widely known because the King James and the American Revised seem to satisfy all requirements. Among the later ones are the Ferrar Fenton Bible and one published in the past few months, called "The Bible in Modern English."

ANCIENT MANUSCRIPTS OF THE BIBLE

THE VATICAN

The oldest of the Greek manuscripts dates back to the fourth century A.D. It is a unical writing (the words and sentences not separated). It has been kept in the Vatican, at Rome, since its discovery in 1450 A.D. It contains all of the Old Testament except the first 46 chapters of Genesis, and the New Testament as far as Hebrews 9:14. It is inscribed on fine vellum and is perfectly legible after 1500 years. The scribe who copied it did his work well! It consists of about 700 sheets about a foot square.

THE SINAITIC

This is another Greek manuscript dating back to the fourth century. It was discovered in 1844 in the convent of St. Catherine on Mount Sinai. It is complete, containing even some of the books of the Apocrypha. It is now at the Library of Leningrad, Russia,

THE ALEXANDRIAN

This ancient manuscript is housed in the British Museum, having been given to King Charles I in 1628. It came to England from Constantinople, just a decade too late to be used by the King James translators. It contains all the Old Testament except about ten leaves. The New Testament section is rather fragmentary, half of Mathew, much of John and parts of the Epistles having been lost.

THE EPHRAEM

The Royal Library at Paris holds this old manuscript. It is a "palimpsest", that is, a parchment manuscript which

was "rubbed out" and written over with other matter. The Bible was written on it early in the 5th century A.D. and this was erased in the 12th century so that the works of St. Ephraem could be written on it. By means of special chemicals and great labor the original, dim writing has been restored to legibility.

THE BEZAE

This manuscript is more modern and is written in both Greek and Latin on alternate pages. It was discovered in 1562 in a Greek monastery at Lyons, France. It is very incomplete and contains many interpolations. Some of these may be "the lost sayings" of Jesus but they are entirely unsupported by any other evidence.

OTHERS

There are over one hundred unical manuscripts of the Bible in existence, dating back to ancient times, although there are no original copies direct from the hand of the inspired writers. In addition there are more than a thousand "cursive" (hand written) manuscripts that are from the early centuries before the Crusades. The same is true of all ancient writings, such as the Greek philosophers and poets, —no original copies exist, and only four or five secondary copies are available. By contrast we see how marvelously the Bible has been preserved through the ages and how fortunate we are in having so many copies for comparison and verification. We can be assured that the Old Testament text we read today is the same that was used in the time of Jesus and the New Testament text is the same as that used in the very first Christian church.

TEST QUESTIONS

1. Explain briefly how the Bible is "His Story," and how it is "My Story" or the story of "I Am."
2. What is the Apocrypha and why is it not recognized as a part of our Bible?
3. What is the value of the Apocrypha to our present study?
4. Name a few of the "lost books" of the Bible and tell how they became "lost."
5. What is the Vulgate, when written and by whom?
6. Explain how the LXX came to be written and how it proves the providence of God regarding the preservation of Scripture.
7. About when and by whom was the first English translation of the Bible made? Who printed the first Bible?
8. Give a brief history of the King James or Authorized version.
9. Why was the American Revised Version made? What are some of the differences between it and the Authorized?
10. Name three of the more recent English translations and briefly discuss their value.



HEBREW CALENDAR

Months and Feast Days

1. NISAN—1st sacred, 7th civil month.....Mar. 21-Apr. 20
PASSOVER (the first) celebrated on the 14th day.
2. ZIV—2nd sacred, 8th civil month.....Apr. 21-May 20
The Second Passover is celebrated on the 14th day.
3. SIVAN—3rd sacred, 9th civil month.....May 21-June 20
FIRST FRUITS (feast of weeks) begins the 6th day.
PENTECOST (50 days from New Years, March 21).
4. TAMMUZ—4th sacred, 10th civil month.....Jun. 21-Jul. 20
A hot, dry season in Palestine. No holidays.
5. AB—5th sacred, 11th civil month.....July 21-Aug. 20
Season of extreme heat. No holidays.
6. ELUL—6th sacred, 12th civil month.....Aug. 21-Sept. 20
Fig and olive harvest time.
7. TISHRI—7th sacred, 1st civil month.....Sept. 21-Oct. 20
This is particularly a month of holidays:
FEAST OF TRUMPETS on the 1st day.
ATONEMENT on the 10th day.
FEAST OF TABERNACLES on the 15th to 21st day.
8. BUL—8th sacred, 2nd civil month.....Oct. 21-Nov. 20
Wheat sowing season. No holidays.
9. CHISLEU—9th sacred, 3d civil month.....Nov. 20-Dec. 21
FEAST OF DEDICATION on the 25th day.
10. TEBETH—10th sacred, 4th civil month.....Dec. 21-Jan. 20
Winter season, much frost, little snow. No holidays.
11. SEBAT—11th sacred, 5th civil month.....Jan. 21-Feb. 20
Spring begins in Palestine. No holidays.
12. ADAR—12th sacred, 6th civil month.....Feb. 21-Mar. 20
FEAST OF PURIM (lots) on the 14th and 15th.

