STUDIES IN OLD TESTAMENT CHARACTERS

WILBERT WEBSTER WHITE

Division BS1194

Section .W58

STUDIES IN OLD TESTAMENT CHARACTERS

BY

WILBERT WEBSTER WHITE, PH. D.

SECOND REVISION.

NEW YORK
YOUNG MEN'S CHRISTIAN ASSOCIATION PRESS
1907

COPYRIGHTED, 1900, BY
THE INTERNATIONAL COM-
MITTEE OF YOUNG MEN'S
CHRISTIAN ASSOCIATIONS
ENTERED AT STATIONERS'
HALL, LONDON, ENGLAND

PREFACE

THE AIM AND THE SCOPE OF STUDIES IN OLD TESTAMENT CHARACTERS

While the purpose in "Studies in Old Testament Characters" has been to present for the student a course primarily devotional and practical, it may be that the scope of the Studies, which is larger than anything merely biographical, is not sufficiently indicated by the title.

Not only is the attempt made to interpret each character studied in the light of the immediate historic situation, and to derive valuable personal instruction from utterances, acts and manifest motives, but the relation of each character to a greater national and world movement is to some extent considered. This requires a study of the movement itself. It is sought to know how each age, with its accumulation from the past, grew out of the past and beyond itself and moulded its characters, and how in turn each character moulded his own age and influenced the future.

Characters are personifications of times, and they are products and potentialities. Into the proper study of Old Testament Characters, Old Testament History, Psalm and Prophecy must enter.

Moreover, it should be noted that this course is restricted in its reach by its avowed aim. It must not do critical or much exhaustive work. It takes for granted that there is in the curriculum a certain amount of literary and critical Bible Study. This course is the third of a cycle which is designed to supplement rather than to supersede college class-room work.

The authors of "Studies in the Life of Christ" and "Studies in the Acts and Epistles" (the two preceding courses of the series) had bases for their work already at hand in "A Harmony of the Gospels" by Stevens and Burton, and "Records and Letters of the Apostolic Age" by Burton. The advantages of such re-arrangement of the Bible text as is found in these books have been clearly shown by the use of these courses by students. The value of similar analysis and re-arrangement of the material in the Old Testament is equally great

in providing a basis for the study of Old Testament characters. The amount of material in a volume containing a reprint of the entire Old Testament text would be too large, however, to meet the purposes for which this book has been prepared.

The accompanying Analytical Outline it is believed will meet all the needs of the student pursuing this course. This outline has a chronological arrangement, and it puts in parallel columns references to duplicate material.

The Diagrams of Books of the Bible, and of periods of time will explain themselves. It is hoped that they may help to a clearer grasp of many historical situations, and a more comprehensive knowledge of the Old Testament Scriptures.

The words of Professor Burton in his preface to "Records and Letters of the Apostolic Age" in reference to critical questions as related to his work, are so suitable to the problems met in the Old Testament field, that I take the liberty to quote them here, changing only such words as are necessary to adapt the passage to the Old Testament: "For the purpose of this work it is assumed that the claims of authorship made in the books themselves are true. This course is indeed the one which is most congenial to my own opinions. While the evidence, or lack of evidence, in a few cases certainly justifies the treatment of the question of genuineness as an open one, such examination and estimation of it as I have been able to make has not led me to a positive conclusion against the genuineness of any of the books with which we here have to do. Yet I have constructed the work on this basis not so much for the purpose of expressing an opinion on each of the points at issue, as because, in my judgment, it best adapts the book to the uses for which it is intended. The ordinary student of the Bible, not specially trained in biblical science, may well make the genuineness of the Old Testament books his working hypothesis at least. The mature scholar, if he has reached the conclusion that all the Old Testament books here under consideration are genuine, will of course desire them assigned to a place consistent with this conclusion. If he has reached a different conclusion in any case, the plan here adopted will at least furnish him a basis of criticism in an arrangement whose faultiness he will be able to point out."

CONTENTS

PAGE

TITLES OF THE STUDIES, ... viii

GENERAL SUGGESTIONS, ... ix

PRINCIPAL DIVISIONS OF THE OLD TESTAMENT HISTORY OF ABRAHAM AND HIS POSTERITY, ... xi

ANALYTICAL OUTLINE OF THE OLD TESTAMENT HISTORY OF ABRAHAM AND HIS POSTERITY, ... xiii

STUDIES IN OLD TESTAMENT CHARACTERS, . . . 1

APPENDIX—DIAGRAMS, ... 217

Titles of the Studies

STUDY 1.	Abraham, the Friend of God	§ 1 to § 2	inclusive
STUDY 2.	Abraham, the Friend of God	§ 2	
STUDY 3.	The Sons of Abraham to the Third Generation	§ 3 to § 7	inclusive
STUDY 4.	The Sons of Abraham to the Fourth Generation	§ 8 to § 14	"
STUDY 5.	Moses, the Man of God	§ 15 to § 18	"
STUDY 6.	Moses, the Man of God	§ 18	
STUDY 7.	Moses, the Man of God	§ 19 to § 21	inclusive
STUDY 8.	Joshua and the Judges	§ 22 to § 28	"
STUDY 9.	Samuel, the Judge and Prophet	§ 29 to § 35	"
STUDY 10.	Saul, the Rejected of the Lord	§ 36 to § 41	"
STUDY 11.	David, the Man after God's Own Heart	§ 38 to § 43	"
STUDY 12.	David, the Man after God's Own Heart	§ 44 to § 54	"
STUDY 13.	David, the Man after God's Own Heart	§ 55 to § 63	"
STUDY 14.	David, the Man after God's Own Heart	§ 64 to § 71	"
STUDY 15.	Solomon, the Son of David	§ 72 to § 77	"
STUDY 16.	Kings and Prophets of Pre-Assyrian Times	§ 78 to § 84	"
STUDY 17.	Kings and Prophets of Early Assyrian Times	§ 85 to § 91	"
STUDY 18.	Kings and Prophets of Early Assyrian Times	§ 92 to § 99	"
STUDY 19.	Kings and Prophets of Early Assyrian Times	§100 to §101	"
STUDY 20.	Kings and Prophets of Middle Assyrian Times	§102 to §106	"
STUDY 21.	Kings and Prophets of Middle Assyrian Times	§107 to §108	"
STUDY 22.	Kings and Prophets of Late Assyrian Times, with Review	§108 to §114	"
STUDY 23.	Jeremiah the Prophet and his Contemporaries	§115 to §117	"
STUDY 24.	Jeremiah the Prophet and his Contemporaries	§118 to §128	"
STUDY 25.	Jeremiah the Prophet and his Contemporaries	§129 to §136	"
STUDY 26.	Jeremiah the Prophet and his Contemporaries	§137 to §140	"
STUDY 27.	Among the Captives in Babylon	§141 to §142	"
STUDY 28.	Among the Captives in Babylon	§142 to §147	"
STUDY 29.	Leaders of the Reconstruction Period	§148 to §160	"
STUDY 30.	Leaders of the Reconstruction Period	§161 to §169	"

GENERAL SUGGESTIONS

Read over these suggestions *at the beginning of each week.*

Scripture supplies no shortcuts for the intellect. Expect to apply the mind with even more vigor in this study than in any other. God's Word surely has messages to you. Be very simple and sincere in giving heed.

Follow the order of the day's work. Read *and follow* each direction as you come to it. Do not read even the second part of the first direction before doing the first part.

Do exactly as directed. If the direction is: *Glance* over the section, do not *read* it.

Work with regularity. Do the work of each day in its day.

Employ a portion of the best of the day. Let it be if possible the first part of the day.

Study the material itself. Do not let the mind wander.

Hurry never, but do not waste time. Be expeditious.

Be always thoughtful.

Be always applying to your life when there is material applicable. Do not force applications.

Do not strain the material for thought. Let it yield what is there and be content.

Do not be sidetracked. Keep to the work in hand. Note additional lines of thought and investigation which suggest themselves, but work them out at another time.

Develop the historical imagination, but be careful that it be true to history.

Be on your guard against estimating the characters of ancient times by present day standards. Take sufficiently into account the political, religious and social conditions of the times.

Record thoughts, impressions, questions and difficulties. Do not insist that all questions be answered and all difficulties be removed at once. Study and wait.

Use the maps and diagrams freely.

Do not pass by marginal references and footnotes.

Be on special guard not to derive answers to questions propounded in the Studies from some other source than the text. As a rule answers will be found in the text.

Be patient and persistent. Results will come if you work and wait.

Emphasize prayer. Howsoever brief the time of study may be, at the beginning of it, definitely lift the heart to God for help and direction.

Make rigid application of the personal thought to the life. Form the habit of recalling often during the day points from the lesson of the morning.

x

PRINCIPAL DIVISIONS OF THE OLD TESTAMENT HISTORY OF ABRAHAM AND HIS POSTERITY

PART I.—**PREPARATORY CENTURIES:** From Abraham until Moses.

PART II.—**NATIONAL DEVELOPMENT:** From Moses until Solomon.

PART III.—**NATIONAL DECLINATION:** From Solomon until the Babylonian Captivity.

PART IV.—**TIMES OF RECONSTRUCTION:** From the Babylonian Captivity until Nehemiah.

ANALYTICAL OUTLINE OF THE OLD TESTAMENT HISTORY OF ABRAHAM AND HIS POSTERITY

ARRANGED IN PARTS, CHAPTERS, AND SECTIONS

PART I.

PREPARATORY CENTURIES

FROM ABRAHAM UNTIL MOSES

Chapter I. The Generations of Terah

SECTION

1. The Migration of the Terachites.
   Genesis 11:27-32.

2. The History of Abraham.
   Genesis 12:1-25:11.

Chapter II. The Generations of Ishmael

3. Names and Dwellings of the Sons of Ishmael.
   Genesis 25:12-18.

Chapter III. The Generations of Isaac

4. The Birth and Early History of Isaac's Sons.
   Genesis 25:19-34.

5. The Subsequent Career of Isaac.
   Genesis 26:1-35.

6. The Blessing of Jacob by Isaac.
   Genesis 27:1-40.

7. The Fortunes of Jacob.
   Genesis 27:41-35:29.

[Chapter IV. The Generations of Esau]

[Genesis 36:1-37:1.]

Chapter V. The Generations of Jacob

8. The Wickedness of Jacob's Sons.
   Genesis 37:2-38:30.

9. The Fortunes of Joseph in Egypt.
   Genesis 39:1-41:57.

SECTION

10. The Famine in the Land of Canaan.
Genesis 42:1-45:28.

11. The Descent of Jacob to Egypt.
Genesis 46:1-30.

12. The Settlement of Jacob and his Family in Egypt.
Genesis 46:31-47:12.

13. The Last Days of Jacob in Egypt.
Genesis 47:13-49:33.

14. The Last of Jacob's Sons.
Genesis 50:1-26.

PART II.

NATIONAL DEVELOPMENT

FROM MOSES UNTIL SOLOMON

Chapter VI. The Life of Moses from his Birth until the Arrival at Sinai

15. The Birth, Training and Call of Moses.
Exodus 1:1-7:7.

16. The Plagues and the Passover.
Exodus 7:8-12:36.

17. The Exodus and the Journey to Sinai.
Exodus 12:37-19:2.

Chapter VII. The Life of Moses from the Arrival at Sinai until His Death

18. Legislation at Sinai.
Exodus 19:3-40:38; The Book of Leviticus.

19. The Journeyings of Israel in the Wilderness.
The Book of Numbers.

20. The Wilderness Hymn.
Psalm 90.

21. Farewell Addresses, Song and Death of Moses.
The Book of Deuteronomy.

Chapter VIII. Joshua and the Conquest of Canaan

SECTION

22. Preparation for the Conquest of Canaan.
Joshua 1:1-5:12.

23. The Central, Southern and Northern Campaigns.
Joshua 5:13-12:24.

Chapter IX. Joshua and the Division of Canaan

24. The Inheritance of the Tribes; Last Acts and Words of Joshua.
Joshua 13:1-24:33.

Chapter X. The Times of the Judges until Samuel

25. The Earlier Judges until Gideon.
Judges 1:1-5:31.

26. Gideon and his Successors.
Judges 6:1-10:5.

27. Jephthah and Samson.
Judges 10:6-16:31.

28. Internal Glimpses of the Times of the Judges.
Judges 17:1-21:25; the Book of Ruth.

Chapter XI. The Life of Samuel until the Anointing of Saul

29. The Early Life of Samuel.
1 Sam. 1:1-4:1a.

30. Invasion of the Philistines; Judgment on the House of Eli.
1 Sam. 4:1b-4:22.

31. The Ark of God.
1 Sam. 5:1-7:1.

32. The Gathering at Mizpah; Ebenezer.
1 Sam. 7:2-17.

33. The Request of the People for a King.
1 Sam. 8:1-22.

Chapter XII. Samuel and Saul until the Anointing of David

SECTION

34. The Anointing, Election and Establishment of Saul as King.
    1 Sam. 9:1-11:15.

35. Samuel's Valedictory.
    1 Sam. 12:1-25.

36. Saul's Wars with the Philistines.
    1 Sam. 13:1-14:46, 52.

37. The Rejection of Saul.
    1 Sam. 15:1-35.

Chapter XIII. The Decline of Saul and the Rise of David

38. The Anointing, Advancement and Popularity of David.
    1 Sam. 16:1-18:9.

39. Saul's Early Attempts on David's Life.
    1 Sam. 18:10-20:42.

40. David's Life as an Exile.
    1 Sam. 21:1-27:12; 1 Chron. 12:1-18.

41. Closing Scenes of Saul's Life.
    1 Sam. 28:1-30:31.
    1 Sam. 31:1-13; 1 Chron. 10:1-14.

42. Psalms Reflecting David's Experience as a Shepherd.
    Psalms 8, 19, 23, 29.

43. Psalms Reflecting David's Life as an Exile.
    Psalms 7, 34, 35, 52, 56, 57, 63, 142.

Chapter XIV. David's Reign over Judah at Hebron

44. The Song of the Bow.
    2 Sam. 1:1-27.

45. The Rivals of David Defeated.
    2 Sam. 2:1-4:12.

Chapter XV. David's Reign over all Israel at Jerusalem

SECTION

46. David Established as King over the Nation.
2 Sam. 5:1-5; 1 Chron. 11:1-3.
1 Chron. 12:23-40.
2 Sam. 5:6-10; 1 Chron. 11:4-9.

47. Catalogue and Exploits of David's Mighty Men.
2 Sam. 23:8-39; 1 Chron. 11:10-47.

48. David and the Tyrians and the Philistines.
2 Sam. 5:11-25; 1 Chron. 14:1-17.
2 Sam. 21:15-17.
2 Sam. 21:18-22; 1 Chron. 20:4-8.

49. Removal of the Ark to the House of Obed-edom.
1 Chron. 13:1-5.
2 Sam. 6:1-11; 1 Chron. 13:6-14.

50. Removal of the Ark to Jerusalem.
2 Sam. 6:12-23; 1 Chron. 15:1-16:7.
Portions of Psalms 105, 95, 106; 1 Chron. 16:8-36.
1 Chron. 16:37-43.

51. Songs of the Removal of the Ark.
Psalms 15, 24.

52. The Promise of Eternal Dominion to the House of David.
2 Sam. 7:1-29; 1 Chron. 17:1-27.

53. David's Foreign Conquests.
2 Sam. 8:1-18; 1 Chron. 18:1-17.

54. David's Great Hymn of Thanksgiving.
2 Sam. 22:1-51; Psalm 18:1-50.

55. Other Royal Hymns.
Psalms 101, 20, 21, 60, 110.

56. David's Kindness to Saul's Son.
2 Sam. 9:1-13.

57. The Famine and the Execution of Saul's Sons.
2 Sam. 21:1-14.

SECTION

58. David's Wars with the Ammonites and their Allies.
2 Sam. 10:1-19; 1 Chron. 19:1-19.
2 Sam. 1:1; 1 Chron. 20:1.
2 Sam. 12:26-31; 1 Chron. 20:2, 3.

59. David's Great Sin and His Repentance.
2 Sam. 11:2-12:25.

60. Psalms of David the Penitent.
Psalms 51, 32.

61. David's Family Troubles.
2 Sam. 13:1-14:33.

62. The Rebellion of Absolom.
2 Sam. 15:1-20:26.

63. Some Psalms Which Reflect Experiences of David's Later Life.
Psalms 41, 39, 55, 3, 4, 25, 28, 58, 61, 62, 63, 109, 143

64. The Census and the Plague.
2 Sam. 24:1-25; 1 Chron. 21:1-27.

65. David's Preparation for the Building of the Temple.
1 Chron. 21:28-22:19.

66. Other Psalms Ascribed in the Psalter to David.
Psalms 5, 6, 9, 11, 13, 16, 17, 22, 26, 27, 30, 31, 35, 36, 37, 38, 40, 64, 65, 68, 69, 70, 86, 103, 108, 122, 131, 133, 138, 139, 140, 141, 144, 145.

67. David as an Organizer.
1 Chron. 23:1-27:34.

68. Solomon Chosen to be David's Successor.
1 Kings 1:1-53.

69. David's Charge About the Temple; the Offerings and the Prayer
1 Chron. 28:1-29:25.

70. David's Last Charge to Solomon.
1 Kings 2:1-9.

71. The Last Words of David.
2 Sam. 23:1-7.
1 Chron. 29:26-30; 1 Kings 2:10, 11.

Chapter XVI. Solomon, the Son of David

SECTION

72. Solomon Established upon the Throne of David.
1 Kings 2:12-46.

73. The Ideal King.
Psalm 72.

74. The Wisdom of Solomon.
1 Kings 3:1-4:36; 2 Chron. 1:7-13.

75. The Temple and the Palace of Solomon.
1 Kings 5:1-8:66; 2 Chron. 2:1-7:10.

76. The Glory and the Decline of Solomon.
1 Kings 9:1-11:42; 2 Chron. 7:11-9:31.

77. The Books Commonly Attributed to Solomon.
The Canticles, The Proverbs, and Ecclesiastes.

PART III.

NATIONAL DECLINATION

FROM SOLOMON UNTIL THE BABYLONIAN CAPTIVITY

Chapter XVII. Kings and Prophets of Pre-Assyrian Times

78. Rehoboam of Judah and Jeroboam of Israel.
1 Kings 11:26-14:31; 2 Chron. 9:31-12:16.

79. A Man of God and an Old Prophet.
1 Kings 13:1-34.

80. Ahijah the Prophet and Jeroboam the King.
1 Kings 14:1-20.

81. Abijam of Judah and Jeroboam of Israel.
2 Chron. 13:1-22.

82. The Kings Abijam and Asa of Judah.
1 Kings 15:1-24.

83. The Chronicler's Account of Asa of Judah.
2 Chron. 14:1-16:14 (cf. 1 Kings 15:9-24).

84. The Five Kings of Israel Next After Jeroboam.
1 Kings 15:25-16:27.

Chapter XVIII. Kings and Prophets of Early Assyrian Times

SECTION

85. Elijah and the Famine in Ahab's Time.
1 Kings 16:28-19:21.

86. Ahab of Israel and Ben-hadad of Syria.
1 Kings 20:1-43.

87. Ahab of Israel and Naboth the Jezreelite.
1 Kings 21:1-29.

88. Ahab of Israel and Micaiah the Prophet.
1 Kings 22:1-40; 2 Chron. 18:1-34.

89. Jehoshaphat King of Judah.
1 Kings 22:41-50; 2 Chron. 17:1-21:1.

90. The Last Days and the Translation of Elijah.
1 Kings 22:51-2 Kings 2:18.

91. Elisha the Prophet,
2 Kings 2:19-8:15.

92. The Sons of Ahab of Israel and of Jehoshaphat of Judah.
2 Kings 8:16-29; 2 Chron. 21:1-22:9.

93. Elisha the Prophet and Jehu King of Israel.
2 Kings 9:1-10:36.

94. Athaliah Queen of Judah and Jehoiada the Priest.
2 Kings 11:1-20; 2 Chron. 22:10-23:21.

95. Jehoiada the Priest and Joash King of Judah.
2 Kings 11:21-12:21; 2 Chron. 24:1-27.

96. Elisha the Prophet and Jehoash King of Israel.
2 Kings 13:1-25.

97. Amaziah of Judah and Jehoash of Israel.
2 Kings 14:1-22; 2 Chron. 25:1-28.

98. The Kingdom of Judah and Joel the Prophet.
Joel 1:1-3:21.

99. Jeroboam II King of Israel and Jonah the Prophet.
2 Kings 14:23-29; The Book of Jonah.

100. Jeroboam II King of Israel and Amos the Prophet.
2 Kings 14:23-29; The Book of Amos.

101. Jeroboam II King of Israel and Hosea the Prophet.
2 Kings 14:23-29; The Book of Hosea.

Chapter XIX. Kings and Prophets of Middle Assyrian Times

SECTION

102. The Last Six Kings of Israel and Hosea the Prophet.
2 Kings 15:8-31; 17:1-41; The Book of Hosea.

103. Uzziah King of Judah and Isaiah the Prophet.
2 Chron. 26:1-23; Isa. 6:1-13.

104. Jotham King of Judah and Isaiah the Prophet.
2 Kings 15:32-38; 2 Chron. 27:1-9; Isa. 2:1-5:30.

105. Ahaz King of Judah and Isaiah the Prophet.
2 Kings 16:1-20; 2 Chron. 28:1-27; Isa. 7:1-12:6; 14:28-32.

106. Jotham, Ahaz, and Hezekiah, Kings of Judah, and Micah the Prophet.
The Book of Micah.

107. Hezekiah King of Judah and Isaiah the Prophet.
2 Kings 18:1-20:21; 2 Chron. 29:1-32:33; Isa. 36:1-39:8.

108. Songs of Deliverance from the Assyrian.
Psalms 75, 76, 46, 47, 48.

109. A Summary of Isaiah's Preaching—"The Great Arraignment."
Isaiah 1:1-31.

Chapter XX. Kings and Prophets of Late Assyrian Times

110. Manasseh and Amon Kings of Judah.
2 Kings 21:1-28; 2 Chron. 33:1-25.

111. Nahum the Prophet and the King of Assyria.
The Book of Nahum.

112. Josiah King of Judah.
2 Kings 22:1-23:30; 2 Chron. 34:1-35:27.

113. The Prophet Habakkuk.
The Book of Habakkuk.

114. The Prophet Zephaniah.
The Book of Zephaniah.

Chapter XXI. Jeremiah the Prophet and His Contemporaries

115. The Kings of Judah in Jeremiah's Time.
2 Kings 22:1-25:30; 2 Chron. 34:1-36.

SECTION

116. The Call and the Commission of Jeremiah.
Jer. 1:1-19.

117. The Substance of Jeremiah's Message During the Reign of Josiah.
Jer. 2:1-6:30; 11:1-12:17.

118. The Arrest of Jeremiah for Preaching in the Temple Court.
Jer. 26:1-24.

119. The Message of Jeremiah for Which He Was Arrested.
Jer. 7:1-10:25.

120. Jeremiah as an Intercessor.
Jer. 14:1-15:21.

121. The Prophet Remaining Unmarried.
Jer. 16:1-13.

122. Various Messages of Warning.
Jer. 16:14-17:27.

123. The Potter's House Visited and the Lesson.
Jer. 18:1-23.

124. The Potter's Vessel and the Lesson.
Jer. 19:1-13.

125. Jeremiah Smitten and Imprisoned by Pashhur.
Jer. 19:14-20:18.

126. Wine Offered by the Prophet to the Rechabites.
Jer. 35:1-19.

127. The Roll Cut and Burned by Jehoiakim.
Jer. 36:1-32.

128. The Message of Jeremiah to Baruch.
Jer. 45:1-5.

129. Prophecies Against Judah and the Nations.
Jer. 25:1-38; 46:1-49:39.

130. The Linen Girdle and Its Message.
Jer. 13:1-27.

131. The Kings and the False Prophets Arraigned.
Jer. 22:1-23:40.

SECTION

132. The Vision of the Baskets of Figs.
Jer. 24:1-10.

133. The Symbolic Yokes and Bands.
Jer. 27:1-11.

134. Jeremiah's Conflict with False Prophets in Judea.
Jer. 27:12-28:17.

135. Jeremiah's Conflict with False Prophets in Babylon.
Jer. 29:1-32.

136. The Message about Babylon.
Jer. 50:1-51:64.

137. The Book of Consolation, Including the Account of the Purchase of the Field.
Jer. 30:1-33:26.

138. The Last Days and the Capture of Jerusalem.
Jer. 21:1-14; 34:1-39:18; 52:1-34.

139. Jeremiah and the Remnant in Judea.
Jer. 40:1-43:7.

140. Jeremiah and the Remnant in Egypt.
Jer. 43:8-44:30.

PART IV.

TIMES OF RECONSTRUCTION

FROM THE BABYLONIAN CAPTIVITY UNTIL NEHEMIAH

Chapter XXII. The Seventy Years in Babylon

141. The Call and the Commission of Ezekiel.
Ezek. 1:1-3:27.

142. The Certainty and the Necessity of the Captivity of Judah.
Ezek. 4:1-24:27.

143. Judgments on the Nations.
Ezek. 25:1-32:32.

144. Visions of Restoration of Land, People, and True Worship.
Ezek. 34:1-48:35.

145. The Story of Daniel and His Friends.
Dan. 1:1-6:28.

STUDY 1: ABRAHAM, THE FRIEND OF GOD

2d Day: Preliminary Survey

"Whoever reads these writings wherein he is equally convinced, let him go on with me; wherein he equally hesitates, let him investigate with me; wherein he finds himself in error, let him return to me; wherein he finds me in error, let him call me back to him. So let us go on together in the way of charity, pressing on toward Him of Whom it is said, Seek ye His face evermore."—*Augustine.*

1. Today get before the mind a general view of the scope of these Studies and the method to be pursued. First read the "General Suggestions" on page ix. slowly and thoughtfully.

Glance over the Titles of the Studies, page viii.

2. Commit to memory the four *Principal Divisions of the Old Testament History of Abraham and his Posterity,* given on page xi.

Glance rapidly through the Analytical Outline as given on pages xiii to xxv.

Briefly examine Diagrams I, II, and III, in the Appendix.

3. Recall the picture of ideal character given in the first Psalm. Recall the contrast used in Jeremiah **17**:5-8 referred to yesterday. Read the fifteenth Psalm, which by one has been appropriately called "The Gentleman's Psalm."

Personal Thought: "Speaketh the truth in his heart" (Psa. **15**:2). Meditate on this. Note the order and the connection in the verse of "Walketh," "worketh" and "speaketh."

STUDY 1: ABRAHAM, THE FRIEND OF GOD

3d Day: PRELIMINARY SURVEY

"Let the whole soul be fed by the study of the whole Bible, that so there may be no irregularity or inequality in the growth of its parts and powers."—*H. Bonar.*

1. Read the first verse and the last verse of Genesis.

2. The account of the creation of all things is confined to one verse; the account of the preparation of the earth for man is limited to one chapter; the account of God's dealing with the fallen race as a whole under Adam and a second time under Noah, ends with the eleventh chapter; and the record of God's dealing with a single individual (Abraham) and his descendants occupies the remainder of the Old Testament.

In both the instances of God's dealing with the race as a whole (*i. e.,* from Adam until Noah and from Noah until Abraham), man failed to respond to God's efforts to reclaim him from sin. Consider the change of policy (but not of purpose) on God's part in dealing with man when and after He called Abraham. Glance at Diagrams II, and III, in the Appendix.

Glance at Diagram IV in the Appendix. Read all the statements connected therewith.

3. Examine Diagram V in the Appendix, in the following order: (1) Read over the chapter titles found in the spaces 1-50; (2) Note the general division of the material by the heavy line between 11 and 12 and drop the eye down to the outline under B; (3) Rapidly turn through the book following the suggestions under D about the arrangement of the material. Note especially the narrowing down process; (4) Glance over E-I, but do not look up references.

PERSONAL THOUGHT: "I am the God of Abraham and of Isaac and of Jacob." From what you know of Genesis, think what kind of a God is there revealed. What is He to me?

STUDY 1: ABRAHAM, THE FRIEND OF GOD

4th Day: § 1. THE MIGRATION OF THE TERACHITES (GEN. **11**: 27-32)

§ 2. THE HISTORY OF ABRAHAM (GEN. **12**:1—**25**:11)

"He knoweth the way that I take"—

"That thy way may be known upon earth,
Thy saving health among all nations."

1. Read Gen. **11**:27-32. For a statement of the religion of Abraham's ancestors, read Joshua **24**:2 [cf. Deane's ABRAHAM: HIS LIFE AND TIMES, Chapter 1, in *Men of the Bible* Series.*]

With v. 31 compare Acts **7**:2-4.

Read Hebrews **11**:8. How harmonize this with the words "to go into the land of Canaan" in Gen. **11**:31. If you do not at once think of an explanation, proceed to the next suggestion.

2. Read Gen. **12**:1-3. Is there any indication here that the writer of the account introduced into Gen. **11**:31 his own knowledge of the destination of Abraham, and that Abraham really did not know where he was going when he left home?

Dwell upon the greatness of the promise which was given to Abraham when he was called to make a great sacrifice. Does God always give more than He takes if we will receive?

3. What indications does Gen. **12**:1-3 give that God was choosing Abraham with a world-wide and beneficent purpose in view? Are we to think of the Jewish Nation as chosen to favoritism or to service? Glance at Diagram II. Note the relation of, and dwell for a moment upon the words, "Be thou a blessing." How fully have the words of vv. 2 and 3 been already verified?

PERSONAL THOUGHT: "There is no man that hath left house, or wife, or brethren, or parents, or children, for the Kingdom of God's sake, who shall not receive manifold more in this time and in the world to come eternal life" (Luke **18**:29, 30). Do I believe this?

*The student is not expected during the time of daily study to look up references to historical sidelights, nor is it necessary that he do so at all. It is recommended, however, that later the portions be read.

STUDY 1: ABRAHAM, THE FRIEND OF GOD

5th Day: § 2. THE HISTORY OF ABRAHAM (GEN. **12**:1—**25**:11)

"'To know the Lord.' That is a bold aim for my finite soul, and yet it will be satisfied with nothing less. It is not by searching thou canst find out God—it is by following Him."—*Matheson.*

1. Read Gen. **12**:4-9. Three times in Scripture Abraham is called the friend of God. Decide for yourself to what extent this section furnishes an explanation and justification of this unique title. Now read the passages and note what light they throw upon the question. They are: (1) 2 Chronicles **20**:7; (2) Isaiah **41**:8; (3) James **2**:23.

2. What test of friendship to himself did our Lord name as recorded in John **15**:14? Does this fit the case of Abraham? What evidence does this section give that God reciprocated Abraham's friendship? Which of the two took the initiative? What did each do to prove friendship for the other?

3. Note that God is represented as having already spoken to Abraham on three different occasions: (1) Before he left Ur (see Fourth Day); (2) While he was at Haran (Chap. **12**:1-4); and (3) After he reached Canaan (Chap. **12**:7). Is any progression in revelation observable?

PERSONAL THOUGHT: Do I merit the title, Friend of God? If not, have I any right to count upon God as my friend? If I know whom I follow, does it matter if I do not know whither I am going?

STUDY 1: ABRAHAM, THE FRIEND OF GOD

6th Day: § 2. THE HISTORY OF ABRAHAM (GEN. 12:1—25:11)

"The heights by great men reached and kept,
Were not attained by sudden flight."

1. How was finding "the Canaanite in the land" (Gen. 12:6), followed by a sore famine (Gen. 12:10), calculated to act upon Abraham's faith in God's word? Put yourself in Abraham's place, with all his substance and household, and think how you would feel. Notwithstanding all this, do you think Abraham was justified in going to Egypt (Gen. 12:10)?

Consider this severe double test of Abraham by the presence of the Canaanite and famine, and his action in Egypt, in the light of what you know of his early training and the sentiment of the times in which he lived.

2. What three commendable traits of character appear in Abraham in his dealing with Lot (See Gen. 13:5-13)? Which two of the beatitudes are suggested by Abraham's action here? What unworthy traits of character appear in Lot in this transaction?

Is there any significance in the words, "After that Lot had separated from him" (Gen. 13:14)? Note, "Lot lifted up his eyes" (v. 19), after which God directs Abraham in the words, "Lift up now thine eyes" (v. 14). Lot had his choice for himself, after which Abraham was given God's choice for him.

What indication is here given that Abraham appreciated God's message to him at this time?

PERSONAL THOUGHT: Am I making choice for myself looking upon outward appearances, as Lot did, or am I like Abraham, allowing God to direct my life, and to choose for me?

STUDY 1: ABRAHAM, THE FRIEND OF GOD

7th Day: § 2. THE HISTORY OF ABRAHAM (GEN. **12**:1—**25**:11)

"One idea held by very earnest people, embodied in very faithful and devoted lives, is the strangeness of religion to the life of man, as if some morning something dropped out of the sky that had no place on our earth before, as if there came the summons to man to be something entirely different from what the conditions of his nature prophesied and intended that he should be. The other idea is that religion comes by the revelation of God from the heavens, but comes up under the influence of God out of the human life of man; that man does not become something else than man when he becomes the servant of Jesus Christ, but then for the first time becomes man in his true development; that religion is not something fastened on the outside of life, but is the awakening of the truth inside of his life; that the kingdom of God is but the true fulfilment of human life and society."—*Phillips Brooks.*

1. Read Gen. **14**:1-24. Locate Sodom, Mamre, Dan and Damascus, in order to have a general idea of the movements referred to. The movement of the invaders was from the northeast. [On the fourteenth chapter of GENESIS, cf. Hommel, THE ANCIENT HEBREW TRADITION AS ILLUSTRATED BY THE MONUMENTS, chap. v., and Tomkins, ABRAHAM AND HIS AGE, chap. xiii.]

2. Try to secure a vivid conception of Abraham's surroundings and character by considering: (1) His relation to his neighbors, vv. 13, 24; (2) His household equipment, v. 14; (3) His readiness for the emergency, v. 14; (4) His promptness in action, v. 14; (5) His method of attack, v. 15; (6) His pledge before meeting the king of Sodom, v. 22; (7) His recognition by God in the presence and blessing of Melchizedek, vv. 18, 19; (8) His recognition of God in giving a tenth, v. 20; (9) His dependence upon God, v. 22; (10) His independence of man, v. 23; (11) His idea of God, v. 22; (12) His disinterestedness in helping others in need; (13) His treatment of his associates, v. 24.

3. In the light of the persons here mentioned, and the relation of Abraham to them, consider his influence already in Canaan as a worshiper of the true God.

PERSONAL THOUGHT: Am I free from mercenary and selfish ambition? What reputation is it likely my manner of dealing with my fellowmen has given me?

STUDY 2: ABRAHAM, THE FRIEND OF GOD

1st Day: § 2. THE HISTORY OF ABRAHAM (GEN. **12**:1—**25**:11)

"Prayer is the Breath of God in man,
Returning whence it came."

1. Read thoughtfully Gen. **15**:1. Consider what the author had in mind when he wrote, "After these things." Would Abraham naturally be tempted to think of the possible return of the kings from the North to avenge his action? With this in mind and remembering that Abraham refused to receive even a thread as reward for his service, read the verse again and reflect on the suitableness of this message from God to him.

2. Read Gen. **15**:2-21, noting the division of the material by Abraham's two questions, vv. 2 and 8.

Are we to think of Abraham as presumptuous or humble here in his address to and requests of God? Does the second request (v. 8) indicate unbelief? Which does Abraham here resemble, Zacharias or Mary of Luke, chap. **1**?

3. Consider whether the circumstances attending this communication would tend deeply to impress Abraham's mind. [For interesting sidelight on *passing between the parts*, see Deane's ABRAHAM: HIS LIFE AND TIMES, chap. viii, p. 80.]

Note what God is here represented (1) as claiming for Himself, and (2) as doing for and saying to His friend, and reflect on the significance of the words, "I am the God of Abraham."

PERSONAL THOUGHT: Abraham had definite and impressive dealings with God. Have I had any real evidence that God is, and that He is the rewarder of them that diligently seek him?

STUDY 2: ABRAHAM, THE FRIEND OF GOD

2d Day: § 2. THE HISTORY OF ABRAHAM (GEN. **12**:1—**25**:11)

The question, "Is it pleasing to God?" was Judson's means of deciding action.

1. Read. Gen. **16**:1-16. Consider whether the account is true to nature in depicting character (1) In Hagar, a servile spirit when suddenly elevated to favor; (2) in Sarah when in a jealous rage; and (3) in Abraham in the light of what you already know of him.

What mitigating circumstances may fairly be considered in thinking of Abraham's action? May the following be admitted? (1) The absence of specific promise to Sarah; (2) the suggestion coming from Sarah; (3) the views of the times about marriage. [See Deane's ABRAHAM: HIS LIFE AND TIMES, chap. ix, p. 90.]

2. Gen. **17**:1-27 contains the sixth recorded Theophany in Abraham's life. Note the interval of ten years after reaching Canaan, and the second interval of thirteen years after the birth of Ishmael. Is there any hint at reproof in **17**:1? Was the character of God as here revealed adapted to Abraham's needs?

3. Glance through the material, aided by the following outline: (1) the Content of the Covenant, Chap. **17**, vv. 10, 12, 13; (2) the Continuance of the Covenant, v. 7; (3) the Token of the Covenant, v. 11; (4) the Promise in connection with the Covenant, vv. 6, 7, 8,

PERSONAL THOUGHT: Is the message: *"I am God Almighty"* (Gen. **17**:1), a comfort to me? Has God ever brought me to the place where the thing wrought has been beyond a doubt divine?

STUDY 2: ABRAHAM, THE FRIEND OF GOD

3d Day: § 2. The History of Abraham (Gen. **12**:1—**25**:11)

Of the Bible Prof. Phelps has said: "This volume has never yet numbered among its religious believers a fourth part of the human race, yet it has swayed a greater amount of mind than any other volume the world has ever known. It has the singular faculty of attracting to itself the thinkers of the world, either as friends or foes, always and everywhere."

1. Read Gen. **18**:1-15. Allow the description due influence in bringing this picture of Oriental life vividly before you. Note the simplicity of Abraham's life, his hospitality, his civility, his humility.

This passage records the first communication by God to Sarah concerning Isaac. Does the account give evidence that Sarah was less developed in faith than her husband? v. 13. See Heb. **11**:11.

2. Read Chap. **18**:16-33, and Chap. **19**:28, 29. "The whole passage is singularly felicitous and beautiful in conception and expression."

What reasons are given why Abraham should know of God's purpose concerning Sodom? vv. 17-19. What further reason does the sequel show? Chap. **19**:29.

What does the record show Abraham's estimate of himself to have been? What his estimate of God? Reflect upon "the God of Abraham" as here set forth. Continue the reflection after reading John **15**:15, 16.

Personal Thought: "The secret of the Lord is with them that fear Him, and He will show them His covenant." Am I living such a life as to justify God in revealing Himself in any special manner to me?

STUDY 2: ABRAHAM, THE FRIEND OF GOD

4th Day: § 2. THE HISTORY OF ABRAHAM (GEN. **12**:1—**25**:11)

"Man has too many enemies than that he can afford to be his own foe."—*Emerson.*

1. Read rapidly Gen. **20**:1-18, and as you do so, be careful to allow sufficiently for the times in which Abraham lived.

Note the prominence of prayer as an appointed means to an end in this account, vv. 2, 17. There is no vindication here by God of Abraham's deception of Abimelech. How can you make this appear?

2. Read Chap. **21**:1-8, noting the brevity and the delicacy of the record. Note, "as the Lord commanded him," v. 4.

3. Read Chap. **21**:9-21. Consider the trouble which came into Abraham's life on account of his violation of the law of marriage.

4. Read Chap. **21**:22-34. Consider Abraham's position among his neighbors in Canaan. What characteristics of Abraham appear in this story? What may one learn from today's chapters of God's considerateness of man's weakness?

PERSONAL THOUGHT: Is God with me in all that I do? Do my associates and neighbors acknowledge it? Is it not my privilege to have God not only with but in me? "If a man love me he will keep my word; and my Father will love him, and we will come unto him and make our abode with him."—John **14**:23.

STUDY 2: ABRAHAM, THE FRIEND OF GOD

5th Day: § 2. THE HISTORY OF ABRAHAM (GEN. 12:1—25:11)

Florence Nightingale once gave the secret of her success in the words: "I have never refused God anything."

1. Read Gen. 22:1, 2. Dwell upon what may be legitimately included in the expression, "After these things" (v. 1). Trace here very rapidly Abraham's development by trial, noting the following: (1) the command to leave home; (2) the character of the land to which he went; (3) the character of the inhabitants of that land; (4) the famine; (5) the delay in the birth of the heir.

2. Consider plausible objections to obedience to this command. Would a shock to Abraham's moral sense be one of these? [Cf. Deane's ABRAHAM: HIS LIFE AND TIMES, chap. XII, pp. 138, 139.] How were all objections put aside? Read Hebrews 11:17-19. Note with special care v. 17.

With the words, "Accounting God able to raise up, even from the dead" in mind, continue to read Gen. 22:3-19, and decide whether the record here given justifies the conclusion that Abraham expected to kill his son and to see him restored to life. Is not the new name, "Jehovah-jireh" (v. 14), a revelation of the God of Providence?

3. Read John 8:56. Did our Lord here refer to a single experience of Abraham, or to the whole of his growing appreciation of the fulness of the promises.

Is there anything in this communication to indicate that this was the climax of God's testing of Abraham, and of God's revelation to him?

PERSONAL THOUGHT: "Because thou hast not withheld..... because thou hast obeyed my voice." How does my life stand that test?

STUDY 2: ABRAHAM, THE FRIEND OF GOD

6th Day: § 2. THE HISTORY OF ABRAHAM (GEN. **12**:1—**25**:11)

"Our Bible is a book of *lives*. It is a book of men praying, rather than a book of prayer; of men believing, rather than a book of beliefs; of men sinning and repenting and righting themselves, rather than a book of ethics."

1. Glance at verses 20-24 of Gen. **22**, noting reference to report to Abraham, and mention of Rebekah.

2. Read Chap. **23**:1-20, for the picture of Oriental life which it gives, and for the impression which the personality of Abraham seems to have made upon his neighbors.

Reflect upon the confession and request of v. 4. Where made? After what? Read Heb. **11**:9, 10, 13-16.

*3. What evidence of faith and far-sightedness in Abraham does his pains to secure a proper wife for Isaac furnish? Read Gen. **25**:1-10, and think of the faith and far-sightedness of Abraham there manifested.

PERSONAL THOUGHT: While this narrative of Abraham's life represents him as allowing what I condemn, how many things are condemned in me by what Abraham did not allow? Moreover, what of the difference in time and opportunity which is to enter into the judgment?

*No. 3 may be omitted if you are pressed for time. Try if possible though to read over that beautiful 24th chapter.

STUDY 2: ABRAHAM, THE FRIEND OF GOD

7th Day: General Review

"Only that good profits which we can taste with all doors open, and which serves all men."

1. Refer to Diagram VI. With the aid of it think rapidly through foregoing studies, and note the prominence given to the country and the heir, and the blessing which is through them to come on all nations. Think for a moment of Abraham's relation to modern missions.

2. Refer to Diagram VII for a review of the progress of the revelation of God to Abraham. Consider whether growth in Abraham commensurate with his privileges, is discernible.

3. Two characteristics of "the God of Abraham" are: (1) He is the hearer of prayer; (2) He is a God of large and beneficent plans; try to add four more characteristics to the list.

4. Glance over the fourth chapter of the epistle to the Romans, noting especially vv. 20, 21. Read what is said of Abraham in Hebrews 11.

Personal Thought: To me the message has come: "I am the God of Abraham." What meaning does it convey? Is God as much to me as He was to Abraham? Is He not ready to be more? Am I as much to God as Abraham was? What is the meaning of: "The God and Father of our Lord Jesus Christ"?

STUDY 3: THE SONS OF ABRAHAM TO THE THIRD GENERATION

1st Day: § 3. NAMES AND DWELLINGS OF THE SONS OF ISHMAEL (GEN. **25**:12-18)

§ 4. THE BIRTH AND EARLY HISTORY OF ISAAC'S SONS (GEN. **25**:19-34)

"There are but three steps from earth to heaven, or if you will, from earth to hell—acts, habits, character."—*Butler.*

1. Read Gen. **25**:11, and glance at verses 12-18. Now read Gen. **17**:18-21.

2. Read Gen. **25**:19-28. Note: (1) References to Isaac's age (vv. 20, 26). Do these suggest a time of waiting and faith on the part of Isaac and Rebekah? (2) The prominence assigned to prayer. (3) The reason given why Isaac loved Esau. (4) No reason is specified why Rebekah loved Jacob, but is not one to be found in the passage? (5) The directness, vividness and scope of the account.

3. Read Gen. **25**:29-34. Is it likely that Jacob's mother had told him about the prophecy that the elder should serve the younger? Is this the reason which you assigned under 2 (4) above for Rebekah's love of Jacob? Would this account for Jacob's request of Esau?

4. In what did this birthright consist? For answer read Gen. **12**:2, 3, and Gen. **27**:28, 29. Read also Numbers **24**:17-19. This blessing of the firstborn consists of four parts. It promises the one whom it concerns: (1) the promise of the land of Canaan under the divine benediction; (2) the subjection of the nations; (3) the primacy over his brothers; (4) so high a position in redemptive history that blessings and curses are conditioned by the attitude which men take to them who have received the blessing. (Delitzsch: MESSIANIC PROPHECIES, pp. 47, 48.)

PERSONAL THOUGHT: What is my birthright as regards (1) Country, (2) Family, (3) Religion, (4) Education? Do I sufficiently prize it? Am I in danger of bartering it away? Should I not heed the solemn injunction: "Follow after peace with all men, and the sanctification without which no man shall see the Lord: looking carefully lest there be any man that falleth short of the grace of God—as Esau." (Hebrews **12**:14, 15.)

STUDY 3: THE SONS OF ABRAHAM TO THE THIRD GENERATION

2d Day: § 4. The Birth and Early History of Isaac's Sons (Gen. **25**:19-34)

§ 5. The Subsequent Career of Isaac (Gen. **26**:1-35)

"The quickest way to outgrow rule is to make faithful use of rule."

1. Note the reason given by Esau in Chap. **25**:32, why he should part with his birthright. Read Gen. **26**:34, 35. How does this act of Esau's strengthen the conviction that he was unfit to be the transmitter of the promises?