All the months have 30 days except ZIV, TAMMUZ, TEBETH and ADAR, which have 29 each.

THE FEASTS

1. The Feast of Passover comes about the middle of NISAN, the first sacred month and seventh month of the civil calendar. It comes at about April 4th or 5th by our calendar. There are four days of preparation followed by the great assembly on the 14th of Nisan. Then there are seven days of unleavened bread followed by the second assembly on the 21st of Nisan. The feast commemorates the passing over of the Hebrew homes by the angel of death who slew the first born of the Egyptians on the eve of the Exodus. See Exodus, chapter 12.

2. The Feast of First Fruits or Feast of Weeks begins about the sixth day of Sivan, or more properly, on the first harvest day, "when the sickle is first put to the grain." It continues for about seven weeks, or until the harvest is completed. The people rejoice greatly and make daily offerings at the temple, offerings specified in the Law. See Leviticus the 23rd chapter, verses 17-20. Also Deuteronomy the 16th chapter, verses 9 and 10. This feast celebrates the first year in Canaan.

3. The Feast of Trumpets is held on the first day of Tishri. It is regarded as "an extra" Sabbath, a day for meditation and prayer. It commemorates the fall of Jericho. A convocation is held and an offering made, consisting of one bull, one ram and seven lambs. See Leviticus 23:24-25; also Numbers 29:1.

4. The Feast of Atonement is held on the tenth day of Tishri. It is also a day of rest, prayer and meditation. A meeting is held in the temple and a special "atonement" offering is specified. See Leviticus 16:29-30; also Numbers 29:7.

5. The Feast of Tabernacles is a harvest celebration, something like our American Thanksgiving. It runs from the 15th to the 21st day of Tishri. It follows the gathering in of the corn and wine. The people leave their houses and dwell in booths made of tree boughs, symbolical of the tents in the wilderness during the period of wandering after leaving Egypt. The conduct of the feast and the offerings prescribed can be studied in Leviticus 23:34 and in Deuteronomy 16:13.

6. The Feast of Dedication, as its name implies, celebrates the dedication of the second temple, erected after the exile in Babylon. It is held on the 25th of the month Chisleu, about the 16th of December our time. The only Bible reference to this feast is in John 10:22 and 23. However, it is fully covered in I Maccabbes 4:53 (Apocrypha).

7. The last of the seven great feasts (There would be seven of anything Hebrew) is Purim, held on the 14th and 15th of Adar, about the 6th of March on our calendar. It celebrates the victory of Esther and Mordecai over Haman and their other enemies in the Persian court during the exile. It is explained in the book of Esther, chapter 9, verses 21-28. The name comes from the Persian word "Pur" meaning a "chance or lot that is cast." The letters "im" make it the plural form.

OFFERINGS

There were three general types of offerings made in the temple.

1. The "Burnt Offering" was always made to obtain some special favor from Jehovah. Only oxen, male sheep or goats, turtle doves or pigeons could be used. The entire animal was consumed by fire.

2. The "Thank Offering" or sometimes called the "Peace Offering" was made to express gratitude for some special favor received from Jehovah. It was called a "meat offering" although no meat was used. It consisted of unleavened cakes mixed with oil, a kind of "fried flour" as we might term it. The priest sometimes sprinkled it with the blood taken from animals in the other offerings, though not always.

3. The "Sin Offering" or "Atonement" was to show repentance. Only the fat of the animal, sprinkled with its blood, was used. The rest of the carcass was carried without the city gates and burned there. The idea was that the "sin" entered into the residue of the animal which had to be taken out of the temple and destroyed.

THE NAME OF THE LAND

Palestine is so called from "Philistia," the "land of the Philistines. It is also called "Canaan" from the fourth son of Ham who was the ancestor of its inhabitants. The name "Israel" sometimes applied to the whole land, comes of course, from Jacob. "Promised Land" is a term often used because it was promised to Abraham and to his seed forever.

GEOGRAPHY OF PALESTINE

It is a rather isolated country with the sea on the west, deserts on the south and east and mountains on the north. It was shut off from the idolatrous nations round about by a divine Providence so that it would retain its distinctiveness.

It is a centrally located land, near to all the important nations of history. It is really a sort of "bridge" between the continents of Asia and Africa, a sort of "cross roads" of the civilized world.

It is a relatively small, compact country, 85 miles wide and 180 miles long. It was not large enough nor rich enough to arouse the political ambitions of would-be conquerors. It could never have been a great political nation like Persia or Greece, but is the most ideal place on earth for a divine purpose, the training ground for a people who should influence the world in religious matters. Joshua nor Moses could not have foreseen Jerusalem, Bethlehem or Nazareth but divine Wisdom did.