2. Now read Heb. **12**:16. Note that Esau is called, not a foolish, but a profane person. Read Rom. **9**:10-13; also Mal. **1**:2, 3. Does not this account given in Genesis show that the selection of Jacob and the rejection of Esau was not irrespective of moral character? Read again Heb. **12**:16. Was Esau rejected before he first rejected?

3. It is important to observe that while Esau was rejected because he first rejected, Jacob's selection was not due to his worthiness. It was of God, who sheweth mercy that His purpose of grace might stand. "In tracing out Jacob's real character from stage to stage of his extraordinary history, one gets a wondrous view of divine grace. None but God could have borne with such an one, as none but God would have taken up such an one. Grace begins at the very lowest point. It takes up man as he is, and deals with him in the full intelligence of what he is. It is of the very last importance to understand this feature of grace at one's first starting; it enables us to bear with steadiness of heart the after discoveries of personal vileness which so frequently shake the confidence and disturb the peace of the children of God."

Personal Thought: Do I (like Esau) look at the things which are seen and temporal, or do I regard the things which are unseen and eternal?

STUDY 3: THE SONS OF ABRAHAM TO THE THIRD GENERATION

3d Day: § 6. The Blessing of Jacob by Isaac (Gen. **27**:1-40)

§ 7. The Fortunes of Jacob (Gen. **27**:41—**35**:24)

"Hell is the truth seen too late."

1. Rapidly read Gen. **27**:1-40. Note that not one of the actors here appears in a commendable light.

Yet there are redeeming traits. Think of any in each of the four characters, and compare your results with the following: (1) Isaac's recognition of the Will of God in the matter is shown in his ratification of his action, v. 33. Read here Hebrews **11**:20. Read also Gen. **28**:1-5; (2) the words of Rebekah to Jacob, Chap. **27**:8, 13, indicate that more than her personal preference for him animated her in the action. Without doubt she had in mind the promise of primacy to Jacob.

2. Note in Gen. **27**:41-46, without reading the entire passage, the two different presentations of the case made by Rebekah, the one to Jacob, the other to Isaac.

Note in Chap. **28**:47 the expression, "the blessing of Abraham." Read Galatians **3**:14, 15. How much of the significance of this blessing do you think Isaac and Jacob knew?

3. Do you gather from Gen. **28**:6-9 that Esau's motive in marrying a daughter of Ishmael was to please his parents? Is this action of his to be regarded as a part of his seeking the blessing (Heb. **12**:17)? Esau found no place for a change of mind in his father, though he sought the blessing diligently with tears. The Greek plainly gives this meaning and no other. So does the text of Gen. **27**:33-38. Did not Esau entirely lack the qualifications demanded of the transmitter of the blessings of Abraham to posterity? In taking a daughter of Ishmael he was not doing so bad a thing as he had done before. Is it a common thing for people to think that they are as good as they ought to be because they are not so bad as they have been?

Personal Thought: "I thank God that He has given me strength to avoid all tricks" (Gordon in diary at Khartoum). Do I wait on the Lord to accomplish in and for me what He has said, or do I take matters into my own hands? "Commit thy way unto the Lord; trust also in Him, and He shall bring it to pass."

STUDY 3: THE SONS OF ABRAHAM TO THE THIRD GENERATION

4th Day: § 7. The Fortunes of Jacob (Gen. **27**:41—**35**:24)

"No man is any account for the Lord until he knows for himself, without any guesswork, that he has been converted."

1. Read thoughtfully Gen. **28**:10-22, noting: (1) the place; (2) the time; (3) the vision; (4) the message; (5) the vow.

Dwell upon the message of God to Jacob. Recall the parting prayer of Isaac: "God Almighty give thee the blessing of Abraham" (Chap. **28**:3, 4).

2. Re-read Gen. **28**:20-22. (Refer to Chap. **14**:20.) Jacob is usually regarded as manifesting his bargaining disposition here. Judge whether this was the case. May he not have been pledging himself to thankful recognition of God's favor? Surely this was no ordinary vow. "It is the grand and solemn expression of the soul's full, free and perpetual acceptance of the Lord to be its own God."

Read John **1**:47-51. What allusion to this experience of Jacob is in the passage? [Some day read Critical Note by Westcott on vv. 47, 51, in the Bible Commentary on The Gospel by John.]

Personal Thought: Have I ever been where I have had unquestionable evidence of the presence of God? Have I properly responded to such an experience and as a consequence am I having any fulfillment of the words of our Lord to Nathaniel: "Thou shalt see greater things than these"?

STUDY 3: THE SONS OF ABRAHAM TO THE THIRD GENERATION

5th Day: § 7. THE FORTUNES OF JACOB (GEN. **27**:41—**35**:24)

"The measure of a man's real character is what he would do if he knew it would never be found out."

1. Rapidly read Gen. **29**:1—**31**:2 for the story. Recall in connection with Laban's deception of Jacob, how Jacob had deceived his father. Two bargain makers here have met.

2. Without reading the passage, note in Gen. **31**:3-18 the prominence which Jacob gives to God as his helper.

3. Note the real meaning of Gen. **31**:49, which is very different from that popularly understood. God is invoked to watch between and to keep the two from harming each other. Give a moment to the expression in vv. 42 and 53, "The Fear of his father Isaac."

4. Note Chap. **32**:1, 2. Is this the first mention—revelation—of God as the God of Hosts (Zebaoth)? Recall on what previous occasions in Jacob's life the ministry of angels has been mentioned (Chaps. **28**:12; **31**:11). Read Heb. **1**:13, 14, and Psalm **91**:10, 11.

PERSONAL THOUGHT: As I review my career, unworthy as Jacob though I am, is there any evidence that the guiding hand of God has been in my life? Do I believe that great as is man's control over nature, he cannot hope to prosper without the favor of God?

STUDY 3: THE SONS OF ABRAHAM TO THE THIRD GENERATION

6th Day: § 7. THE FORTUNES OF JACOB (GEN. **27**:41—**35**:24)

"Vision is the art of seeing the invisible."—*Swift.*

1. The core of Genesis **32**:3-21 is the singularly beautiful and well-ordered prayer of Jacob found in vv. 9-12. Read the entire passage.

Giving attention to the prayer (vv. 9-12), note: (1) What evidence of humility in Jacob it presents; (2) In what words Jacob acknowledges the goodness of God; (3) On what ground he makes his plea; (4) How often he refers to what God had said.

2. Read Chap. **32**:22-32. Observe: (1) Jacob had sought solitude, and was probably in prayer; (2) "There wrestled a man." The initiative was taken by the other; (3) The persistence of Jacob, one of his most prominent traits of character, is here manifested. He persists in resisting until his thigh is touched, and then he persists in clinging until the blessing is bestowed; (4) The evidence that the stranger was a heavenly visitor, v. 30 (cf. Hosea **12**:4); (5) The changed name and character after the confession and blessing. This was the great spiritual crisis in Jacob's life. In after days he was a different man. [For excellent summary of the character of Jacob see Rawlinson's ISAAC AND JACOB, pp. 183-185.]

PERSONAL THOUGHT: "Blessed is the man unto whom the Lord imputeth not iniquity, and in whose spirit there is no guile." (Jacob means deceiver, supplanter.) Psalm **32**:2. Am I described by these words?

STUDY 3: THE SONS OF ABRAHAM TO THE THIRD GENERATION

7th Day: § 7. THE FORTUNES OF JACOB (GEN. **27**:41—**35**:24)

"Spirituality is the aspiration and tendency of the life towards the divine in thought and action as animated and controlled by the Holy Spirit."

1. Read very rapidly Chap. **33**:1—**35**:29, noting the journeyings of Jacob from place to place, and observing what is profitable for instruction or reproof. Refer to map for Succoth, Shechem, Bethel, Hebron.

2. Dwell upon the character of the God who declares Himself to be "the God of Abraham, of Isaac, and of Jacob." What is the most striking characteristic of the God of Jacob brought out in to-day's portion?

PERSONAL THOUGHT: At Bethel God said to Jacob: "I will not leave thee until I have done that which I have spoken to thee of." Do I find comfort and encouragement in the faithfulness of God?

STUDY 4: THE SONS OF ABRAHAM TO THE FOURTH GENERATION

1st Day: § 8: The Wickedness of Jacob's Sons (Gen. **37**:2—**38**:30)

"It is perhaps the highest triumph we can obtain over bigotry, when we are able to bear with bigots themselves."

1. Rapidly review the general outlines of Genesis (Diagram V). Read over the headings of Chapters I—V, Part I, of the Analytical Outline, p. xiii. Compare these with A of Diagram V. Note under B of the Diagram the six names about which the material in Genesis is grouped.

2. Read Gen. **37**:2-36, noting especially the parts taken by Reuben and Judah, and recalling the deception by Jacob of his father Isaac with the skins of kids upon his wrists and neck.

3. Consider the art of this story in concealing the expression of the feelings of Joseph. Read Gen. **50**:20. Do you think that Joseph comforted himself during the early days with this consideration?

Personal Thought: "And as for you, ye meant evil against me; but God meant it for good to save much people alive" (see Chap. **50**:20). Do I look for the good purpose of God even in reverses which come into my life?

STUDY 4: THE SONS OF ABRAHAM TO THE FOURTH GENERATION

2d Day: § 9. The Fortunes of Joseph in Egypt (Gen. **39**:1—**41**:57)

"Every upward aspiration is God's angel undefiled;
And in every 'O my Father,' slumbers deep a 'Here, my child.'"

1. What is revealed in Gen. **39**:1-6 to be the secret of the success of Joseph?

2. Read Gen. **39**:7-18. Consider the greatness of the temptation: (1) It came in the person of his mistress; (2) It opened the way to preferment; (3) It was perilous to oppose; (4) Opportunity was favorable, v. 11. Consider how the temptation was resisted: (1) Reason came to Joseph's aid. He reckoned that by doing this he would be wronging his master and offending God; (2) He avoided occasion; (3) He was prompt and determined in repelling the attack.

Dwell for a moment upon Joseph's estimate of that to which he was tempted: "This great wickedness"—"Sin against God." Consider what an exceptional character Joseph was in view of the times in which he lived. But are we not sometimes in danger of allowing too much that character is produced by the times? Are all good now? This experience of Joseph suggests the words: "Be thou as pure as ice, as chaste as snow, thou shalt not escape calumny."

3. Find in Gen. **39**:19—**40**:23 basis for the following: (1) Joseph's capability as evinced both in the house of Potiphar, and in prison; (2) The providential preparation by trial and work which he received for his future public career; (3) His sympathy; (4) His ability to win and to hold confidence. Think for an instant of what is essential to this last.

Personal Thought: Do I regard sin as against God? Is the presence of God a reality to me, and a deterrent from sin? Do I avoid the occasion of sin, and am I prompt and vigorous in repelling temptation?

STUDY 4: THE SONS OF ABRAHAM TO THE FOURTH GENERATION

3d Day. § 10. THE FAMINE IN THE LAND OF CANAAN (GEN. 42-1—45:28)

"Be sure your sin will find you out."

1. In Gen. 42:1-38, note v. 9. What place did Joseph's dreams likely have in his endurance since his departure from Canaan? Observe his tender consideration as indicated in v. 18. Account for the apparent harshness with his brethren? Did he wish to test them. Recall what Reuben did and said the day Joseph was sold (Chap. 37:22, 29).

2. In Chaps. 43:1—44:3, judging as to the historicity of the account: (1) Note especially Chap. 43:6-8, and the naturalness of the address to the steward while waiting, Chap. 43:19-22. (2) Note Judah's appeal to his father, Chap. 43:8-10. Compare it with Reuben's, Chap. 42:37, and note its dignity and force. (3) Recall Judah's part in selling Joseph, Chap. 37:26, 27. (4) Do not miss the touching tenderness of Jacob's reply to Judah, Chap. 43:11-14. (5) Observe the words of the steward, v. 23. Where does the tenderness of Joseph appear? Where his self-control?

3. Judah's plea in Chap. 44:18-34 is a literary gem. It is sustained, pathetic, simple, dramatic. "A more moving oration than oratory ever pronounced." The entire story of Joseph is a masterpiece of composition. Some day read the entire account aloud without interruption.

4. In Chap. 45:1-28, note the simplicity and beauty of the narrative, and the prominence given to God in his life by Joseph.

PERSONAL THOUGHT: "We are verily guilty concerning our brother.....Behold, his blood is required" (Chap. 42:21, 22). Thus spake the brothers of Joseph years after they had sold him. Am I free from the shadow of unforgiven sin? "Blessed is he whose transgression is forgiven, whose sin is covered."

STUDY 4: THE SONS OF ABRAHAM TO THE FOURTH GENERATION

4th Day: § 11. The Descent of Jacob to Egypt (Gen. **46**:1-30)

§ 12. The Settlement of Jacob and his Family in Egypt (Gen. **46**:31—**47**:12)

"O Thou that hearest prayer,
To Thee shall all flesh come."

1. Read Chap. **46**:1-7. The heart of this passage is the message of God to Jacob, vv. 3, 4. From the answer of God construct the prayer of Jacob which he probably offered. Compare the result with the following: "Shall I go down into Egypt? I remember the trouble my grandfather had in that land, and that my father was prohibited from going to it. Will God indeed go with me to Egypt, and shall I return again to this land? Is Joseph my son yet really alive? I am in great fear and uncertainty. Come to my help, O God of my fathers." Read here Chap. **15**:13, 14. Did Jacob know and probably think of this at Beersheba?

2. As Jacob is on the borderland journeying toward Egypt, recall any permanent advantages to the Israelites of the proposed sojourn in Egypt. Preserve these for future reference, as the subject will come up later.

3. Read Chap. **46**:28-30, noting the tender love of Joseph for his father.

4. Read Chaps. **46**:31—**47**:12. Give due recognition to the fact that Israel dwelt apart in Egypt. Note the emphasis of the temporary character of the stay of Israel in Egypt (Chap. **47**:4). What estimate of Jacob do you form from his interview with Pharaoh?

Personal Thought: Recall the frequent definite directions given Jacob by God. Have I given myself sufficiently to prayer for guidance in distinct crises in my life, or have I decided what to do in the light of advice of friends and seeming providential indications only?

STUDY 4: THE SONS OF ABRAHAM TO THE FOURTH GENERATION

5th Day: § 13. The Last Days of Jacob in Egypt (Gen. 47:13—49:33)

"Enough to know that through the winter's frost
And summer's heat, no seed of truth is lost,
And every duty pays at last its cost."

1. In judging of Joseph's famine policy (Gen. 47:13-26), consider his character and career before and after, and allow for our ignorance of the times and circumstances. Do not omit to note v. 25.

Read Chap. 47:28-31. Why was Jacob so particular about being buried in Canaan?

2. In Chap. 48:1-22, note: (1) The aged patriarch's testimony to the goodness of God, vv. 3, 15, 16; (2) Get the scene vividly before you of the old man with the power of physical vision gone, yet possessing keen spiritual sight. Contrast his father Isaac; (3) Jacob's reminder of the return from Egypt, v. 21.

3. In Chap. 49:1-12, consider: (1) The sentence on Reuben and the reason; (2) The sentence on Simeon and Levi and the reason; (3) The prominence given to Judah. Read Heb. 7:14.

Considering more in detail the blessing of Judah, verify the following: (1) He will be victorious. Read Psalm 18:40; (2) He will be supreme among his brethren. Read Psalm 60:7; (3) He will be the royal tribe; (4) He will be qualified for leadership. Read Rev. 5:5.

Personal Thought: As I review my life from the present moment, can I heartily use the words of Jacob: "God, which hath fed me all my life long unto this day, the angel who hath redeemed me from all evil"?

STUDY 4: THE SONS OF ABRAHAM TO THE FOURTH GENERATION

6th Day: § 13. The Last Days of Jacob in Egypt (Gen. 47:13—49:33)

"The history of the nations is not a record of the clash and conflict of forces, but of the stately steppings of a holy God working out His most wise purposes."

1. Read Chap. 49:13-21, noting how rapidly these sons are passed, and grasping the central thought in the blessing of each.

Dwell for a moment upon v. 18. It is apparently out of connection, yet it is in vital relation with the whole.

2. Read vv. 22-27. To Judah was given authority; to Joseph property. How does Jacob explain Joseph's victory? Note the words "shepherd" and "stone," v. 24, and consult the marginal reading.

3. Read vv. 28-33. Observe the repetition of the charge about Canaan. Is the emphasis of the return to Canaan by Jacob to be accounted for merely on the ground of sentiment? Read the first clause of Hebrews 11:21. In what did the fitness of Jacob to transmit the promises, as contrasted with the unfitness of Esau, chiefly consist? Read Hebrews 11:1. "The substance, the strength of the chosen family, the true inheritance of the promise of Abraham, was interwoven with the very essence of the character of the 'plain man dwelling in tents,' steady, persevering, moving onward with settled purpose, through years of suffering and of prosperity, of exile and return, of bereavement and recovery—the birthright is always before him."

Personal Thought: Do I appreciate the vitality of a faith which so long ago could produce such a death-bed scene as that of Jacob? Let me dwell upon it for a while with the key expression which looks both backward and forward in mind: "I have waited for thy salvation, O Lord."

STUDY 4: THE SONS OF ABRAHAM TO THE FOURTH GENERATION

7th Day: § 14. THE LAST OF JACOB'S SONS (GEN. **50**:1-26)

"History is philosophy teaching by example."

1. Read Chap. **50**:1-26. (1) Estimate the moral obtuseness of Joseph's brethren as indicated by their action described in v. 15. They appear to have been unable to appreciate the capacity of a forgiving nature such as Joseph possessed. (2) Dwell upon Joseph's reply. What characteristics are here exhibited? (3) Note Joseph's assurance concerning the future, v. 24. Read Heb. **11**:22; also Joshua **24**:32.

2. In the light of the account of Joseph, given in Genesis, what is your estimate of the opinion that he is one of the most faultless characters of the Bible?

As you review the life of Joseph ask yourself: (1) What was his most prominent trait of character? (2) What was his most significant utterance? (3) In what respects did he further the preparation of the world for Christ? (4) In what respects is he suggestive of Christ and His life?

3. Spend a few minutes in rapidly reviewing Diagrams I.—VII., with especial reference to securing a comprehensive view not only of the portion already covered, but also of the entire field of study. Do not miss the stimulus which comes from frequent bird's-eye views. Recognize fully the fact that we are studying men who by God were equipped and used each in a large way for the working out of His plan of redemption.

PERSONAL THOUGHT: At this stage of my Bible study, with what degree of heartiness can I express the following sentiments?

"Thy testimonies are wonderful:
Therefore doth my soul keep them."

"Order my footsteps in Thy word;
And let not iniquity have dominion over me."

STUDY 5: MOSES, THE MAN OF GOD

1st Day: § 15. The Birth, Training and Call of Moses (Ex. 1:1—7:7)

"He who loves goodness, harbors angels, reveres reverence, and lives with God."

1. Repeat aloud the four General Divisions of the Old Testament History of Abraham and His Posterity, found on p. xi.

2. As rapidly as may be consistent with a clear grasp of the facts, read in Exodus 1:1—4:17 without interruption, as far as your time will allow, and at once after reading compare your impressions with the following: (1) The comprehensiveness and minuteness of the chain of providences reaching from Joseph to Moses; (2) The mistake of Moses exhibiting essential qualifications for his later life-work, such as, sympathy with the oppressed, readiness to imperil personal safety in behalf of others, indignation at wrong doing, promptness, assertiveness; (3) The existing disqualifications for his later work manifested by this act; (4) The length and varied character of the discipline of Moses for his epoch-making career (cf. Acts 7:22). Did any element likely enter more largely into this than the training of his mother? (5) The objections brought by Moses to undertaking his work, viz.: The power of Pharaoh, the unbelief of Israel, and personal unfitness, together with the answers to these objections given by God.

3. Read Hebrews 11:23-27.

Personal Thought: Is my faith of like quality with that of Moses as set forth in the passage just read?

STUDY 5: MOSES, THE MAN OF GOD

2d Day: § 15. The Birth, Training and Call of Moses (Ex. 1:1—7:7)

"God, when He makes the prophet, does not unmake the man." —*Locke.*

1. Notice the contrast in 4:22, 23, indicated by the words, "my first born," "thy first born." (Cf. Hosea 11:1; Matt. 2:15.) Observe in Chap. 6 (1) any remnant of hesitancy to do what God directed which still clung to Moses, and (2) the considerateness of God for His servant, Chap. 5:22—6:1; Chap. 6:28—7:5.

2. Dividing Moses' career into three periods of forty years each (cf. Acts 7:23; Ex. 7:7; Deut. 34:7), and considering the first two as preparatory, how would you answer the following questions? (1) In which period did Moses likely receive the chief part of his political training? (2) His intellectual? (3) His physical? (4) His social? (5) His moral and religious? (6) In what part of his life did he have the best opportunity of being "God Almighty's Scholar"? (7) Did his training cease at the end of the second period of his life?

3. Read Ex. 5:2; 6:3, 6; and 7:5, and reflect for a moment upon the contact of Israel with Egypt, and resulting judgments and deliverances as a stage in the revelation to mankind of God's character and modes of dealing with men and nations. Do you think the expression, "by my name Jehovah was I not known" (Ex. 6:3), refers to the name itself, or to its significance as the performer of promises?

Personal Thought: Is God known to me as the personification of power merely, or do I know Him as the One who has proved Himself true to His word?

STUDY 5: MOSES, THE MAN OF GOD

3d Day: § 16. The Plagues and the Passover (Ex. **7**:8—**12**:36)

"All men are commanded by the saint."

1. In Ex. **7**:8—**12**:36 is the story of the plagues. They occurred in the following order: Water into blood, Frogs, Lice, Flies, Murrain, Boils, Hail, Locusts, Darkness, Death of first-born. For evidence of climacteric order, note: (1) the nature of the visitations; (2) The references to the magicians, **7**:11, 12, 22; **8**:7, 18, 19; **9**:11; (3) The effect upon the Egyptians, **9**:20, 21; **10**:7; **11**:3, 8; **12**:33; (4) The effect upon Pharaoh, **7**:13, 22, 23; **8**:8, 15, 19, 25, 28, 32; **9**:7, 12, 27, 30, 34, 35; **10**:8, 11, 16, 20, 24-29; **11**:1; **12**:30-32.

2. In regard to the hardening of Pharaoh's heart, note: (1) That Pharaoh is represented as acting freely (Chap. **7**:11, 13, and passages in each succeeding paragraph); (2) That God is represented as repeatedly warning Pharaoh against the result of persistent disobedience. Chap. **9**:14-17 indicates that God endured with much longsuffering the conduct of Pharaoh for purposes of self-revelation. Jehovah did harden Pharaoh's heart, but He did it by showing him mercy.

3. Consider the probable effect of this series of signs upon (1) The children of Israel; (2) Upon Moses. Read Psalm **103**:6-9.

Personal Thought: Is my repentance of sin, like Pharaoh's, actuated by servile fear, and therefore superficial and transient, resulting in a hardening of heart; or does it originate in an apprehension of the mercy of God in Christ, and is it consequently permanent and regenerative?

STUDY 5: MOSES, THE MAN OF GOD

4th Day: § 16. THE PLAGUES AND THE PASSOVER (Ex. 7:8—12:36)

"From the first Israel had within her a spirit, and before her an ideal."

1. Read Ex. 11:1—12:36. Consider the memorial nature of this feast of the passover (which to this day is observed by the Jews) and read again Chap. 12:24-27.

2. Note the following and decide whether there was in this feast a symbolic and prophetic element: (1) The lamb was to be without blemish; (2) The blood protected those who used it as directed. It availed by its effect on God rather than on the people; (3) The flesh of the sacrifice nourished the people; (4) Read John 1:29; 19:33, 36; 1 Cor. 5:7; 1 Peter 1:18, 19; Rev. 5:6, 12; (5) Read John 6:47-64 and consider whether a reference to the passover is involved; (6) Does a fair induction of the passages justify the following statement? "It is only as Christ is apprehended as the sacrifice for sins, that he becomes food for the soul." Read Heb. 11:28.

This study has been about the first passover night. If you have time, reflect upon the events of the last passover night as recorded in Luke 22, and John 13.

PERSONAL THOUGHT: "This month shall be to you the beginning of months." Has my life seen deliverance from the bondage of sin which obedience to God in the matter of His provision for me in Jesus Christ insures?

STUDY 5: MOSES, THE MAN OF GOD

5th Day: § 17. THE EXODUS AND THE JOURNEY TO SINAI (Ex. **12**:37—**19**:2)

"History was born on the night when the children of Israel went out of Egypt."—*Bunsen.*

1. Read Ex. **12**:37—**14**:31, and note Chap. **13**:17 and **14**:4 for reasons why the Israelites were turned from the direct route to Canaan. (Cf. Deut. **8**:2; **32**:10, 11; Psalm **107**:7.)

2. Note Chap. **13**:8-10 for emphasis of duty to future generations.

3. Think of any benefits accruing to Israel as a nation from their sojourn in Egypt. Would the following be included? (1) Possession of the arts and sciences of the times; (2) Training in endurance and hardship; (3) Increase of numbers without intermixture with foreigners. Is the most important benefit here noted?

PERSONAL THOUGHT: "He that being oft reproved, hardeneth his neck, shall suddenly be destroyed, and that without remedy." (Prov. **29**:1.) Is there any sin in my life which I have been indulging, in spite of frequent warnings?

STUDY 5: MOSES, THE MAN OF GOD

6th Day: § 17. The Exodus and the Journey to Sinai (Ex. **12**:37—**19**:2)

1. Referring to the Outline of Exodus (Diagram VIII, see the Appendix), note: (1) The Mount Sinai chapter is the 19th, and is therefore very near the middle of the book; (2) Glance over the titles of chapters as given in the chapter spaces, and observe the following couplets: The Bulrushes and the Bush, the Sea and the Song, the Bread and the Water, the Mount and the Law, the Vision and the Veil. Look away from the Diagram and try to give the numbers and the names of these couplets, locating them in imagination in their proper places; (3) Read what is below the chapter numbers in the Diagram.

2. Read Ex. **15**:22—**19**:2, noting from the Diagram the relation of this portion to the whole of the book of Exodus.

With Exodus **15**:22—**19**:2 as a basis note: (1) The recognition of Israel's need to know God more fully (**16**:12; **18**-11); (2) the qualifications of men fit to rule (**18**:21); (3) the large influence of Jethro upon the organization of Israel (ch. **18**). At least glance over the headings in your Bible of Ex. **15**:22—**19**:2. Note that chap. **16** tells about bread and chap. **17** about water.

3. Read John **6**:26-40 about the *true bread* from heaven, and in connection with the supply of water from the rock, read 1 Cor. **10**:4.

Prayer on the part of Moses is mentioned in **15**:25 and in **17**:4. Did you, in reading about the plagues, notice the frequent references to Moses as a man of prayer? See the following passages: Ex. 8:8, 9, 28, 29; **9**:28, 29; **10**:17; **14**:15.

Personal Thought: "The people strove with Moses, and..... Moses cried unto the Lord." Am I accustomed to go to God in time of trouble?

STUDY 5: MOSES, THE MAN OF GOD

7th Day: § 18. LEGISLATION AT SINAI (Ex. **19**:3—**40**:38)

"No revelation that God has made of Himself has ever been so terrible in its material accompaniments as that at Sinai, and no occasion can ever be conceived of as more needing the employment of solemn, startling and impressive circumstances. Here was a people gross of heart, delighting in fleshpots, debased by slavery, careless of freedom, immoral, inclined to idolatry, which had to be elevated into God's living witness among the nations, the depositary of His truth, the teacher of the rest of mankind for ages. Given the object of impressing such a nation permanently with the convictions that it had received a divine revelation, and that very dreadful consequences would follow the neglect of it, and the need of the thunders and other terrors of Sinai becomes manifest."—*Rawlinson.*

1. The core of today's portion is the Decalogue. Try to read Ex. **20**:2-17 as you would read a passage which you had never seen. Note the following: (1) In the first five, which relate to man's obligation to God, are emphasized in order, the being, the worship, the name, the day of God and parents, who are God's earthly representatives. Thus the fifth commandment forms the transition to the second table—from one's family to one's neighbor; (2) In the second five, which relate to man's duty to man, are emphasized in order, the neighbor's life, his wife, his property, his reputation and covetousness; (3) The Decalogue begins with the state of the mind toward God, and ends with that state of mind toward man which is idolatry; (4) The sum of the Decalogue is love. Cf. Rom. **13**:10. Read Matt. **22**:34-40; Deut. **6**:4, 5. (5) Reflect on the moral tone of these commandments and the spirituality of God.

2. "Now to Abraham were the promises.....What then is the law? It was added because of transgression" (Gal. **3**:16-19). Consider the negative character of the Decalogue in the light of this statement. Spend a few moments on our Lord's interpretation of the law, found in Matt. **5**:21-48, and afterwards read Heb. **12**: 18-29.

PERSONAL THOUGHT: "God sending His own Son,.....condemned sin in the flesh, that the requirement of the law might be fulfilled in us who walk not after the flesh, but after the Spirit" (Rom. **8**:3, 4). Does the law condemn me, or is its requirement fulfilled in me because I walk by the Spirit?

STUDY 6: MOSES, THE MAN OF GOD

1st Day: § 18. LEGISLATION AT SINAI (Ex. **19**:3—**40**:38)

"At starting, each of us, according to our disposition, is conscious of liking some books of Scripture better than others. This, however, should lead us to recognize that, in some way, we specially need the teaching that is less attractive to us. We should set ourselves to study what we less like; till that, too, has had its proper effect in moulding our conscience and shaping our character."—*Canon Gore.*

1. While much of the material for a few days to come has not directly to do with character study, the importance of a general acquaintance with it in this course will be recognized: (1) because of the frequent references and allusions to this legislation which will be found in the study of lives of later times; and (2) because of the influence of these laws in the formation of some of the characters whom we shall study.

2. Glance at the Diagram of Exodus, and note the relation of the material in Chaps. **25-40** to the whole.

3. Read Hebrews **9**:1-14; **10**:19-22. The central thought in the Tabernacle seems to be that "God's holiness can only be approached step by step, whilst the road by which we must approach it is that which will insure for us growth in holiness. 'The pure in heart shall see God'; the beatific vision is for those only whose spiritual eyesight has been prepared for its reception. We cannot come up to the throne of God save through the outer court and through the sanctuary; sacrifice and cleansing, illumination and communion; then for those who can receive it, the open vision and the presence of God."

PERSONAL THOUGHT: "Having boldness to enter into the holy place.....let us draw near." Read again Hebrews **10**:19-22, and as you do so, ask yourself: Do I know by experience what it is to enter into the very presence of God?

STUDY 6: MOSES, THE MAN OF GOD

2d Day: § 18. Legislation at Sinai (Ex. **19**:3—**40**:38)

"O come, let us worship and bow down;
Let us kneel before the Lord our Maker;
For He is our God."—*Psalm* 95.

1. One of the characteristic expressions of Chaps. **35-40** is *"as the Lord commanded Moses."* Glance over the chapters, especially **39, 40**, for this.

2. Returning to chapters **32-34**, we shall find unparalleled justification for the title of this study in the effectual mediation of Moses. Read **32**:14, 34; **33**:14; **34**:10. The first concession won from God saved them from destruction; the second drew from Him a promise that He would send His 'angel' to guide them into the land of Canaan, though Jehovah personally refused to go with them; the third prevailed on Him to cancel this refusal and to go with them Himself; and the fourth resulted in the complete re-establishment of the Covenant between Jehovah and Israel." Read **19**:5, 6; and then **33**:16, 17. If you have time examine the chapters getting clearly in mind: (1) the occasion of the mediation (**32**:1-6); (2) The first plea and the result secured (**32**:7-14); (3) The second plea and the result (**32**:31—**33**:11); (4) The third plea and the result (**33**:15-17).

3. In what is the disinterestedness of Moses most clearly manifest? See **32**:10, 32. Read again **33**:13-16 and note the words "I and thy people? Is it not that thou goest with us?", following "I will give thee rest." Dwell on this until you grasp clearly that Moses declines to be separated in thought from the people.

Personal Thought: "A friend of mine.....because of his importunity he will give him as many as he needeth..... How much more shall your heavenly Father give." (Cf. Luke **11**:5-13.) Am I availing myself of the privileges in prayer which are given me in Christ?

STUDY 6: MOSES, THE MAN OF GOD

3d Day: § 18. LEGISLATION AT SINAI (Ex. **19**:3—**40**:38)

"It is the best sign of a great nature that it opens a foreground, and, like the breath of morning landscapes, invites us onward."—*Emerson.*

1. Read the request of Moses (Chap. **33**:18) which followed his successful pleading for the people, indicating that he longed for a fuller revelation of God than had yet been vouchsafed to him.

2. Examine Chap. **34** for account of fuller revelation of God to Moses. What was the revelation (vv. 5-7)? What was the physical effect upon him (vv. 29-35)? What spiritual effect (vv. 8, 9)? What advance is this on the revelation at the bush?

3. Following the answer to Moses' request, is a summary of the conditions of the Covenant now renewed by God with Israel (cf. The Brook of the Covenant, Chaps. **21-23**). Glance over this (Chap. **34**:10-28), noting especially vv. 10-16, and think of its bearing on the extermination of the Canaanites. Here for the first time idolatry is referred to under the figure of breaking the marriage bond.

4. Glance at the last verses of Chap. **34**, and read 2 Cor. **3**:12-18.

PERSONAL THOUGHT: "So Moses finished the work. Then the cloud covered the tent of meeting, and the glory of the Lord filled the tabernacle" (Ex. **40**:33, 34). "The Holy Spirit whom God hath given to them that obey him" (Acts **5**:32). Have I fulfilled the conditions of reception of God into my life? Am I with unveiled face beholding the glory of God, and as a consequence being transformed into the same image from glory to glory?

STUDY 6: MOSES, THE MAN OF GOD

4th Day: § 18. LEGISLATION AT SINAI (LEVITICUS).

"Tho' Sin too oft, when smitten by Thy rod
Rail at 'Blind Fate' with many a vain 'Alas!'
From sin through sorrow into Thee we pass
By that same path our true forefathers trod;
And let not Reason fail me, nor the sod
Draw from my death Thy living flower and grass,
Before I learn that Love, which is and was,
My Father, and my Brother, and my God."— *Tennyson.*

1. Referring to Diagram IX, of the Appendix, read what is found in the spaces above the chapter figures 1-7; also all that is found in the spaces A-E. Look up the references in B.

2. Underline the phrase *without blemish* as found in the first three chapters of Leviticus. Note the frequency of reference in Chap. **4** to the offerer laying hands on the head of the victim. What did this signify?

3. Note in Chaps. **4, 5** the frequent reference to *forgiveness.* Trace, in one instance of the use of the word, the steps leading up to it. Compare your result with Chap. **5**:1, 2, 5, 6, 10. Observe the order in Chap. **5**:15, 16.

What is the occasion of all these offerings? Glance through Chaps. **4—6** and note the frequency with which *sin* is mentioned.

What does Chap. **7** say about *thanksgiving?*

What remaining time you may have, may very profitably be employed in reading most thoughtfully Hebrews **10**:1-22.

PERSONAL THOUGHT: "A living sacrifice.....your reasonable service." "I die daily." Do I?

STUDY 6: MOSES, THE MAN OF GOD

5th Day: § 18. Legislation at Sinai (Leviticus)

"If it be said, 'O there are so many things in the Scriptures — sins, vices, crimes, wickedness,'—certainly. God wants to show us what the world is in which we live, and the anatomy of our own heart; but as God alone can describe it, in its real nature and depth, and in such a way that the poison is, as it were, hermetically sealed — not like the wicked and filthy literature of the world which tries to make evil appear attractive and guilt excusable."—*Saphir.*

1. Read Lev. **11**:44-47; **15**:31 for the spiritual basis of the requirements in this portion of the book. Read **12**:8 and Luke **2**:21-24. Reflect on the humble position of these parents.

2. Chaps. **8—10** give an account of the inauguration of the services of the Sanctuary. (Cf. Diagram of Leviticus.) Striking characteristics of them are: (1) The emphasis of strict obedience to directions given. (2) The fact that the priest offered for himself first of all. "It was a striking acknowledgment of the true character of the Levitical priesthood that the very first official act of the anointed priest should be to offer a sacrifice for his own sinful nature." Read Heb. **7**:26-28: (3) The blessing of the people, possibly in the words of Numb. **6**:24-26; (4) The testimony to the acceptance of the sacrifice, **9**:24; (5) The solemn lesson of Chap. **10** gathered up in v. 3. If you have any more time read the whole of Lev. **10** thoughtfully.

Personal Thought:

"Let knowledge grow from more to more,
But more of reverence in us dwell."

"Let us have grace whereby we may offer service well pleasing to God with reverence and awe: for our God is a consuming fire."

STUDY 6: MOSES, THE MAN OF GOD

6th Day: § 18. Legislation at Sinai (Leviticus)

"The saving work of Jesus Christ for man as a sinner,—that is what the Atonement means to us. I think it surpasses all explanations of it, just as life is more than biology."—*Henry Van Dyke.*

1. Perhaps the most important chapter in the book of Leviticus is the 16th, which gives an account of the Great Day of Atonement. We shall give this day to it. Read thoughtfully the chapter and compare the resulting impressions with the following explanations and scripture references.

2. We know that the mercy of God does nothing by halves. The spiritual restoration of the reconciled sinner is perfect before Him. Psalms **51**:7—**103**:12; Isa. **1**:18. No symbol could so plainly set forth the completeness of Jehovah's acceptance of the penitent, as a Sin-offering in which a life was given up for the Altar, and yet a living being survived to carry away all sin and uncleanness. (Cf. Psa. **103**:10-12; Isa. **53**:6, 11, 12; Micah **7**:19; John **1**:29; Heb. **9**:28; 1 Pet. **2**:24.)

"It would seem that the Day of Atonement was intended as an occasion for expressing more completely than could be done in the ordinary sacrifices the spiritual truth of Atonement with a fuller acknowledgment of the sinfulness and weakness of man and of the corruptible nature of all earthly things, even of those most solemnly consecrated and devoted to the service of God. It belonged to its observance especially to set forth, by the entrance of the high priest into the Holy Place, that Atonement could only be effected before the throne of Jehovah Himself (cf. Matt. **9**:6; Mk. **2**:7-10; Heb. **4**:16); and by the goat sent into the wilderness, that the sins atoned for were not only forgiven, but carried wholly away. The rites were not in any proper sense supplemental, but were a solemn gathering up, as it were, of all other rites of atonement, so as to make them point more expressively to the revelation to come of God's gracious purpose to man in sending His Son to be delivered for our offences, and to rise again for our justification; to be our great High Priest forever, and to enter for us within the vail (Rom. **4**:25; Heb. **6**:20)."

Personal Thought: "With the Lord there is mercy,
And with Him is plenteous redemption."

Am I showing that I appreciate the completeness of God's redemption of me?

STUDY 6: MOSES, THE MAN OF GOD

7th Day: § 18. Legislation at Sinai (Leviticus)

"The Lord reigneth; he is clothed with majesty;.....
Holiness becometh thine house
O Lord, for evermore."—*Psalm 93.*

1. The portion for today is Lev., chaps. **17—26**. Do not be disturbed because there is so much of it. There will be no attempt to examine it in detail. Referring to the Outline Study of the Book of Leviticus, Diagram IX, glance at what appears above the line of chapter numbers from **1—16**, and read the words between the figures 17 and 26. The object for today should be by contact with the material to come to a clearer apprehension of the necessity of holy living on the part of a child of God.

Read the sentence above the space on the Diagram in which are the figures 17-26.

2. Glance at Chap. **17**:8-11, for the requirement to sacrifice in one place, and the prohibition to eat blood, with the reason.

What suggestion comes from Chap. **18**:1-5 respecting the origin of the Hebrew laws? Did they spring from environment?

Personal Thought: "Holiness becometh thine house, O Lord." "Know ye not that ye are a temple of God, and that the Spirit of God dwelleth in you?" Am I living a clean life?

STUDY 7: MOSES, THE MAN OF GOD

1st Day: § 19. The Journeyings of Israel in the Wilderness (Numbers)

"Some Staffordshire colliers went to see the sights of London, and their surprise reached its height when one exclaimed: 'I say, Bill, they've got the same old moon here as we've got at Tipton!' The sights of London are still very wonderful and well worth seeing; but they've got the same old human nature there as they've got at Tipton and everywhere else under the sun."—*Ellen Fowler.*

1. Refer to Diagram X for Outline Study of the Book of Numbers. Spend not more than three minutes upon this, reading over the titles in chapter spaces and also what is to be found in spaces A-M, omitting examination of references. Now read as directed under D, J, and K, of the Diagram. Afterwards under L, 1-5, read the New Testament passage in each instance first, and then spend only enough time on the chapter in Numbers to be able definitely and clearly to grasp the relation of the two.

2. We shall now consider in order the eight instances of murmuring found in Numbers.

First instance of murmuring. Read Chap. **11**:1-3. Compare account of *first* murmuring after leaving Egypt, (Ex. **15**:22-25), noting the difference in treatment by God. What had occurred since then to account for this difference?

Second instance of murmuring. Rapidly read Numb. **11**:4-35. In passing notice that the true meaning of vv. 31, 32 is that the quails flew near the ground and were thus easily caught by the people. Compare result of this murmuring (vv. 10, 33) with the result of the *second* murmuring after leaving Egypt (Ex. **16**:3, 4), noting the difference in treatment by God. What had occurred since then to account for this?

Personal Thought: "Cast that he hath given thee upon the Lord and he shall sustain thee." (Psalm **55**:22, R. V. margin.) Am I in the habit of doing this?

STUDY 7: MOSES, THE MAN OF GOD

2d Day: § 19. The Journeyings of Israel in the Wilderness (Numbers)

"And they came to John, and said unto him, Rabbi, he that was with thee beyond Jordan, to whom thou hast borne witness, behold, the same baptizeth, and all men come to him. John answered and said, A man can receive nothing, except it have been given him from heaven."—*John 3:26, 27.*

1. Continuing the study of the incidents connected with the second murmuring recorded in Numbers, decide what is the most prominent characteristic of Moses which appears in the Eldad-Medad incident, Numb. **11**:27-29. If you were to name *Faith* as the leading characteristic of Abraham; *Persistence* as the most prominent trait of Jacob, and *Purity* as strikingly manifest in Joseph, what would you mention as that for which Moses was most distinguished?

2. *Third instance of murmuring.* Read Numb **12**:1-16. In connection with v. 7, read Hebrews **3**:1-6. Is any man of the Old Testament so far as you know put by God in a more intimate relation to Himself than Moses is here placed? Dwell upon the real meaning of *meek* (v. 3) in the light of the career of Moses as known to you thus far. Is it so much *submissive, compliant,* as *unselfish, disinterested?* What do you think the meaning of the word *meek* is in the statement of our Lord, "I am meek and lowly"? What trait of character is displayed by Aaron here? (Cf. his yielding to the influence of the people in the matter of the golden calf.)

3. *Fourth instance of murmuring.* Recall the revelation to Moses of the character of God at the bush (Ex. **3**:14, 15) as the powerful covenant-keeping Jehovah, and afterwards at the mount (Ex. **34**:6, 7) as the merciful Saviour, and read Numb. **14**:13-19, noting how revelation is made the basis of intercession. This brings us face to face with one of the most important principles of prayer. Give a little time to meditation upon it.

Personal Thought: "We know that if we ask anything according to His will He heareth us" (1 John **5**:14). Am I accustomed to seek to know from God's Word whether the petitions which I present are according to His will?

STUDY 7: MOSES, THE MAN OF GOD

3d Day: § 19. The Journeyings of Israel in the Wilderness (Numbers)

"Be ye not as the horse, or as the mule, which have no understanding: Whose trappings must be bit and bridle to hold them in." —*Psa. 32.*

1. Glance over the instances of murmuring studied yesterday and the day before, and note that in every instance since the departure from Sinai there has been swift and severe punishment. Observe whether the same is true of those to follow.

2. *Fifth instance of murmuring.* Read rapidly **16**:1-40, noting especially vv. 5, 7, 11, 22, 26, 28, 38. What characteristic of Moses would you say is most prominent here?

3. *Sixth instance of murmuring.* Read **16**:41-50. What is this record showing us about the patience of God? Consider the witness to the choice of Aaron as priest, vv. 47, 48, and Chap. **17**. Glance at **18**:1-7.

4*. *Seventh instance of murmuring.* Read **20**:1-13. Note the words and action of Moses, vv. 10, 11 (cf. v. 8). These give evidence of violent irritation. "The faithful servant of God worn out by the reiterated perversities of the people, at last breaks down, and in the actual discharge of his duties as God's representative before Israel, acts unworthily of the great function entrusted to him." Read Psa. **106**:32, 33.

5. *Eighth instance of murmuring.* Read Chap. **21**:1-9, and compare John **3**:14-16. There yet remains much that is interesting in the book of Numbers, but it cannot be here considered. Seek opportunity to read the entire book of Numbers through at a single sitting. In it is a wonderful revelation of the patience of God, as well as of the perversity of the human heart.

Personal Thought: "A generation that prepared not their heart aright,
And whose spirit was not steadfast with God."

Shall I not entreat God to give me steadfastness of spirit? Am I imposing upon the patience of God?

* Omit 4 if pressed for time.

STUDY 7: MOSES, THE MAN OF GOD

4th Day: § 20. The Wilderness Hymn (Psalm 90)

"The worst trouble in the world is the trouble that does not know God, and so does not suffer. Without such knowledge there is no suffering. The sense of sin in the soul is the apprehension of Almighty God."

1. The impress of the weary wilderness is in every line of this 90th Psalm. The most fitting time to think of its composition is soon after the report of the spies. Read the poem following a division into three sections as follows: (1) vv. 1-6, in which *adoration* is prominent; (2) vv. 7-12, in which *confession* prevails; (3) vv. 13-17, which are full of *petition.*

The theme of this Psalm is "the frailty and brevity of human life, considered as a consequence of sin, and as a motive to repentance and obedience."

2. Read the Psalm again following an outline stated thus:

I. The Eternity of God contrasted with the frailty of man.

II. The reasons for man's transitoriness is his sin and the resulting displeasure of God.

III. The request that, in spite of sin, God would bless His people.

The poem begins with the thought of home and ends with the same [cf. § 21, Deut. **26**:15].

Read v. 11 in the light of the following: "A concise expression of the principle that determines the severity of punishment. God's displeasure as expressed by penalty, is measured by His high claims to respect and obedience."—*Dewitt.* Think of the illustrations of this principle in the eight murmurings and their results recorded in the Book of Numbers.