God selected the place for a divine Drama and chose the characters well. Starting with a race the Messianic line was gradually narrowed down to a branch of that race, then to tribe (Judah), finally one family (David's), and eventually one person, Jesus of Nazareth. It is a revelation to trace this line through the Bible and one could not help but see in it the operation of a definite plan of breath taking scope.

APPROXIMATE DATES OF THE OLD TESTAMENT BOOKS

1050 B. C. A collection of books was made for the service of the temple, then being planned but not completed until 1015 B. C. This collection included: Parts of the unpointed Pentateuch then known, probably only Genesis from Chapter 2 on and the first 19 chapters of Exodus; a collection of David's songs (Psalms), probably about 100 of them; and two books now lost,—The Wars of Jehovah and the Book of Jasheer.

750 B. C. Added to the above collection were the books of Amos, Joel, Micah and the first 39 chapters of Isaiah.

650 B. C. Added to the growing collection were the books of Joshua, Judges, Kings (I and II), Samuel (I and II), Habakkuk, Zephaniah, and Nahum.

550 B. C. Added books were Obadiah, Ezekiel and Daniel.

450 B. C. The Massorah or "pointed" Pentateuch replaced the unical text. Chronicles (I and II) was added as were also Ezra (Nehemiah with and a part of it), Lamentations, Job, Haggai, Zechariah and possibly Proverbs.

350 B. C. The books of Ruth, Esther, Jonah, Song of Solomon and Ecclesiastes were added and the Old Testament assumed its present form.

The Old Testament Canon was adopted about 227 B. C. when the Septuagint (Greek Translation) was completed. Fourteen other books, included in some of the Septuagint manuscripts, were excluded from the Canon or "accepted" Bible. The Roman Catholic church, centuries later, included these "Apocrypha" books in their Bible because they were in the Septuagint translations. The books of the Apocrypha are: I and II Esdras, Tobit, Judith, Additions to Esther not found in the Canon, The Wisdom of Solomon, Ecclesiasticus, Baruch, The Song of the Three Holy Children, History of Susanna, Bel and the Dragon, The Prayer of Manasseh, and I and II Maccabees.

The word "Apocrypha" means "secret" or "hidden." The books are all of rather late origin and the argument is against their inspiration. The Protestant Bible excludes them altogether and the Catholic Bible gives them an inferior rank. The books of the Maccabees are especially valuable to us in that they give us the only historical data we have for the period between 440 B. C. and the time of Jesus.

HEBREW NAMES

Hebrew names are often a compound of syllables whose meaning, if understood, will give a clue to the significance of the person, thing or event named.

"i" is in many cases the equivalent of our possessive pronoun

"ab" means "father." Therefore "ab-i" would be "my father."

"Ab-i-dan" would mean "my father's (the source of) judgment"

"Ab-i-gail"—"father (source) of my delight."

"ab-i-hail"—"father (or source) of my strength."

"Ab-i-hud"—"father (source) of my honor."

"Ab-i-melech"—"father is king," name means "prince."

"Ab-i-shua"—"father (source) of my wealth," etc., etc.

"ah" means "brother." Hence "Ah-i" would be "my brother."

"Ah-i-jah"—"Jehovah is my brother."

"Ah-i-hud"—"my honorable brother."

"Ah-i-melech"—"the king's brother."

"bar" also "ben" means "son."

"bath" means "daughter."

"Bar-Jonah" would mean "son of Jonah."

"Bath-shua"—"a daughter of wealth."

"Bath-ima"—"a daughter of heaven."

"am" means a person. "amm" means a people or nation.

"Amm-i-hud"—"the honor of my people."

"Am-mom"—"a fellow countryman."

"Am-os"—"a burdened person."

"Am-oz"—"a strong person."

"as" means "made, created or wrought."

"as-han"—"made by fire,"—our word "ash."

"As-i-el"—God (Elohim) is my creator."

"As-a-jah"—"made by Jehovah."

"ar"—"lion" (literally) "four-footed."

"ba"—"husband, or head of the house."

"be"—"servant," an endearing name.

"beth"—"house," the building itself.

"car,"—"fruit" or "fruitful."

"da"—"to deliver, set free, rid."

"dan"—"judgment," not "judge," the person.

"dah"—"knowledge," "wisdom."

"el"—"Elohim," (God Universal).

"jah"—"Jehovah," (God Particular).

"le"—"of or from."

"pe"—"face, countenance."

"sheba"—an "oath." Also the number "seven."

"hem"—"bread."

"tub"—"good."

This list is very incomplete but will give a hint of the possibilities of study along this line, which can be most helpful in understanding the Bible.