3. Note that the mention of God's work, v. 16, is followed by reference to man's work in v. 17. A consideration of the brevity of life leads to the idea of work at the close. This is not without respect to its relation to the future, as is evinced in the words, "Thy glory upon their children." Cf. 1 Cor. **15**:58.

"Although more than 3000 years old this Psalm is not antiquated. It is read over the dust of some hundreds of the children of men every week in London alone."—*Perowne.*

Personal Thought: Have I given sufficient thought to rendering God the fear that is due Him?

STUDY 7: MOSES, THE MAN OF GOD

5th Day: § 21. Farewell Addresses, Song and Death of Moses (Deuteronomy)

It was a pious monk who said: "Whosoever seeketh an interpretation in this book shall get an answer from God; whosoever bringeth an interpretation to this book shall get an answer from the devil."

1. The last three days of the present Study remain for the whole of the Book of Deuteronomy, one of the most important books of the Old Testament from a practical standpoint. What shall we do? Shall we try to cover it by rapid reading or shall we make selections? Probably the latter will be better.

2. First of all secure a general view of the book by examining Diagram XI in the Appendix.

3. Perhaps the most interesting fact about Deuteronomy is that our Saviour quoted from it three times when tempted in the Wilderness.

Before examining the passages read Matthew 4:1-11 about the temptation of Jesus.

4. Notice the marginal references in vv. 4, 7, and 10 to Deuteronomy. The passages in Deuteronomy in order given by Matthew are 8:3, 6:16, and 6:13.

Read these in their connection, and think about the interesting fact that in His time of need our Lord had recourse to words from Deuteronomy.

Had Jesus not been a Bible student—had He not been acquainted with these passages, do you suppose He would have had them ready to use in this emergency? No. Of Him it was true, as it is of us—"Thy word have I hid in my heart that I might not sin against Thee" (Psa. 119:11). The Spirit of God does not enable us to recall what we have not first acquainted ourselves with.

Personal Thought: Both the real divinity and the real humanity of Jesus Christ are brought out in the words: "If (=since) thou art the Son of God"....."Man shall not live by bread alone." Recalling the connection in Deuteronomy let us ask ourselves whether we by experience have learned that man does not live by bread alone. Am I ready to starve (as Jesus was) rather than disobey God?

STUDY 7: MOSES, THE MAN OF GOD

6th Day: § 21. Farewell Addresses, Song and Death of Moses (Deuteronomy)

"Next to the birth and mission of Jesus Christ, the existence and institutions of the Hebrew people are the most important event in universal history. The founder of Judaism and the founder of Christianity are the two persons whose lives and labors have most extensively and powerfully influenced the progress and destiny of the human race. The truths which they revealed, the doctrines which they taught, have entered as the profoundest element into the civilization of mankind. While saving individuals, they have been the true power of nations, acting at once as the most vivifying and the most conservative principle in human affairs.

"The polity of Moses has a twofold importance. It is important, first, from the perfection of wisdom, in which the work was accomplished; but still more important, secondly, from its consequences to the world. These consequences continue to this moment, and will continue through all coming time. Christianity itself sprang from the bosom of Judaism. Without the religion of Moses, the religion of Christ would never have been given to the world. It is, therefore, in a certain sense, undoubtedly true, that we owe to the Mosaic code the greate part of the light which we this day enjoy. Especially are we indebted to this code for a precious truth, which reason, left to itself, has never yet discovered; I mean *the doctrine of the unity of God.* By the possession of this truth a large portion of the human family have been happily rescued from the errors and immoralities to which the belief in many gods invariably leads."—*Wines,* in Preface to "The Laws of the Ancient Hebrews."

1. Deuteronomy 18:9-19 is one of the most important passages in the book. It presents the contrast between false prophets and the true prophetic order. It forbids consulting false leaders (vv. 9-14) and promises true prophets and commands obedience to them.

2. Read the passage in this light and meditate thereon.

3. Try to decide what characteristics of a true prophet are brought into view by v. 18.

Personal Thought: Am I trying the spirits of my teachers as I should? Am I testing by God's word what I hear and read?

STUDY 7: MOSES, THE MAN OF GOD

7th Day: § 21. FAREWELL ADDRESSES, SONG AND DEATH OF MOSES (DEUTERONOMY)

"Inspiration apart, Moses possessed all those endowments and qualities which form the consummate statesman and chief magistrate: an intellect of the highest order; a perfect mastery of all the civil wisdom of the age; a penetrating, comprehensive and sagacious judgment; great promptness and energy in action; patriotism which neither ingratitude, ill treatment nor rebellion could quench, or even cool; a commanding and persuasive eloquence; a hearty love of truth; an incorruptible virtue; an entire freedom from selfish ambition; an invincible hatred of tyranny and injustice; a patient endurance of toil; a courageous contempt of danger; and a greatness of soul in which he has never been surpassed by the most admired heroes of ancient or modern times. Comprehensiveness, grasp, force, sagacity, were the predominant characteristics of his mind; magnanimity, disinterestedness, an enthusiastic devotion to liberty, and an ardent but rational piety, the leading qualities of his heart."—*Wines,* in COMMENTARIES ON THE LAWS OF THE ANCIENT HEBREWS, p. 126.

1. Re-read Deuteronomy **18**:9-19.

2. What characteristics of the true prophet did you find in v. 18? Can you not make a statement from the following analysis of the verse:

   1. I will raise up a prophet.
   2. From among their brethren.
   3. Like unto thee (that is Moses).
   4. I will put my words in his mouth.
   5. He shall speak all that I shall command him.

3. This prophecy had its fulfilment in the Old Testament order of prophets, and its climax in our own Lord Jesus Christ.

4. Read about the death of Moses in Deuteronomy 34th chapter. You will not fail to associate in thought the last paragraph with Deut. **18**.

5. Have you ever read any book of the Bible through without interruption? It has been said that forty-two of the sixty-six books of the Bible are so short that any one of them may be read through in less than half an hour. From a continuous reading of a book, results most valuable, and attainable in no other way, may be secured. Could you not find time today to read the book of Deuteronomy through without interruption? If you do undertake this, you might find a reading of the words in Diagram XI helpful as an introduction.

PERSONAL THOUGHT: "God is nigh whenever we call upon Him" Deut. **4**:7. Am I daily learning afresh the secret of the nighness of the Most High?

STUDY 8: JOSHUA AND THE JUDGES

1st Day: § 22. PREPARATION FOR THE CONQUEST OF CANAAN (JOSHUA 1:1—5:12)

"In the early part of my biblical studies some 30-35 years ago, when I first began the critical investigation of the Scriptures, doubts and difficulties started up on every side like the armed men whom Cadmus is fabled to have raised up. Time, patience, continued study, a better acquaintance with the original scriptural languages and the countries where the sacred books were written, have scattered to the winds nearly all these doubts. I meet, indeed, with difficulties still, which I cannot solve at once, with some, where even repeated efforts have not solved them. But I quiet myself by calling to mind that hosts of other difficulties, once apparently to me as formidable as these, have been removed, and have disappeared from the circle of my troubled vision. Why may I not hope, then, as to the difficulties which remain? Every year is now casting some new light on the Bible, and making plain some things which aforetime were either not understood or were misunderstood. Why may not my difficulties be reached by some future progressive increase of light?"—*Prof. Stuart,* in CANON OF THE OLD TESTAMENT.

1. Spend not more than two minutes on Diagram XII.

2. Read Joshua, Chap. **1**, noting the relation of: (1) Knowledge of and meditation upon God's law; (2) Courage; (3) Activity.

3. In Chap. **2**, note especially vv. 10, 11, 24 (cf. Numbers **14**:13). Think for a moment of the revelation of the true God which was being made beyond the bounds of Israel by all these events. Be looking for references to this in the future. Read James **2**:25. But did Rahab work before she had faith? Read again Joshua **2**:10, first clause. "Faith alone justifies, but not the faith which is alone." Read James **2**:14, last clause (R. V.).

PERSONAL THOUGHT: "Thou shalt meditate therein.....that thou mayest observe to do." Is my Bible study practical?

STUDY 8. JOSHUA AND THE JUDGES

2d Day: § 23. The Central, Southern, and Northern Campaigns (Joshua **5**:13—**12**:24)

"It was terrible surgery this; but it was surgery, and not murder: the excision of the cancer, that the healthy part might remain. The words of Carlyle touching Cromwell's work in Ireland, fit this case: 'An armed soldier, solemnly conscious to himself that he is the soldier of God the just,—a consciousness which it well beseems all soldiers and all men to have always—armed soldier, terrible as death, relentless as doom; doing God's judgments on the enemies of God! It is a phenomenon not of joyful nature; no, but of awful, to be looked at with pious terror and awe.'"—*Moorehead.*

1. In reference to the extermination of the Canaanites, read Gen. **15**:16; Lev. **18**:21-25, 27-30; **20**:1-24; Deut. **12**:29-32; **20**:10-18. Read also Joshua **2**:9, 10; **9**:1, 2, 9, 10; **11**:1-5, and consider that opposition to Israel was really evidence of the most decided rejection of Jehovah in the face of unimpeachable evidence of His existence and superiority to idols. The nations were not destroyed without the most ample warning and long continued opportunity to avert the catastrophe.

Joshua's "scheme of invasion was to drive his army suddenly, like a wedge, right into the middle of the country. By that movement he separated his enemies, prevented any too large combinations against him, and was enabled to take his foes in detail."

2. The account of the Central Campaign is found in Joshua, Chaps. **5**:13—**9**:27; that of the Southern Campaign is found in Chap. **10**:1-43; and that of the Northern campaign is found in **11**:1—**12**:24. If time is available seek to extract the thought of these narratives, not missing such features as: (1) The emphasis of the work as God-imposed; (2) The recognition of a distinct supernatural element introduced, however, at crises only; (3) The promptness in action of Joshua; (4) The repeated encouragements to Joshua; (5) The solidarity of the Nation as indicated by the reason for the defeat at Ai; (6) The necessity of absolute obedience. Refer to a map for at least a general idea of the movements of Joshua.

Personal Thought: "As the Lord commanded.....so did Joshua; he left nothing undone of all that the Lord commanded." Would these words be true of the past twenty-four hours of my life? Am I determined to live so that they may be true of today?

STUDY 8: JOSHUA AND THE JUDGES

3d Day: § 24. The Inheritance of the Tribes; Last Acts and Words of Joshua (Joshua **13**:1—**24**:33)

1. The last two chapters of Joshua should be read pretty carefully. After your own reading and noting on paper of two or three of the most striking features, compare the following (1) The earnest solicitude of Joshua for the future of the people as indicated in his calling first the elders (Chap. **23**:1) and again not only the elders, but the people together (Chap. **24**:1) for counsel; (2) The emphasis in the first address (Chap. **23**) of the fidelity of God as proved in the past in doing them good, and the argument from this that evil must ensue if they did wrong (v. 15); (3) The reference to the book of the law (Chap. **23**:6) and the covenant (Chap. **23**:16) and their emphasis of the requirement to keep from idols and to serve God only; (4) The marginal reading of Chap. **23**:10; (5) The opportunity given (Chap. **24**) to the people to choose Jehovah (cf. their election of Him at the mount when the Theocracy was established) or to prefer idols; (6) The method of Joshua in first recounting the goodness of God in the past, and then publicly casting his vote for Jehovah; (7) His testing of the people, vv. 19, 20; (8) The witness pillar and what was said when it was set up.

2. Take a moment to note the prominence, in the first part of Joshua, of the thought that not one thing should fail of all that God had spoken, and the emphasis of the same as a matter of experience in the latter part of the book.

3. Spend a moment on an estimate of the character of Joshua and the message of his life, as suggested by the first paragraph for today, and compare with the following: "Throughout he is the fearless soldier, the straightforward leader, the simple, unquestioning executor of the divine will." "Joshua sets before us the energy of faith which, grounding itself on the promise of God, and trusting Him, loyally addresses itself to the appointed task."

Personal Thought: "As for me and my house." Is my religion a service of God in sincerity and in truth, so that whatever others do, my allegiance and faithfulness will not waver?

STUDY 8: JOSHUA AND THE JUDGES

4th Day: § 25. THE EARLIER JUDGES UNTIL GIDEON (JUDGES 1:1—5:31)

"The story of the Judges is one in which the impression of wars and social chaos and 'evil in the sight of the Lord' and the retributions of His holy government predominates. There is much in the development, much in the character and doings of even the best of the men whom God raised up, which cannot be reconciled with the testimony of the Christian conscience. But we must recollect that the Christian conscience is an unfolding of those last days in which God had spoken in His Son. Chrysostom has remarked that one can get at the truth of an earlier time only by investigating 'the period, cause, motive, difference of person, and all the attendant circumstances'; and he has added with striking force that the highest merit of the Old Testament Scriptures is that we now see the defects of that time; that 'if they had not trained us so well that we have become susceptible of higher things, we should not now have seen their deficiency.'"—*Lang*, in MEN OF THE BIBLE.

1. Read Psalm 106:34-46 for a graphic description of the times of the judges. Glance at Diagram XIII, reading Observation 8.

2. Merely read over this paragraph. Refuse to be side-tracked by difficulties, and give today's time to Judges 3:7—4:24, after reading the following: The Introduction (Chaps. 1:1—3:6) is designed to prepare for the succeeding narrative "by explaining how it was that the heathen nations were still so powerful and the Israelites so destitute of divine aid." "Keep yourselves from idols" is the chief lesson of the history of the Judges. Ask yourself: Does the command given Israel to exterminate the nations appear the more justifiable when one takes into account the evil effects of Israel's failure to do so?

PERSONAL THOUGHT: "Curse ye Meroz.....because they came not to the help of the Lord" (Judges 5:23). Is there a call to me to undertake in behalf of God's cause to which I am today refusing to give heed?

STUDY 8: JOSHUA AND THE JUDGES

5th Day: § 28. Internal Glimpses of the Times of the Judges (Judges 17:1—21:25; Ruth)

"So prone are mortals to their own damnation, it seems as though a devil's use were gone."

1. Today take glimpses at three stories of the age of the Judges, which reveal something of the manners and morals of the times. There is good reason for believing that the first two belong early in the period.

First Story. Judges, Chaps. 17,18. Read 17:6—18:1—18:31. Read 17:5, and then v. 13. Is there indication that Micah's conscience was not altogether clear about the worship in his house? "Want of maintenance, no less than conscience, draws him on to the danger of idolatrous patronage. When need meets with unconscionableness, all conditions are easily swallowed, of unlawful entrances, of wicked executions." Read 1 Kings 12:28-31.

Second Story. Judges, Chaps. 19—21. Read 21:25. This narrative emphasizes the real unity of the nation even in that time of social chaos, and also the power of the central ordinances of worship in the life and destinies of Israel.

Third Story. (The Book of Ruth). "For pathos, sweetness, and unaffected naturalness it is unsurpassed." "The impression left on the mind by the two previous narratives is that which is naturally caused by records of unrest and anarchy. But, lest it might be supposed that all nobility and grace had vanished from the life of Israel, a short book expressly connected with 'the days when the Judges judged,' exhibits a series of pictures which show how much piety and simplicity of manner adorned even those rude days, how much was worth preserving because it had the possibility of higher things."

2. Note especially Ruth 1:16, 17, 2:3, 12; and the genealogy in 4:18-22. "The glory of Israel culminated in the son of Jesse, and all that illustrated his ancestry was of paramount interest to the nation." Read Matthew 1:2-6. On the kinsman redeemer, read Deut. 25:5, 6; Leviticus 25:25-28, 47-50.

Personal Thought: "Her hap was to light on the portion of the field belonging to Boaz." "The lot is cast into the lap; but the whole disposing thereof is of the Lord." Do I still believe in luck?

STUDY 8: JOSHUA AND THE JUDGES

6th Day: § 26. GIDEON AND HIS SUCCESSORS (JUDGES 6:1—10:5)

"And Jesus said unto him, If thou canst! All things are possible to him that believeth. Straightway the father of the child cried out, and said, I believe; help thou mine unbelief."—*Mark.*

1. Read Judges, Chaps. 6 and 7, rapidly but thoughtfully, without interruption, except to check striking thoughts with pencil in the margin. At once record that which has been most helpful to you. You might mention this in some letter which you write to a friend today.

2. "The most marked thing in Gideon is that he does believe and yet finds that he wants help to his faith. That state of mind God is always ready to meet. God has no signs for any man who wants help to doubt; and therefore our Lord Jesus scornfully refused the Pharisaic request for a sign.

"God always has something for the faith-strengthened man to do or to bear or to suffer. If God gives His good help, and makes men strong in faith, He will be sure to put to the test the faith which He has strengthened.

"Distinguish between the desire to be assured that he really had a promise from God, and doubts as to God's faithfulness or power to fulfil His promise. Of the latter there is not a trace in Gideon's character."

Read Hebrews 11:32.

PERSONAL THOUGHT: "The sword of the Lord and of Gideon." Do I practice the principle that howsoever efficient my equipment for Christian work may be, I am nothing without God's effectual energizing?

STUDY 8: JOSHUA AND THE JUDGES

7th Day: § 27. JEPHTHAH AND SAMSON (JUDGES 10:6—16:31)

"What is strength without a double share
Of wisdom? Vast, unwieldy, burthensome,
Proudly secure, yet liable to fall
By weakest subtleties, not made to rule
But to subserve where wisdom bears command."
—*Milton,* in SAMSON AGONISTES.

Give your time today to the story of Samson, under 2 and 3. Judges 10:6—12:15 tells the story of Jephthah.

1. "How much more intelligent does Jephthah become when we remember that he was raised up from the half-civilized region of the Eastern tribes,—in the wildness of his freebooting life, in the rashness and ignorance of his vow; in the savage vengeance which he exacted from the insolence of Ephraim—a Bedouin chief rather than an Israelitish judge."—*Stanley,* SINAI AND PALESTINE.

2. "The power of Samson lay in his impulsive practical joking—the man must be doing something odd. And this was just the ministry God wanted at that particular time.....the immoralities are not revelations of the particular man. They are common to man; and in studying Samson the effort should be made to discover what was distinctive of him, the thing which was the weapon for his special ministry.....At a time when 'there was no more spirit in them' he made the people laugh. He turned the laugh against the Philistines. He showed the Philistine up in his stolidity, his blind idolatry, the cowardice behind all the bullying. He bade his brethren be of good cheer.....He is the man who 'served God in his generation' in the use of the gift of giant-like playfulness. Samson 'began to deliver Israel.' Let him do his preparatory work—it was the work of the hour—God will surely bring forth the men to follow on and complete the deliverance."—*Tuck,* in REVELATION BY CHARACTER.

3. Read Judges, Chap. 16. If you do not know the story of Samson quite well, take time today to read Judges 13—16.

PERSONAL THOUGHT: "He wist not that the Lord was departed from him," but he found it out soon after. Is the Lord with me? On what condition will He be with and abide in me?

STUDY 9: SAMUEL, THE JUDGE AND PROPHET

1st Day: § 29. The Early Life of Samuel (1 Sam. 1:1—4:1a)

"Were I to mark down what might be called my chronological experience as a Bible reader, I should not hesitate to say that, up to this moment, my careful perusal of the Bible has increasingly confirmed my faith in its divine inspiration and authority. Without proceeding one page beyond the book of Ruth, I know of a surety that the preceding portions of the Bible are not the work of inventors, dreamers or impostors. The composition is too artless for a schemer, the history is too vivid for a dreamer, and the morality is too exacting for a libertine. My knowledge of the Bible increases my reverence for it in every respect."—*Joseph Parker.*

Spend your time today on paragraphs opposite 2 and 3. Merely read other paragraphs.

1. Look up on a map the location of: (1) Ramathaim-Zophim, known also as Ramah, and later as Arimathæa; (2) Shiloh. Read Joshua **18**:1.

Spend two or three minutes on Diagrams XIV, XV, in order to secure a general idea of the contents and arrangement of the books of Samuel.

2. Where in the story of Hannah (1 Sam. **1**) is there evidence of faith? Compare Hannah's song (1 Sam. **2**) with the "Magnificat," Luke **1**:46-55.

Note that Samuel is an illustration of the fact that God has dealings with the young.

3. Read in order Chap. **2**:18, 26; Chap. **3**:7, 19; and **4**:1a. What is a prophet? Was prediction the chief work of a prophet? What place did prediction have in the work of a prophet? Read Luke **24**:27.

Personal Thought: "Now Samuel did not yet know the Lord." But he knew about the Lord. Do I merely know about the Lord, or have I a personal acquaintance with Him?

STUDY 9: SAMUEL, THE JUDGE AND PROPHET

2d Day: § 30. INVASION OF THE PHILISTINES; JUDGMENT ON THE HOUSE OF ELI (1 SAM. 4:16—4:22)

§ 31. THE ARK OF GOD (1 SAM. 5:1—7:1)

§ 32. THE GATHERING AT MIZPAH; EBENEZER (1 SAM. 7:2-17)

"Thou must be true thyself
If thou the truth wouldst teach;
Thy soul must overflow if thou
Another's soul would reach."

"The signal downfall of the nation which took place in Samuel's day,—when the ark, the symbol of the people's unity, was captured by the Philistines,—prepared the way for a great change. Samuel became a judge in a different sense from his predecessors. He was not a mere warrior or hero raised up to put down a particular foe. He was the restorer of the whole land; one who brought the different parts of it into connection with each other,—who made them feel the blessings of a common organization,—the necessity and happiness of being subject to government, the misery of a condition of things in which each man did that which was right in his own eyes."—*Maurice,* in PROPHETS AND KINGS.

1. Samuel stands a most conspicuous example of faith, patience, integrity, self-sacrifice and intercession. From now until the end of this Study, keep these five characteristics in mind and note on a slip of paper how they are emphasized.

2. The work for today is to account for the defeat of Israel recorded in 1 Samuel 4th chapter. Read the story and give your opinion. Look in Chapter **2**, also in Chapter **7** for an explanation.

3. Read Jeremiah **6**:9-14; Psalm **78**:55-66.

PERSONAL THOUGHT: "Serve Him only and He will deliver you." Is this true of individuals as well as of nations? Does it help explain any bondage in my own life?

STUDY 9: SAMUEL, THE JUDGE AND PROPHET

3d Day: § 30. Invasion of the Philistines; Judgment on the House of Eli (1 Sam. 4:1b—4:22)

§ 31. The Ark of God (1 Sam. 5:1—7:1)

§ 32. The Gathering at Mizpah; Ebenezer (1 Sam. 7:2-17)

"Here on earth the influence of one who asks a favor for others depends entirely on his character, and the relationship he bears to him with whom he is interceding. It is what he is that gives weight to what he asks. It is not otherwise with God. Our power in prayer depends upon our life. Where our life is right we shall know how to pray so as to please God, and prayer will secure the answer. The man who is ready to risk all for God can count upon God to do all for him."—*Murray.*

1. The lesson of chapters 4 and 7 is so important that today will be given to it. In chapter 4 we saw yesterday the result to Israel of being in the wrong place; in chapter 7 we see the result of being in the right place. Samuel here is a striking illustration of the large influence with men and with God which one may have who is right with God.

Read the 7th chapter thoughtfully, checking what impresses you. Read again the opening sentence by Murray, and afterwards note what follows on this page.

2. Observe that in Chap. 4:3 the ark is spoken of as the deliverer, and that in Chap. 7:3 Samuel's words are: "Prepare your hearts unto the Lord and serve Him only; and He will deliver you." You should not miss noting the effect of the presence of the ark in Philistia. For this glance at contents of Chaps. 5 and 6. "The glory which had departed from Israel, was vindicated in the darkness and solitude of the temple of Dagon."

Personal Thought: Can I look back to one or more definite experiences in which God's hand was signally manifested in response to prayer? Did I pause and devoutly acknowledge the help of God on such occasions? Is my present prayer life satisfactory? Do I prevail for others? Do people recognize me as an intercessor and when in trouble ask me to pray for them?

STUDY 9: SAMUEL, THE JUDGE AND PROPHET

4th Day: § 33. The Request of the People for a King (1 Sam. 8:1-22)

"Think truly, and thy thoughts
Shall some soul's famine feed;
Speak truly, and each word of thine
Shall be a fruitful seed;
Live truly, and thy life shall be
A grand and noble creed."

1. Thoughtfully read 1 Sam. Chap. **8**, checking in the margin what impresses you.

Did you notice: (1) The expression twice used, "like all the nations"? (2) Did this consideration have greater weight with the people than the conduct of Samuel's sons? In order better to estimate the character of Samuel's sons read again v. 3, and dwell for a moment upon the type of man here described. Do you know of any who do the same today? What must follow toleration of political corruption?

2. Compare the plea of the people in Chap. **8** and the words "like all the nations" with Numbers **23**:9, and Deut. **33**:28, 29, where it is declared that the glory and happiness of Israel is to be their unlikeness to other nations in having the Lord for their King and Lawgiver.

Note the self-will of the people—their determination at all hazards to have a king and the fact that Samuel was directed to yield to their demand. Recall the scene at Mt. Sinai and note that the people there freely chose Jehovah to be their king. It might be well to glance over Exodus **19** and **24** to get this clearer. This is worthy of special note as it shows how in contrast with other nations of antiquity, in Israel, the people had a controlling voice in the election of their rulers.

Read v. 22. Why this dismissal? Read Deut. **17**:14-20.

Recalling your thought about the functions of a prophet, test its accuracy by the part which Samuel is here in Chap. **8** represented as taking, and compare Ex. **7**:1.

Personal Thought: "That we also may be like all the nations." Does fear of being counted peculiar ever swerve me from the known path of rectitude? Shall I today yield to the temptation to do wrong on the plea that "they all do it"?

STUDY 9: SAMUEL, THE JUDGE AND PROPHET

5th Day: § 34. The Anointing, Election, and Establishment of Saul as King (1 Sam. 9:1—11:15)

"Samuel belonged to a transition period. It was appointed to him to pilot the nation between two stages of its history; from a republic to a monarchy; from a condition of somewhat casual and indefinite arrangements to one of more systematic and orderly government. The great object of his life was to secure that this change should be made in the way most beneficial for the nation.

"Samuel was the last of the judges, and in a sense the first of the prophets. The last of the judges, but not a military judge; not ruling like Samson by physical strength, but by high spiritual qualities and prayer. In this respect his function as judge blended with his work as prophet. Samuel was the first of a succession of prophets whom God placed side by side with the kings and priests of Israel to supply that fresh moral and spiritual force which the prevailing worldliness of the one and formalism of the other rendered so necessary for the great ends for which Israel was chosen. With some fine exceptions, the kings and priests would have allowed the seed of Abraham to drift away from the whole purpose for which God had called them; conformity to the world in spirit if not in form was the prevailing tendency; the prophets were raised up to hold the nation firmly to the covenant, to vindicate the claims of the heavenly King, to thunder judgments against idolatry and all rebellion, and pour words of comfort into the hearts of all who were faithful to their God, and who looked for redemption in Israel."—*Blaikie,* in Expositors' Bible.

1. With care read Chaps. **9**, **10**, looking specially for the revelation of character in Samuel which they give, and also for the evidence and method of the providential government of God in the world. Read 1 Cor. **13**:4-7, and note how Samuel was an illustration of their truth.

2. Think for a moment what the occasion was for the various signs given to Samuel. After you have decided upon this, read Chap. **9**:21.

Personal Thought: "The thing displeased Samuel.....and Samuel prayed unto the Lord." Do I pray when I am displeased? Is it a habit with me to resort to God in prayer when in any difficulty?

STUDY 9: SAMUEL, THE JUDGE AND PROPHET

6th Day: § 34. The Anointing, Election, and Establishment of Saul as King (1 Sam. 9:1—11:15)

§ 35. Samuel's Farewell (1 Sam. 12:1-25)

"The old order changeth, yielding place to new,
And God fulfils Himself in many ways."

"The last representative of the old Judges, the first of the regular succession of Prophets, the inaugurator of the new monarchy, Samuel occupied the most trying of all positions, to stand between the Old and the New, and to mediate successfully between them. He lived from one age into another, and threw his full sympathy—most difficult of achievements—into the wants of both periods. His sublime figure stands out in the pages of Holy Writ as a signal example of Faith, of Patience, of Integrity, of Self-sacrifice, through a long and trying career, fulfilling the promise of those early days in Shiloh when 'he grew on, and was in favor both with the Lord, and also with men!'"—*Kirkpatrick,* in Cambridge Bible Commentary.

Look in Chaps. **11** and **12** of 1 Samuel for the occasion and fact of Saul's establishment on the throne, and for Samuel's improvement of opportunity to do the work of the true prophet.

2. Compare Samuel's warnings at Ramah (Chap. 8), and at Mizpah (Chap. **10**), with those at Gilgal (Chap. **12**). Why did he return to the same subject and enlarge upon it as he did? How on this last occasion did he give weight to the counsels which he pressed upon the people? Why did he make such explicit reference to his own past life? Does good advice depend for acceptance alone upon its intrinsic excellence? Has not the personality of the giver of advice something to do with acceptance?

3. Take a little time for quiet thought about Samuel as you have learned to know him. Have you any fault to find with him? What was his distinguishing trait of character? What was the secret of his influence? In what respects did he mold his age? Did his age much mold him? What most molded him? Who most molded him? How did he further the preparation of the world for Christ?

Personal Thought: "As long as he liveth he is granted unto the Lord." These are the words of dedication of Samuel by his mother. His life shows how fully Samuel entered into the realization of the grant of his mother. Is my life fully and forever given to God?

STUDY 9: SAMUEL, THE JUDGE AND PROPHET

7th Day: General Summary of the Character of Samuel

1. Few historical characters are so worthy as Samuel of close study. Give your time today to thought about him as he is revealed in 1 Sam. Chaps. **1—12**.

2. Recall the meaning of the name Samuel and the reason for its choice (1 Sam. Chap. **1**:20). Is there any feature of Samuel's career more prominent than his prayer-life? Go through the record again with this in mind, noting the occasions, the objects, and the results of Samuel's prayers. Review again the two notable instances of intercession recorded in Chaps. **7—12**.

3. In estimating the influences which entered into the formation of the character of Samuel, is any to be placed before that of his mother? If not pressed for time, review here the lesson on the method of the prayer of faith which is given in 1 Sam. Chap. **1**. First read vv. 10, 12, 19, 27. Read the following references and attempt to express in a word or two the thought of each as related to prayer, e. g., Real want, Definiteness, etc.: (1) vv. 2, 6, 7; (2) vv. 10, 11; (3) v. 11; (4) v. 12; (5) v. 13; (6) v. 18; (7) vv. 19, 20; (8) v. 20; (9) vv. 22, 24; (10) v. 27; (11) v. 28; (12) **2**:1-10.

Personal Thought: "Prayer is not merely the cry of the suppliant for mercy; it is the highest forth-putting of his will by man, knowing himself to be of divine origin, created for and capable of being, in king-like liberty, the executor of the counsels of the Eternal."—*Murray*. Have I begun to know the secret of prevailing with God in prayer?

STUDY 10: SAUL, THE REJECTED OF THE LORD

1st Day: § 36. SAUL'S WARS WITH THE PHILISTINES (1 SAM. 13:1—14:46, 52)

"I am glad to think
I am not bound to make the wrong go right,
But only to discover and to do,
With cheerful heart, the work that God appoints."
—*Jean Ingelow.*

1. The central thought for today is the disobedience of Saul and its disastrous results.

Read 1 Sam. **13**:5-15. Re-read v. 8 and read 1 Sam. **10**:8. This command probably was repeated. Saul had been chosen by Jehovah to deliver Israel, but was not at liberty to begin the war until commissioned by Samuel. "It was really a test whereby should be proved whether the king was a theocratic ruler or a self-willed despot, whether he would take his directions from the co-ordinate authority of the inspired prophet, or be guided by his own will and caprice. The working of the two independent powers, the regal and the prophetic, was tried by the order in question." —*Deane.* Note that Samuel departed without any apparent protest on the part of Saul. What does this suggest as to the state of Saul's mind? As you proceed remember that Saul went warring against the Philistines at his own charges.

2. Saul's characteristic impatience, and failure to wait on God, is seen in Chap. **14**:19, 20. The same is manifest in **14**:36 where the priest checks him. Read v. 36 and v. 46. The Philistines were not exterminated as Saul suggested. He at last fell on his own sword to escape their cruelty. This campaign was a failure in spite of Saul's best efforts. The victory in it was due to another who ventured in faith in God. Read **14**:6. The rash oath which brought only disaster, suggests that Saul was desperate and growing in a determination to win in spite of Samuel's desertion.

PERSONAL THOUGHT: Saul's emergency was great but he ought to have waited for Samuel. Does any emergency, however great, justify me in violating the will of God? Do I ever attempt, as Saul did, to go on and win in spite of conscious desertion by God? How essential to my daily living do I consider a conscience void of offense to be?

STUDY 10: SAUL, THE REJECTED OF THE LORD

2d Day: § 37. THE REJECTION OF SAUL (1 SAM. **15**:1-35)

"We may never go back, but there is a point from which we may never go upward."

1. The lesson of the passage for today is perfectly plain. Read 1 Sam. **15**:1-35, making record of striking thoughts and impressions, being on guard not to miss the great central teaching summarized in v. 22. What was the point in Saul's life from which he could not go upward? Get vividly before you this interview between the consistent, faithful Samuel and the guilty, wavering, evasive Saul. It is a battle of giants.

2. The following is from *Note v.* of the Appendix of the Cambridge Bible on 1 Sam., by Kirkpatrick. Its bearing on today's text will be apparent: "The 'moral difficulty' of the exterminating wars of the Israelites is admirably treated by Prof. Mozley in his lectures on the Old Testament, entitled Ruling Ideas in Early Ages. (See especially Lectures IV. and X.) Such wars, involving the innocent along with the guilty in a common destruction, are incompatible not only with the law of love, but with the idea of justice taught by the gospel. How, it is asked, could they ever have been commanded by God? It is replied that God is the author of life and death, and that He has the right at any time to deprive any number of His creatures of life, whether by the natural instrumentality of pestilence or famine, or by the express employment of man as the instrument of destruction. This is Butler's defence in his ANALOGY, Part II, Ch. 3. This as an abstract defence is unquestionably true, nor can it be denied that as soon as a divine command to exterminate a whole people becomes known to another people, they have not only the right, but are under the strictest obligations to execute such a command. Mozley's RULING IDEAS, p. 84. To some minds such a command seems strange and perplexing, but it must be remembered that there are times when a signal demonstration of divine justice is needed for mankind in the interests of morality; that there are times when stern judgment is the truest mercy; and that the penalty of premature physical death is by no means the most terrible fate which can overtake men even in this world. But the difficulty still remains, how a nation could be convinced that it was to be the executioner of God's judgments, and how it could execute them in so terrible a way without injury

STUDY 10: SAUL, THE REJECTED OF THE LORD

2d Day: § 37. THE REJECTION OF SAUL—*Continued.* (1 SAM. **15**: 1-35)

to its moral consciousness. The solution is to be found in the defective Oriental idea of justice. The destruction of a nation for the sin of its ancestors, or of a family for the offence of its head, was a common Oriental practice. It was not repugnant to the current sense of right. This indiscriminating kind of vengeance was due to the defective sense of human individuality, the want of a true perception of the rights and responsibilities of each man as an independent being. This feeling was, no doubt, shared by the Israelites. But with them such acts were expressly prohibited as a part of ordinary judicial procedure (Deut. **24**:16), and in this respect they were on a higher level than other Oriental nations. But when God saw fit by the mouth of a prophet who was recognized as His accredited messenger to enjoin the execution of such a sentence, there was no moral resistance to it. It could be accepted without hesitation as coming from God, and executed without any violation of their sense of justice. Such commands were an 'accommodation' to the moral and religious state of the nation to which they were given. Revelation is progressive, and God's dealings with the chosen people, while designed to raise and educate them, were necessarily conditioned by their moral state at any given period. It need hardly be said that such commands are inconceivable under the gospel dispensation."

Return in thought to the interview between Samuel and Saul before considering the Personal Thought.

PERSONAL THOUGHT: Is my manner of life such that I am afraid to be confronted concerning it by a man of God? What wilfulness, or carelessness or self-seeking am I hiding from myself or others by punctiliousness in religious observance? Let me judge myself that I may not be judged.

STUDY 10: SAUL, THE REJECTED OF THE LORD

3d Day: § 38. The Anointing, Advancement, and Popularity of David (1 Sam. 16:1—18:9)

"Investment by God with authority is the supreme test of character."

1. Read 1 Sam. **16**:2, 14, 23; **18**:8, 9. What light do these passages throw upon the character of Saul? Saul's eyeing David indicates that he recognized him as the successor to the throne of whom Samuel had spoken. There is no need to suppose that he knew that Samuel had anointed David.

2. Read 1 Sam. **13**:14, and be watching for characteristics in David which mark him as worthy of this description. Does this passage refer to characteristics or to a characteristic? If the latter is meant, what was it? Read Acts **13**:22. Note the last clause. What was the most striking characteristic of Saul? What was the spirit of the people which demanded Saul? Were the people given a king after their own heart? What was the most striking characteristic of David's greater son? Read John **4**:34; Heb. **10**:5-7. Read Psalm **89**:20a.

3. It is impossible to treat here many of the difficulties which may be suggested. For explanations, consult available Bible helps. But do not take the time of your morning devotional hour for this. Might not help on difficult points often be sought in interviews with professors, ministers and godly Christian acquaintances? The Cambridge Bible is recommended to any desiring to purchase a brief, valuable, cheap commentary on the books of Samuel. See this help *in loc.* for explanations of (1) **16**:2b; (2) **16**:14b, 23a; (3) the two accounts of David's introduction to court, etc.

This § 38 is again taken up on page 72 in Study 11.

Personal Thought: "The Lord seeth not as man seeth; for man looketh on the outward appearance, but the Lord looketh on the heart." In living is it my aim to please men or God? What place has the cultivation of my heart-life in my thought? How may I henceforth more rapidly advance in true soul culture?

STUDY 10: SAUL, THE REJECTED OF THE LORD

4th Day: § 39. SAUL'S EARLY ATTEMPTS ON DAVID'S LIFE (1 SAM. 18:10—20:42)

"Envy at other's good is evermore
Malignant poison sitting on the soul;
A double woe to him infected with it.
Of *inward* pain the heavy load he bears,
At sight of joy *without,* he ever mourns."

1. The section for today most strikingly contrasts Saul and Jonathan, his son and heir apparent to the throne, in their treatment of David, whom both recognized as the coming king. Read 1 Sam. 20:13-17, and vv. 30-34.

In Saul's efforts to destroy David, we have a signal illustration of God's method of making the wrath of man to praise Him, and to work out His own wise purposes; *e. g.,* when Saul appointed David over a thousand it was in the hope of having him cut down in battle, but the result was a decided gain for David in the esteem of the people, and in discipline for the future. Be looking for other illustrations of this principle.

There is manifest in Saul a strange but natural conflict between the better impulses of his nature and the worse. Because of the former, which prevailed in his saner moments, and on account of public opinion, he retained David in his service.

As you read today, note to what cowardly and treacherous hypocrisy Saul's jealousy reduced him. This day's study should lead to faithful self-examination to discover if this soul's poison is within.

2. With the care which your time will permit, read 1 Sam. Chap. 20, recording the most striking thoughts.

This § 39 is again taken up on page 73 in Study 11.

PERSONAL THOUGHT: Do I recognize the fact that a man can receive nothing except it be given him of God? Do I envy anybody? Do I appreciate the greatness of the sin of envy and the danger one is in who is wrongly jealous? What are the roots of envy? What is God's way for one to win victory over envious and jealous thoughts?

STUDY 10: SAUL, THE REJECTED OF THE LORD

5th Day: § 40. DAVID'S LIFE AS AN EXILE (1 SAM. **20**:1—**27**:12; 1 CHRON. **12**:1-18)

"Envy is the daughter of Pride, the author of Murder and Revenge, the perpetual tormentor of Virtue. Envy is the filthy slime of the soul; a venom, a poison, a quicksilver, which consumeth the flesh and drieth up the bones."—*Socrates.*

1. We shall examine the section for its revelation of Saul, returning to it later in our study of David. First of all read 1 Sam. Chaps. **18**:9; **20**:30, 31; **22**:6-8; **23**:16-18; **24**:20, 21; **26**:25.

2. From these passages it is perfectly clear that Saul was resisting the known will of God in fighting against David. Read again **24**:20, 21, noting the words, "I know that thou shalt surely be king." Study Saul as contrasted with Jonathan in the following passages: 1 Sam. **19**:1-7; 1 Sam. **23**:16-18.

You have now the key to the situation. May Saul's life be a real warning to every student of these pages. He fails who fights against God.

This § 40 is again taken up on pages 74 and 75 in Study 11.

PERSONAL THOUGHT: "The batttle of life is the battle between self-will and God's will, and that man is placed under serious, and oftentimes hopeless, disability who fails to win the great victory over the self-will in the time of his youth."—*Robert Tuck.* Have I yet won this battle? How much real thought have I given to the secret of victory over self? In what particular is my will most prone to come into conflict with God's will? Am I on special guard there?

STUDY 10: SAUL, THE REJECTED OF THE LORD

6th Day: § 41. Closing Scenes of Saul's Life (1 Sam. **28**:1—**31**:13)

"Flecteri si nequeo superos, Acheronta morebo."—*Virgil.*
"If heaven bend not, I will stir hell beneath."

1. "It should be carefully noticed that the people came to Samuel after they had made up their minds. They did not consult him; they did not even ask for a king; they demanded one. It is of much significance that twice over their demanding is indicated. 'The thing displeased Samuel when they said, Give us a king to judge us.' The people manifested the spirit of self-will, and the self-will of the people was punished by giving them a self-willed king. The supreme lesson of the age of Saul is the sin of self-will."—*Robert Tuck.*

Read Deut. **18**:9-19. Note the contrast between the expressions in vv. 14, 15: "These nations hearken unto them,.....unto Him shall ye hearken." Read Isaiah **8**:19, 20.

2. Read 1 Sam. **15**:22, 23, and 1 Sam. **28**:3, 9. A comparison of these paragraphs will show that formerly Saul had made a vigorous campaign against witches. Knowing this, the words of Samuel in **15**:22, 23 have new meaning. (Be sure you get it before passing on.) Consider in the light of Saul's former attitude toward wizards, how utterly abandoned he had become. Read **28**:10. "Self-willed even in the depth of his despair, the king, abandoning hope in God, deliberately makes evil his good, and with his eyes open (for if Saul believed in the woman's power at all he must have believed it evil, v. 3) turns to hell for aid."—*Andrew Wood.*

Read Chap. **28**:6, 7. Contrast his action here with that of Chap. **14**:38, and note the evidence of the hardening process which lay between. To what straits has the noble Saul now come! Read Chap. **28**:5. The scene is enough to make one weep. How terrible in its effect is sin tolerated in the heart! It will lead one to plunge knowingly into destruction.

This § 41 is again taken up on page 75 in Study 11.

Personal Thought: "The Lord is departed from thee, and has become thine adversary.....because thou obeyedst not the voice of the Lord." What effect has the study of the life of Saul had as a warning to me against disobedience to God? Read here the personal thought of yesterday.

STUDY 10: SAUL, THE REJECTED OF THE LORD

7th Day: § 41. Closing Scenes of Saul's Life (1 Sam. **28**:1—**31**:13)

"Except the Lord build the house
They labor in vain that build it:
Except the Lord keep the city,
The watchman waketh but in vain."—*Psalm* **127**:1.

1. Read 1 Sam. **28**:25. "Of Saul's feelings at this momentous crisis we can judge only by his recorded actions. He showed no repentance, no softening of the heart at the predicted ruin of all his hopes; certain of death, he shrank not from the contest; 'in stolid desperation he went to meet his doom.'"—*Deane.*

Re-read **28**:25b. Cf. John **13**:30 and Augustine's comment. "Nox erat, et ipse qui exivit erat nox." (It was night, and he who went out was night.")

Read 1 Sam. Chap. **31**.

2. Samples of Saul's repentances are found in 1 Sam. **15**:24; **19**:6; **24**:16, and **26**:21. Discover from the context of each passage whether they were considered genuine. Did David trust his word? See especially in connection with the third passage above (**24**:22). Had David been deceived before?

Trace the cowardice of sin in Saul, and the distress at last into which sin brings one. See **17**:11; **18**:29; **28**:5, 20; **31**:4. Read Proverbs **1**:24-30.

Personal Thought: Saul was rejected because he refused to obey God. The lesson of his awful failure is: "To obey is better than sacrifice." Let me think for a moment to what extent, if at all, I am making the fatal mistake of trying to make amends for failure to obey God by external, formal worship.

STUDY II: DAVID, THE MAN AFTER GOD'S OWN HEART

1st Day: § 38. THE ANOINTING, ADVANCEMENT AND POPULARITY OF DAVID (I SAM. **16**:1—**18**:9)

"A biography should be read with an endeavor to find out what were the vital forces of the man, and what the leading principles that ruled and toned his conduct and relations. Find the one thing that most impresses you in every life, and that will suggest the message God meant to send by making, endowing and guiding that man."—*Tuck.*

1. The following outline should be often recalled as the life of David is studied:

I. David until the death of Saul:
   1. His life as a Shepherd.
   2. His life as a Courtier.
   3. His life as an Exile.

II. David's Reign over Judah at Hebron.

III. David's Reign over all Israel at Jerusalem.
   1. Period of Prosperity.
   2. Period of Adversity.
   3. Period of a Measure of Tranquillity.

2. Read the headings of Chaps. I-XV in the Analytical Outline. Read the titles of sections under Chaps. XII-XV.

3. For some early glimpses of David, read the following passages: I Sam. **9**:1, 2; **16**:6-13; **16**:17-21; **17**:32-37; **17**:45-47; **18**:1-5.

For a late glimpse of David, read I Kings **2**:1-4.

4. On the propriety of the title of this Study, read I Sam. **13**:13, 14; I Kings **11**:4; Acts **13**:22. In deciding what was chiefly in Samuel's thought when he used the words, "The Lord hath sought him a man after his own heart," do not fail to observe that he was thinking of and speaking to Saul. Note what he regarded as Saul's great failure. Read again I Sam. **13**:13, 14.

PERSONAL THOUGHT: "The Lord seeth not as man seeth..... the Lord looketh on the heart." How large a part does personal appearance, social position, or intellectual attainment have in my estimate of others? Is my judgment of myself and other men regulated by the true standard?

STUDY 11: DAVID, THE MAN AFTER GOD'S OWN HEART

2d Day: § 39. SAUL'S EARLY ATTEMPTS ON DAVID'S LIFE (1 SAM. 18:10—20:42)

"To act the part of a true friend requires more conscientious feeling than to fill with credit and complacency any other station or capacity in social life."—*Mrs. Ellis.*

1. The section contains four important interviews, in every one of which Jonathan appears. We study David today by studying chiefly his friend. The order and limits of these interviews are given below. As you read the passages, do not fail to give full weight to the fact that Jonathan was heir apparent to the throne. Was ever a friend so disinterested? (1) 1 Sam. 19:1-7; (2) 1 Sam. 20:1-23; (3) 1 Sam. 20:27-34; (4) 1 Sam. 20:41, 42.

2. "The name of Jonathan will remain forever as the perfect pattern of friendship.—*Kingsley.*

"The possibilities of noble and self-denying friendship lie in character.....It was religious rather than natural affinity which brought these young men into fellowship."..... (Read here 1 Sam. 14:6 and 17:47.) "Such self-sacrificing love was only possible to two pious souls.....Friendship rises into its full dignity only when the strain of life brings stern testing times..... Through Jonathan comes to us this divine revelation: True friendship never hesitates at self-sacrifice, for it is of the very essence of friendship that each should love the other more than himself, and therefore should be ready to 'lay down his life for his friend.'"—*Tuck.*

PERSONAL THOUGHT: Jonathan gave place—he laid down his life for his friend. "While we were yet sinners Christ died for us" (Rom. 5:8). How does my life stand the test of my best friend's words: "Ye are my friends if ye do the things which I command you?"

STUDY 11: DAVID, THE MAN AFTER GOD'S OWN HEART

3d Day: § 40. DAVID'S LIFE AS AN EXILE (1 SAM. **21**:1—**27**:12; 1 CHRON. **12**:1-18)

"God doth not need
Either man's work, nor His own gifts. Who best
Bear His mild yoke, they serve Him best. His state
Is kingly; thousands at His bidding speed,
And post o'er land and ocean without rest.
They also serve who only stand and wait."—*Milton.*

1. Read the following passages, which yield much in the way of revealing the real character of David. Think, as you read, of the expression, "A man after God's own heart." 1 Sam. **22**:22, 23; **23**:2-4, 9-17; **24**:3-15; **25**:32, 33, 39; **26**:7-11, 17-24. "This was the man after God's own heart, the man who thoroughly believed in God as a living and righteous Being; who in all changes of fortune clung to that conviction; who could act upon it, live upon it; who could give himself up to God to use him as He pleased; who could be little or great, popular or contemptible, just as God saw fit that he should be; who could walk on in darkness secure of nothing but this, that truth must prevail at last, and that he was sent into the world to live and die that it might prevail; who was certain that the triumph of the God of Heaven would be for the blessing of the most miserable outcasts upon earth."—*Maurice.*

PERSONAL THOUGHT: How fully have I come to believe and to rest in the assurance that if I quietly and faithfully proceed to do my duty as it is made known to me, no one can prevent my coming to the place and doing the work which God has in His thought for me?

STUDY 11: DAVID, THE MAN AFTER GOD'S OWN HEART

4th Day: § 40. DAVID'S LIFE AS AN EXILE (1 SAM. **21**:1—**27**:12; 1 CHRON. **12**:1-18)

§ 41. CLOSING SCENES OF SAUL'S LIFE (1 SAM. **28**:1—**31**:13)

1. "We certainly should not shrink from describing David in the terms in which the Bible itself describes him. It sets before us broadly and without comment just the temptations which a man in such a position would be likely to fall into,—and leaves it to our conscience, enlightened by its own teaching, to say when he did or did not fall into them,—it takes still more pains to make us understand what the man himself was, the purpose of his being, the light by which he was guided. David in the cave of Adullam, amidst his wild, reckless companions, is essentially the same man as David in the sheepfolds, or David fighting the Philistine. He had not chosen his own circumstances, he had been thrown into them. He did not rebel against Saul. He did not deny his authority, or plot against his life even when he had cast him off. He had no home, and he was compelled to seek one where he could find it. I do not know where a better home could have been provided for him than among these men in distress, in debt, in discontent. If it behooved a ruler to know the heart of his subjects, their sorrows, their wrongs, their crimes; to know them and to sympathize with them; this was surely as precious a part of his schooling, as the solitude of his boyhood, or as any intercourse he had with easy men who had never faced the misery of the world, and had never any motive to quarrel with its laws."—*Maurice.*

2. With the suggestion of the above quotation in mind about the education of David which his years of exile life afforded him, read 1 Chron. **12**:1-18; **10**:1-14 and as far into 1 Sam. Chaps. **21**—**31**:13 as your time will permit, not forgetting to be on guard against judging David by standards of a more enlightened age than his own. In reading today you might pass over the portions read yesterday.

PERSONAL THOUGHT: "And David said in his heart, I shall now perish one day by the hand of Saul. There is nothing better for me than that I should escape into the land of the Philistines." 1 Sam. **27**:1. Was this proper reasoning? Consider it in the light of former deliverances. How often is my reasoning like this?

STUDY 11: DAVID, THE MAN AFTER GOD'S OWN HEART

5th Day: § 42. Psalms Reflecting David's Life as a Shepherd (Psalms 8, 19, 23, 29)

"The finest poetry was first experience."—*Emerson.*

1. Do not miss the point that in Psalm 8 man's greatness in God's plan is brought out in contrast with his physical insignificance. This may be called The Midnight Hymn. "One thing seems clear: that even if this psalm were not written during David's shepherd life, it must, at least, have been written while the memory of that time was fresh in his heart, and before the bitter experiences of his later years had bowed and saddened his spirit."

2. Compare "Thy heavens, the work of thy fingers," Psalm 8, and "The firmament showeth his handiwork," Psalm 19. Read Psalm 19, noting as you do so the progress of it from, (1) the external, vv. 1-6, to (2) the internal, vv. 7-10, to (3) a personal application, vv. 11-14. This Psalm (19) may be called The Sunrise Hymn.

3. "I do not suppose that the Twenty-third Psalm was written in the Psalmist's childhood; but it is at least a reminiscence of it, and brings vividly before us the scenes and feelings which his memory recalled when it was reverted to the golden morning of his youth."—*Binnie.*

Compare "Restoring the soul," Psalm 19, and "He restoreth my soul," Psalm 23. Read Psalm 23, noting the marginal reading of v. 4, and allowing this to suggest the continuation of the figure of the shepherd and the flock. The figure of the host takes the place of that of the shepherd in the last two verses.

4. Psalm 29 may be called The Thunderstorm Hymn. Delitzsch calls it the Psalm of the Seven Thunders. It begins with "Gloria in Excelsis," and ends with "Pax in Terris." The description is so vivid that the direction of the storm may be traced. Picture the shepherd receiving the impressions of this scene as he crouched with his sheep under some rock for shelter. There was evidently a rainbow after this storm as suggested by the words: "The Lord sat as king at the Flood."

Personal Thought: "The Lord is my shepherd, I shall not want"; (1) His constant presence; (2) His knowledge of my need; (3) His provision; (4) His guidance; (5) His protection. Think on these things. To what degree do I enjoy these blessings?

STUDY 11: DAVID, THE MAN AFTER GOD'S OWN HEART

6th Day: § 43. PSALMS REFLECTING DAVID'S EXPERIENCES AS AN EXILE (PSALMS **7, 34, 35, 52, 54, 56, 57, 59, 63, 142**)

"The sweetest songs are those
Which tell of saddest thought."

1. "The passage from the visions of youth and the solitary resolves of early and uninterrupted piety to the naked realities of a wicked world, and the stern self-control of manly godliness, is ever painful and perilous. Thank God! it may be made clear gain, as it was by this young hero psalmist."—*Maclaren.*

2. As you read Psalms **7, 59** and **34**, which may express David's experiences as an exile, note:

1. The imagery suggestive of wilderness and camp life.
2. The protestations of sincere innocence.
3. The frequent expression of calm trust in God and assurance of deliverance.

'Come, ye children,' he says in a psalm (**34**) which a reasonable tradition connects with this part of his life: 'Come, ye children, and I will teach you the fear of the Lord. What man is he that lusteth to live, and would fain see good days? Keep thy tongue from evil and thy lips that they speak no guile. Eschew evil and do good, seek peace and ensue it. The eyes of the Lord are over the righteous: His ears are open to their cry.' This is no dull sermon of a man discoursing to wretched people against sins to which he has no mind. It is the honest, hearty, sympathetic voice of a captain speaking to a band, each one of whom he knows, telling of a right of way which they may follow together, and of a wrong way into which he is as much in danger of straying as ourselves."—*Maurice.*

PERSONAL THOUGHT: Meditate upon the statements in Psalm **34**, in which the word *all* occurs, and ask yourself to what extent your experience corresponds to that of the psalmist.

STUDY 11: DAVID, THE MAN AFTER GOD'S OWN HEART

7th Day: § 43. Psalms Reflecting David's Experiences as an Exile (Psalms **7, 34, 35, 52, 54, 56, 57, 59, 63, 142**)

"A man has only as much religion as he can command in the time of trouble."—*Andrew Fuller.*

1. Recall the circumstances which the superscription of Psalm **52** suggests. Note "I trust," "I will wait," vv. 8, 9.

"Not for himself alone was David led through such experiences. As face answereth to face in a glass, so doth the heart of believer to believer in religious experience; and these psalms are but like the speaking-tubes in the chamber of affliction, through which we may send up our cry to Him who is our helper."—*Maurice.*

2. Note the superscription and read Psalm **57**. Observe the prevalence of petition at the beginning, and the predominance of praise at the close.

3. Psalm **142** is a gem. Read it thoughtfully. It is worthy a place on the list to be memorized as soon as possible.

"In desultory warfare, and in eluding the pursuit of Saul, against whom David never employed any weapon but flight, several years were passed. The effect of such life on his spiritual nature was to deepen his unconditional dependence on God; by the alternatives of heat and cold, fear and hope, danger and safety, to temper his soul and make it flexible, tough and bright as steel. It evolved the qualities of a leader of men; teaching him to command, and forbearance, promptitude and patience, valor and gentleness."—*Maclaren.*

Personal Thought: Dwell upon the words of Psalm **131**, "I have stilled and quieted my soul." What do they mean in the light of the figure? Have I recovered from the disappointment of not having my own poor little way, in the enjoyment of the larger life which God had in mind for me when He took child's food and toys away?

STUDY 12: DAVID, THE MAN AFTER GOD'S OWN HEART

1st Day: § 44. THE SONG OF THE BOW (2 SAM. 1:1-27)

1. Recall the outline of the life of David given in Study 11, 1st Day.

Read again the headings of Chaps. XII-XV of Analytical Outline and the titles of §§ 38-71.

2. Read 2 Sam. 1:1-27. The story of the Amalekite was clearly a fabrication. This most pathetic of funeral odes is divided into two parts: vv. 19-24 laments the fall of Saul and Jonathan; vv. 25-27 commemorates the friendship of Jonathan and David. Note the strophical arrangement marked by the thrice used refrain which gives the keynote of the elegy, "How are the mighty fallen." Read 1 Sam. 18:4; 1 Sam. 20:20. Have we in the name of this elegy a reminiscence of the gift of the bow to David?

"Not only is there in David's lament no revengeful feeling at the death of his persecutor.....but he dwells with unmixed love on the brighter recollections of the departed. He speaks only of the Saul of earlier times, the mighty conqueror, the delight of his people, the father of his beloved and faithful friend."—*Stanley.*

PERSONAL THOUGHT: Note in Psalm 11 how reason comes in to repel the insinuations of the tempter that the foundations were removed, and that there was no alternative but to flee. Faith is strengthened by the consideration that the Lord is trying the righteous. In what measure do I intelligently resist temptation?

STUDY 12: DAVID, THE MAN AFTER GOD'S OWN HEART

2d Day: § 45. The Rivals of David Defeated (2 Sam. **2**:1—**4**:12)

"All things come round to him who will but wait."—*Longfellow.*

1. Read the 101st Psalm, and ask yourself as you proceed today whether the sentiments might have been those of the son of Jesse as he took the throne at Hebron.

2. Examine the section (2 Sam. **2**:1—**4**:12) to note: (1) David's delay for divine direction, **2**:1; (2) The conciliatory message to the men of Jabesh-gilead, prompted probably by both policy and gratitude, **2**:5-7; (3) The widespread knowledge that David had been chosen by God to be Saul's successor, **3**:17, 18; (4) The vindictive unscrupulousness of Joab in slaying Abner, **3**:27. Did jealous fear of Abner as a rival likely enter into the motive for this deed? (5) The political bearing of David's lamentation over Abner, **3**:31, 35, 36, 37. But was it not sincere? See **3**:28; (6) The revelation of character in David given in **4**:9-11.

3. Recall the thought of Psalm **101**, and read the following: "If David took this disordered, miserable country of his fathers into his hands,—not as a prize which he had won, but as a heavy and awful trust for which he had been prepared in the sheepfolds, which he could only administer while he remembered that the Lord was his Shepherd, and that He was the Shepherd of every Israelite and of every man on the earth,—then, however hopeless seemed the materials with which he had to work, and which he had to mould,—he might believe confidently that he should be in his own day the restorer of Israel, and the witness and prophet of the complete restoration of it and of mankind."—*Maurice.*

Personal Thought: Do I heartily approve and act in harmony with the *I wills* of Psalm **101**?

STUDY 12: DAVID, THE MAN AFTER GOD'S OWN HEART

3d Day: § 46. DAVID ESTABLISHED AS KING OVER THE NATION (2 SAM. **5**:1-5; 1 CHRON. **11**:1-3; **12**:23-40; 2 SAM. **5**:6-10; 1 CHRON. **11**:4-9)

§ 47. CATALOGUE AND EXPLOITS OF DAVID'S MIGHTY MEN (2 SAM. **23**:8-39; 1 CHRON. **11**:10-47)

"Unless we beware, the Word, which is meant to point us away to God, may actually intervene and hide Him from us. The mind may be occupied and interested and delighted at what it finds, and yet because this is more head knowledge than anything else, it may bring little good to us. If it does not lead us to wait on God, to glorify Him, to receive His grace and power for sweetening and sanctifying our lives, it becomes a hindrance instead of a help."—*Murray.*

1. Read 2 Sam. **5**:1-5, and the parallel passage, 1 Chron. **11**:1-3. In reading did you notice the addition in the account in Chronicles? The combined account gives what reasons for the choice of David as King by the elders? Glance at 1 Chron. **12**:23-40, noting especially vv. 32, 38-40.

2. Spend a moment only on the account of the capture of Jerusalem, 1 Chron. **11**:4-9. Read Judges **1**:21. Examine 2 Sam. **23**:8-39 for its light on David's character and management of men. The story of the Bethlehem well is the most interesting part. Note especially vv. 19, 23.

PERSONAL THOUGHT: "Now I know that the Lord saveth." By what do I know this? What are the two or three clearest evidences that He has saved and does save me?

STUDY 12: DAVID, THE MAN AFTER GOD'S OWN HEART

4th Day: § 48. DAVID AND THE TYRIANS AND THE PHILISTINES (2 SAM. **5**:11-25; 1 CHRON. **14**:1-17; 2 SAM. **21**:15-17; 2 SAM. **21**:18-22; 1 CHRON. **20**:4-8)

§ 49. REMOVAL OF THE ARK TO THE HOUSE OF OBED-EDOM (1 CHRON. **13**:1-5; 2 SAM. **6**:1-11; 1 CHRON. **13**:6-14)

"Five minutes spent in the companionship of Christ every morning—ay, two minutes, if it is face to face and heart to heart, will change the whole day, and make every thought and feeling different."—*Drummond.*

1. Read the Samuel passages given above with the title of § 48, noting what is said about David's reference of matters to the Lord. See passage in 1 Chron. **20**:4-8, on statement in 2 Sam. **21**:18-22 about Goliath. Look a second time at 2 Sam. **5**:12. What two things did David perceive?

"The distinguishing peculiarity of David as a King was that he recognized in the most loyal manner the higher royalty of God, and regarded himself as a mere human vice-regent."—*Taylor.*

2. Read 1 Chron. **13**:1-14. Read Numbers **4**:5, 15, 19, 20. What effect would this severe stroke upon the first violation of the law likely produce upon David and the people?

PERSONAL THOUGHT: "Let us have grace whereby we may offer service well-pleasing to God, with reverence and awe: for our God is a consuming fire" (Heb. **12**:28). What is the tendency of the present time in the matter of reverent fear? In what measure have I yielded to this tendency? By what am I admonished to be on guard against a lack of reverence for God?

STUDY 12: DAVID, THE MAN AFTER GOD'S OWN HEART

5th Day: § 50. REMOVAL OF THE ARK TO JERUSALEM (2 SAM. 6:12-23; 1 CHRON. 15:1—16:43)

§ 51. SONGS OF THE REMOVAL OF THE ARK (PSALMS 15, 24.

Saith an old divine: "Make me what thou wilt, Lord, and set me where thou wilt—anywhere where I may be serviceable. Let me be employed for thee, or laid aside for thee, exalted of thee, or trodden under foot for thee. I freely and heartily resign all to thy pleasure and disposal."

1. Read 2 Sam. 6:12-23, noting especially v. 21. Read the parallel account in Chron. 15:1—16:7, looking for any results of the death of Uzzah (see 15:2 ff., especially v. 13).

2. Read and meditate upon Psalms 15 and 24.

"The unity of the nation does not stand in the walls of the capital city. When David had made this conquest from the Jebusites, and had set up his throne in it, he was impatient until he had brought the Ark of God there, and placed it, with songs and shoutings and dancings, on the holy hill. That Ark had been the witness to the people that they were one people, because they had the one God dwelling in the midst of them. It spoke to them of a permanent Being, of a righteous Being, always above His creatures, always desiring fellowship with them—a fellowship which they could only realize when seeking to be like Him. 'Who shall ascend into the hill of the Lord?' So spake David as he brought the Ark to its resting place. 'Even he that hath clean hands and a pure heart.'"—*Maurice.*

PERSONAL THOUGHT: How does my life stand the test of the fifteenth Psalm?

STUDY 12: DAVID, THE MAN AFTER GOD'S OWN HEART

6th Day: § 52. The Promise of Eternal Dominion to the House of David (2 Sam. 7:1-29; 1 Chron. 17:1-27)

One characteristic of the Old Testament is that it has "a forward look, an air of anticipation of things yet to come. If the skeptic will not acknowledge prophecy, all the more he must acknowledge what in reality is every bit as wonderful, the power to forebode, as the bud forebodes the blossom and the fruit. If there were nothing else to divide the Old Testament from all other religious books, it possesses this one, this unique distinction, that it expects the New Testament, that it bears in its bosom the stirring of a life more august, more profound than its own life."

1. Referring to 2 Sam. 7:1-20 note: (1) What of the sentiment underlying v. 2? (2) Notice in v. 3, and ff., the distinction made between the prophet's private opinion, and his message when instructed by God; (3) Do not miss the antithesis in vv. 5 and 11; (4) The reply of what New Testament personage to a message from heaven, does v. 25 remind one? Give thought to: (1) The content and significance of the message of the prophet, and (2) The manner in which the information was received by David. This humble, grateful prayer of faith here recorded, contains a revelation of David's character well worth studying.

Personal Thought: "Who am I, O Lord God, and what is my house that thou hast brought me thus far?" Pause a moment to answer this question. Then pass to think of the assurance for the future which you are justified in having. This should induce humble, grateful prayer as in David's case.

STUDY 12: DAVID, THE MAN AFTER GOD'S OWN HEART

7th Day: § 53. DAVID'S FOREIGN CONQUESTS (2 Sam. 8:1-18; 1 CHRON. 18:1-17)

§ 54. DAVID'S GREAT HYMN OF THANKSGIVING (2 SAM. 22:1-51; PSALM 18:1-50)

"You know how often Christ and His apostles in their epistles speak of hearing and not doing. If you accustom yourself to study the Bible without an earnest and very definite purpose to obey, you are getting hardened in disobedience. Never read God's will concerning you without honestly giving up yourself to do it at once, and asking grace to do so."—*Murray.*

1. Examine key verses in 2 Sam. 8:1-18. They are 6, 11, 14, 15.

2. Give your time and thought to Psalm 18 in § 54. "This Psalm throbs with the life blood of devotion." There is here a "continuous tide of unmingled praise." Before reading this Psalm continuously, note: (1) The substance of the Psalm might be expressed thus: I love Thee, O Lord, because Thou hast heard my prayer and hast granted me great deliverance, for which I will give Thee thanks everywhere forever; (2) Name over and think of the significance of each of the figures in vv. 1, 2; (3) Read v. 16 after v. 6, observing that between these verses is a "description unsurpassed in sublimity and grandeur. Instead of pagan attempts at a likeness of God, we have here painted, with equal descriptive accuracy, poetic force and theological truth, the pitchy blackness which hides Him.....All this splendor flames out because a poor man prays, and all the upheaval of earth and the artillery of heaven have simply this end in view, that a poor man may be delivered. The paradox of prayer never found a more bold expression than in this triumphant utterance of the insignificant occasion for, and the equally insignificant result sought by the exercise of the energy of Omnipotence."—*Maclaren.*

PERSONAL THOUGHT: "Thy condescension hath made me great" (Psa. 18:35). What meaning do these words convey to me? Am I able to say I believe I know something of the transforming influence of the love of God? Can I in reality use the first expression of this Psalm?

STUDY 13: DAVID, THE MAN AFTER GOD'S OWN HEART

1st Day: § 56. David's Kindness to Saul's Son (2 Sam. 9:1-13)

§ 57. The Famine and the Execution of Saul's Sons (2 Sam. 21:1-14)

§ 58. David's Wars with the Ammonites and their Allies (2 Sam. 10:1-19; 1 Chron. 19:1-19; 2 Sam. 11:1; 1 Chron. 20:1; 2 Sam. 12:26-31; 1 Chron. 20:2, 3)

"What a chimera then is man! What a novelty, what a monster, what a chaos, what a subject of contradiction, what a prodigy! A judge of all things, feeble worm of the earth, depositary of the truth, *cloaca* of uncertainty and error, the glory and shame of the universe!"—*Pascal.*

1. Read for today the passages given above with titles of §§ 56 and 57, making such record of results as you may deem proper.

As one becomes better acquainted with the customs and laws of the times of David, there is less of surprise at the revolting parts of the account, and increasing wonder at the number of acts and words which were manifestly in advance of the age. But as we learn more of history and of our own heart, are we not constrained to cry: "How vain at best is man!" Truly the patience of God with our race and with us as individuals is infinite. When will His goodness lead us to repentance? When you have opportunity, read note II, p. 234, in the Cambridge Bible Com., on 2 Sam., where the execution of Saul's sons is considered; also Mozley's Ruling Ideas in Early Ages, Lecture VIII., on the Law of Retaliation.

Personal Thought: We condemn foul crime in the ancients. Are we sure we have not the possibilities in us? If this darker self which is not very far from the surface in any one of us, gets the upper hand, to what lengths may it not run? A simple change of environment makes devils of apparently civilized men. Am I sure I am beyond that? Lord, have mercy and preserve us from ourselves.

STUDY 13: DAVID, THE MAN AFTER GOD'S OWN HEART

2d Day: § 59. David's Great Sin and His Repentance (2 Sam. **11**:2—**12**:25)

"I never wonder to see men wicked, but I often wonder to see them not ashamed."—*Dean Swift.*

1. Read 2 Sam. **11**:2—**12**:25, after thinking for a moment of three precursors to David's fall. They were Prosperity, Idleness, and Self-indulgence. As you read note the aggravations of his sin, and how one sin leads to another.

2. "It is one object of the Holy Scripture to paint sin in its true colors. No friendly flattery, no false modesty, draws a veil over this dark scene in David's life. It is recorded as a warning (1 Cor. **10**:11, 12) that even holy men may yield to temptation and fall into gross sin; that one sin almost inevitably leads to others; that sin, even when repented of, brings punishment in its train."—*Kirkpatrick.*

"How can we presume of not sinning, or despair for sinning, when we find so great a saint thus fallen, thus risen."—*Bishop Hall.*

"Why should we dwell on the wretched story? Because it teaches us, as no other page in the history of God's church does, how the alchemy of Divine love can extract sweet perfumes of penitence and praise out of the filth of sin; and therefore, though we turn with loathing from David's sin, we have to bless God for the record of it, and for the lessons of hope that come from David's pardon."—*Maclaren.*

Personal Thought: Read 2 Sam. **12**:5, 6. Here is rapid and bitter condemnation by a transgressor, of sin in another transgressor. How true to nature is this! Have I been trying to hide the light which would show me the foul spots in my own soul, by projecting these spots outside of myself, and pronouncing sentence upon them in another man? "Lord, what is man, that thou shouldst visit him!"

STUDY 13: DAVID, THE MAN AFTER GOD'S OWN HEART

3d Day: § 60. Psalms of David the Penitent (Psalms **51** and **32**)

"Many make a mock at David's sin who say nothing of his repentance. It is enough for them to read in one place that he was the man after God's own heart, and in another that he committed these great sins, and forthwith they turn the battery of their scorn on the religion of the Bible.....What really is the distinction between the people of God and the wicked on the earth? Is it that the one class commit no sin, while the other fall into iniquity? No. The difference lies in this: that when the child of God falls into sin, he rises out of it and leaves it, and cries to God for pardon, purity and help; but when the ungodly man falls into sin, he continues it. It is a poor, shallow philosophy that sneers at such a history as this of David; it is worse: It is the very spirit of Satan, rejoicing as it does, in the iniquity of others."—*Taylor.*

"Nobody buys a little passing pleasure in evil at so dear a rate, or keeps it for so short a time as a good man."—*Maclaren.*

1. Probably about a year passed between the crime and the confession. For David's experience during that time read Psalm **32**:3, 4, What glimpses of this wretchedness does Psalm **51** furnish? Psalm **51** comes first in order of time. Read it for its profound views of sin, for its depth and fervor of penitence, and for the wideness of the mercy of God which it reveals. Read Psalm **32**. The very gladness of it witnesses to the sadness of sin which had gone before.

Personal Thought: Reflect upon the relation of the words, "And in whose spirit there is no guile" (Psa. **32**:2) to what precedes them in the Psalm. Does my belief that Christ died for my sins produce in me increasing hatred of sin and resistance to sin? If it does not, in my spirit there is guile, and my sin is not covered; my transgression is not forgiven.

STUDY 13: DAVID, THE MAN AFTER GOD'S OWN HEART

4th Day: § 61. DAVID'S FAMILY TROUBLES (2 SAM. **13**:1—**14**:33)

§ 62. THE REBELLION OF ABSALOM (2 SAM. **15**:1—**20**:26)

"Sorrow tracketh wrong
As echo follows song.
On! On! On! On!"

1. Recall the outline of the life of David given in Study 11, 1st Day. Spend a moment on the subjoined table of approximate dates.

Reign of David at Hebron.....	B. C. 1055-1048
Reign of David at Jerusalem.....	1048-1015
Period of foreign wars (2 Sam. c. 8).	1045-1035
Adultery with Bath-sheba.....	1035
Amnon's outrage.....	1034
Absalom's rebellion.....	1023
Period of tranquillity and growth.....	1023-1015
David's death.....	1015

2. After reading 2 Sam. **13**:1—**14**:33, consider the following: (1) The curse of the clever but unprincipled friend; (2); The characteristic of human nature to hate one whom you have injured; (3) David's hands weakened in dealing with his sons by consciousness of his own guilt; (4) The sons probably incited to evil by their father's sins; (5) Chap. **13**:39, and Chap. **14** indicate that political and judicial reasons stood in the way of the recall of Absalom; (6) Have you already discovered what an advantage Joab had over David owing to David's sins? (1) Would not Absalom justify himself for killing Amnon, and would not popular sympathy be with him? (8) Poor David! How his sin is finding him out! His suffering must have been intense. Surely the enemies of God did not let go the great occasion given them to blaspheme. (See 2 Sam. **12**:14.)

PERSONAL THOUGHT: "Whatsoever a man soweth, that shall he also reap." What am I sowing? Am I deceiving myself with the thought that because the evil effects of indulgence are not at once apparent, therefore the harvest will never come? Am I patient in well-doing, assured that in due season I shall reap if I faint not?

STUDY 13: DAVID THE MAN AFTER GOD'S OWN HEART

5th Day: § 62. The Rebellion of Absalom (2 Sam. **15**:1—**20**:26)

"Sorrow tracketh wrong
As echo follows song.
On! On! On! On!"

1. The two chapters for today are 2 Sam. **15**, **16**. Try to extract the thought without reading every word. Key verses for estimating the real David are: **13**:21; **15**:24; **16**:10, 11, 12. There is no single day of Jewish history of which so elaborate an account remains as that on which David fled from Absalom. (Sam. **15**:16—**17**:22.) With 2 Sam. **16**:1-4, compare 2 Sam. **19**:24-30. Which man was the rascal?

2. "In one word, David is a man of faith and a man of prayer. .....Faith, again, it is, to turn from David's highest to his lowest phase—faith in God, it is which has made that 51st Psalm the model of all true penitence forevermore. Faith in God, in spite of his full consciousness that God is about to punish him bitterly for the rest of his life. Faith it is which gives to that Psalm its peculiarly simple, deliberate, manly tone, free from all exaggerated self-accusation, all cowardly cries of terror. He is crushed down, it is true. But crushed by what? David has discovered a forgiving God. This model of all truly penitent prayers—is that of a man who is to be punished, and is content to take his punishment, knowing that he deserves it, and far more besides."—*Kingsley.*

"David's great characteristic was faith in God, a deep and abiding realization of the unseen Lord and an entire dependence upon His guidance. It showed itself most living and most potent in his great repentance. It is seen also in his resignation under God's chastening hand, in his meek endurance of the punishment of his sin, in the humility which caused him to bear reproach and contumely as only a righteous retribution."—*Deane.*

Personal Thought: Meditate upon 1 Sam. **15**:25, 26. Try to penetrate to the heart of the man who uttereth these words, and to understand him. In spite of his sins, what is the effect of a comparison of his religion with mine? Does my faith hold me as high as David's held him?

STUDY 13: DAVID, THE MAN AFTER GOD'S OWN HEART

6th Day: § 62. The Rebellion of Absalom (2 Sam. **15**:1—**20**:26)

"Sorrow tracketh wrong
As echo follows song.
On! On! On! On!"

1. The two chapters for today are 2 Sam. **17**, **18**, and as you read them, try to divine David's thoughts during those days when he was crushed in spirit, humiliated before his people, and degraded in his own estimation. Think with him his thoughts in the night watches and be instructed against sin.

2. "Faults! the greatest of faults, I should say, is to be conscious of none. Readers of the Bible, above all, one would think, might know better. Who is called there the man according to God's own heart? David, the Hebrew king, had fallen into sins enough; blackest crimes; there was no want of sins. And thereupon unbelievers sneer and ask, 'Is this your man according to God's heart?' The sneer, I must say, seems to me but a shallow one. What are faults? What are the outward details of a life, if the inner secret of it—the remorse, temptations, true, often-baffled, never-ending struggle of it—be forgotten? Of all acts, is not, for a man, repentance most divine? The deadliest sin, I say, were that same supercilious consciousness of no sin. That is death. The heart so conscious is divorced from sincerity, humility, and in fact—is dead. David's life and history I consider to be the truest emblem ever given of a man's moral progress and warfare here below. All earnest souls will ever discern in it the faithful struggle of an earnest human soul toward what is good and best. Struggle often baffled sore, baffled down into entire wreck, yet a struggle never ended; ever with tears, repentance, true, unconquerable, purpose begun anew. That a man's struggle be a faithful, unconquerable one, that is the question of questions."—*Carlyle.*

Personal Thought: The last sentence of the quotation above may well be used to test my life. How faithful, how unconquerable has been my fight? Is it possible that I am saying, There is no hope of victory? If so, it is because I have not been faithful. I have been regarding sin in my heart. "Renew a steadfast spirit within me, O God."

STUDY 13: DAVID, THE MAN AFTER GOD'S OWN HEART

7th Day: § 63. Some Psalms Which Reflect Experience of David's Later Life (Psalms **41, 39, 55, 3, 4, 25, 28, 58, 61, 62, 63, 109, 143**)

"In our religion we want nothing so much as more of God. Under heaven there is no way of getting this but by close personal communion. Do not be content in your morning watch with anything less than seeing the face of God, having the assurance that He is looking on you in love, and listening and working in you."—*Murray.*

1. You will recall characteristics of Psalms of the Exile life (see Study 11, 6th day). The Psalms which most likely reflect the experience of the times of Absalom's rebellion both resemble and differ from these. Their resemblance consists chiefly in their expression of confidence in God. In these later Psalms there is prominent: (1) Absence of assertion of innocence; (2) Submission to the will of God; (3) Assertion of trustfulness in God in spite of everything; (4) Much of prayer.

2. Read Psalm **143**, which on account of its prevailing tone of despondency and Septuagint superscription has been thought by many to belong to the period in mind.

Judge of the propriety of the following statements, as you examine the Psalms indicated: "Psalm **63** was probably written between the flight from Jerusalem and the passage of the Jordan. Psalm **3** is a morning hymn, and Psalm **4** an evening hymn composed on the day following that on which he quitted Jerusalem."—*Kirkpatrick.*

Personal Thought: What a God these Psalms reveal! One to whom one may go in his distress. One to converse with whom but for a moment, renews the strength. One before whom the heart may be laid open with assurance that no confidences shall be betrayed. "As for me, I will call upon God. My hope is in Thee."

STUDY 14: DAVID, THE MAN AFTER GOD'S OWN HEART

1st Day: § 64. The Census and the Plague (2 Sam. **24**:1-25; 1 Chron. **21**:1-27)

"Don't let your doubts trouble you too much; and don't feel that you've got to resolve them all. Often the best thing you can do with your doubts is to hang them up to dry. Then, when a good time comes, you can take them down again to look at. In many cases you'll find that somehow they've settled themselves; they are no longer doubts."—*Bushnell.*

1. These words of Bushnell about doubts have an application to certain difficulties connected with today's section. You may or you may not be satisfied with explanations which are given in various commentaries and lives of David. Make yourself acquainted with these as you have opportunity. Do not prejudge, is the one caution here given. Until you are sure that all the evidence is in, wait.

2. After reading the passage in Samuel (2 Sam. **24**), see if a comparison of the account in 1 Chron. **21**:1-27 sheds any light on the situation. Grasp and keep where they belong, such central thoughts as: (1) David charged himself, not God, with foolishness and sin. Even Joab anticipated trouble, but David insisted; (2) The sin when recognized was confessed; (3) While the account does not exculpate Israel, David takes all the blame to himself; (4) David's large experience with both man and God led him to believe the divine compassion to be greater than that of man; (5) The grace of God in staying the plague, and in providing for the expiation of the sin.

Personal Thought: "Cursed is the man that trusteth in man, and maketh flesh his arm, and whose heart departeth from the Lord" (Je. **17**:5). How much thought do I give to avoidance of the perilous way here pointed out?

STUDY 14: DAVID, THE MAN AFTER GOD'S OWN HEART

2d Day: § 65. David's Preparation for the Building of the Temple (1 Chron. **21**:28—**22**:19)

A prayer—"O God, who hast commanded us to be perfect, as Thou our Father in heaven art perfect: put into our hearts, we pray Thee, a continual desire to obey Thy holy will. Teach us day by day what Thou wouldst have us to do, and give us grace and power to fulfil the same. May we never, from love of ease, decline the path which Thou pointest out, nor, for fear of shame, turn away from it. Amen."

1. Give a few minutes to Diagram XVI. (See Appendix.) One of the great differences between the accounts about David in Samuel and Chronicles is, that in Samuel David the man is prominent, while in Chronicles the theocratic ruler establishing Jehovah's worship is emphasized. You will not fail to observe the prominence given in Chronicles to the Ark and the Temple with the arrangements for worship.

2. What led David to the conclusion announced in 1 Chron. **22**:1? Read Chap. **22**:2-19 for its revelation of David's character.

With David's words to Solomon, v. 13, compare Deut. **31**:6, 7, and Joshua **1**:6, 7.

The great ambition of David's life was to build a house for the Lord. The spirit in which he abandoned the project is most commendable. A most instructive contrast is traceable between Saul and David in their treatment of the messages of God sent to them by men. David invariably followed instructions. His life's motto was: "I come to do thy will, O my God." Do you say he failed? He did not fail, as a rule. It was in his heart to obey God. Such was not Saul's purpose.

Personal Thought: As I review my past, how continuously have I responded without hesitation to the will of God as made known to me? Am I able to recall any instances when I have been rebuked by God's message? How did I act then? Did I confess and turn from sin, or did I resent or ignore the message?

STUDY 14: DAVID, THE MAN AFTER GOD'S OWN HEART

3d Day: § 66. Other Psalms Ascribed to David (Psalms **5, 6, 9, 11, 13, 16, 17, 22, 26, 27, 30, 31, 35, 36, 37, 38, 40, 64, 65, 68, 69, 70, 86, 103, 108, 122, 131, 133, 138, 139, 140, 141, 144, 145**)

"There is still a good deal of obscurity, and consequent difference of opinon on several points necessary to be determined before the precise number of the Psalms contributed by David can be ascertained.....Meanwhile the approximate estimate is sufficient to show that the reign of David was, beyond all controversy, the Augustan age of sacred psalmody."—*Binnie.*

"The force of David's character was vast, and the scope of his life was immense. His harp was full-stringed, and every angel of joy and of sorrow swept over the chords as he passed; but the melody always breathed of heaven.—*Edward Irving.*

1. A glance at the list of other Psalms ascribed to David (see above, § 66) will indicate that half of them are before the fortieth. The Psalter was divided into five books. In the superscriptions of the first book (**1—42**), no author except David is mentioned.

We shall assume in these Studies that the superscriptions are correct, reserving the right to judge as we read each Psalm whether it is likely David wrote it, and if so, when in his life he did write it. We should, however, be on double guard, not to allow questions of date and authorship to monopolize our time for feeding the soul.

2. Remembering that the words are records of a soul's utterance before God, read Psalms **5**, **6** and **9**, noting how many of the sentiments you can breathe out heartily to your God. Offer as your prayer as much of these Psalms as appears appropriate. Linger on the portions which most strikingly express what you feel you would like to say to God.

Personal Thought: The Psalmists did not complain about God, but they did not hesitate to tell Him their troubles, and to call upon Him for help. What conception of God is one led to believe the writer of the 5th Psalm to have had? Does it differ from our best conception of God?

STUDY 14: DAVID, THE MAN AFTER GOD'S OWN HEART

4th Day: § 67. DAVID AS AN ORGANIZER (1 CHRON. **23**:1—**27**:34)

"It is one thing to ask God to help us in our plans; it is quite another thing to ask God how we can be helpers in His plans. Every man is glad to have God's help; only now and then is a man found whose first thought is how he can help God. What is your chief desire in your morning prayer for the day? Your honest answer to that question may reveal to you your spirit and purpose in life."—*Trumbull.*

"What Moses had commenced, and Joshua had for a time and in part completed, what Samuel had lived but to accomplish, and had but half realized, was established first on a permanent basis by David. He gave to his nation that unity which made combination for national good practicable.....His piety was thoroughly practical, and he aimed at making the whole nation of one mind with himself in this important matter. He elaborated a grand system of worship, and secured the regular and decent performance of divine service.....David showed remarkable ability in organizing."—*Deane.*

1. Read Psalm **13**, noting how soon the suppliant passes from the deep valley to the mountain top. Account for this.

2. Read Psalm **16**. Note the use made of it in Acts Chap. **2**. What is your choice of verses?

3. Read Psalm **17**. Of several choice parts, do not miss the contrast in vv. 14, 15, suggested by the words, "They are satisfied —I shall be satisfied."

PERSONAL THOUGHT: Re-read the words of Trumbull above and answer the question asked. As you meditate upon this let your eye rest upon the first verse of Psalm **17**.

STUDY 14: DAVID, THE MAN AFTER GOD'S OWN HEART

5th Day: § 68. Solomon Chosen to be David's Successor (1 Kings 1:11-53)

§ 70. David's Last Charge to Solomon (1 Kings 2:1-9)

"A short special communion with the Unseen and Eternal prevents the soul from ever being again so completely the slave of the things of sense and time."—*Brooks.*

1. Read 1 Kings 1:1—2:11. Consider David's advice to Solomon about Joab and Shimei in the light of 1 Kings 1:7; 2:22, 27, 28, 36, 37, 38, 42-46. Is one justified in concluding at once, that David's advice to Solomon was in satisfaction of private rancor, and was actuated by personal resentment? Were not these two men foul plotters against the stability of Solomon's rule, and was it not with the public weal in mind that David thus advised his son?

2. "We have seen that the life of David is the life neither of a mere official, fulfilling a purpose in which he has no interest, nor of a hero without fear and without reproach; but of a man inspired by a divine purpose, under the guidance of a divine teacher, liable to all ordinary errors, as likely as any of us to fall into great sins. The interest we feel in him is strong and personal.....We should have wished, perhaps, to see his sun set with peculiar splendor; to be told of some great acts, or to hear some noble words, which would assure us that he died a saint. The Bible does not in the least gratify this expectation. It represents him in the bodily feebleness, in something like the dotage of old age. The last sentences which are reported of him concern the after-administration of his son's kingdom, and the punishment of some of his mischievous subjects. Of all his words, they are perhaps those which we least care to remember.....Not by momentary flashes does God bid us judge of our fellow-creatures; for He who reads the heart and sees the meaning and purpose of it, judges not of them by these."—*Maurice.*

Personal Thought: "Be thou strong therefore, and shew thyself a man." What is it to shew one's self a man, and how may I be strong in the truest sense?

STUDY 14: DAVID, THE MAN AFTER GOD'S OWN HEART

6th Day: § 69. David's Charge About the Temple; the Offerings and the Prayer (1 Chron. **28**:1—**29**:25)

"Our reverent feeling toward God is always in danger of setting Him afar off, as if He did not care for and had little to do with these lives that He has made."—*Brooks.*

1. The section for today is rich in its revelation of David's character, and of the nature of God and His relation to character. As you read (1 Chron. **28**:1—**29**:25) you will not fail to get vividly before you the picture of the aged king advising his young son and the people over whom he was to rule in the hearing of each other. Note the emphasis which he puts upon true sincerity of heart. Observe how he seizes the opportunity for securing large contributions to the Temple fund, and himself sets an example of liberality. Give special attention to David's prayer, which is the core of the section.

2. "It was David's supreme peculiarity that he was sensitive to the presence of God, to the thought of God, to the working of God .....David learned in early life heart-rest in God. And this was the dominating force of his life. This gave him his uniqueness, his individuality. Here was a man to whom God was a living, bright reality. Wherever he was, he was with God. Into whatever company he went he carried the suggestion of God. Back of David men could always find God.....So it may be said that David's life-power lay in his personal piety. His character—his religious character—his strong sense of God and of God's direct relations to everything that concerned him—these give the revelation which was carried in the person of David to all generations. It is plain that early piety may be expected to unfold into a life of steadfast good. This man was a man after God's own heart because he was a child after God's own heart, an open-souled child, to whom the sense of God would come, could enter in, could do its transforming work."—*Tuck.*

Personal Thought: How real to me, and how constant is a sense of the presence of God? How may I cultivate this sense? What are the advantages of this sense?

STUDY 14: DAVID, THE MAN AFTER GOD'S OWN HEART

7th Day: § 71. The Last Words of David (2 Sam. **23**:1-7; 1 Chron. **29**:26-30; 1 Kings **2**:10, 11)

"The hearts of men are their books; events are their tutors; great actions are their eloquence."—*Macaulay.*

1. Read 2 Sam. **23**:1-7. Note: (1) What is said of David; (2) What of his rule; (3) The figure used to represent the results of this rule. Think into the full force of this in the light of the rainy season in Palestine; (4) Consider whether the portrait here drawn looks forward to an ideal ruler; (5) Give heed to the marginal readings.

2. Read 1 Chron. **29**:26-30. Recall the occasion on which Nathan is mentioned in the history of David; also that with which Gad was associated. Dwell for a moment once more on the uniformity of David's disposition to heed the prophetic voice.

Look again at 1 Sam. **13**:14, and its immediate context, and read the following: "When Samuel, speaking of David, said that he was a man after God's own heart, he did not mean that he was a man sinlessly perfect, but that he was a man who would go right where Saul had gone wrong; a man who would regard himself not as supreme in the state, but as God's vicegerent there, and in the government of the people would aim at fulfilling not his own will, but the will of God."—*Macgregor.*

3. Read the following very slowly and note to what extent you approve the estimate here given: "Perhaps the most striking characteristic of the life of David is its romantic variety of circumstances. None of the great men of Scripture touched human life at so many points. His character also was singularly full and versatile. David is like his own harp of many chords, through which the breath of God murmured, drawing forth wailing and rejoicing, the clear ring of triumphant trust, the low plaint of penitence, the blended harmonies of all devout emotions. The man had faults—grave enough. Let it be remembered that no one has judged them more rigorously than himself.....That union of the soldier and the poet gives the life a peculiar charm.....We see the true poetic temperament, with all its capacities for keenest delight and sharpest agony, with its

STUDY 14: DAVID, THE MAN AFTER GOD'S OWN HEART

7th Day: § 71. The Last Words of David

tremulous mobility, its openness to every impression, its gaze of childlike wonder, and eager welcome to whatsoever things are lovely, its simplicity and self-forgetfulness, its yearnings 'after worlds half realized,' its hunger for love, its pity and its tears. He was made to be the inspired poet of the religious affections.

"And on the other side, we see the greatest qualities of a military leader of the antique type.....Sagacious, full of resource, prudent in counsel, and swift as lightning in act; frank and generous, bold and gentle, cheery in defeat, calm in peril, patient in privations and ready to share them with his men, modest and self-restrained in victory, chivalrous to his foes, ever watchful, ever hopeful—a born leader and king of men.

"The basis of all was a profound, joyous trust in his Shepherd God, an ardor of personal love to Him, such as had never before been expressed, if it had ever found place in Israel. That trust 'opened his mouth to show forth' God's praise, and strengthened his 'fingers to fight.' He has told us himself what was his habitual temper, and how it was sustained: 'I have set the Lord always before me. Because He is at my right hand, I shall not be moved. Therefore my heart is glad and my glory rejoiceth.'"—*Maclaren.*

Personal Thought: "The Lord is my shepherd." The Oriental shepherd knows his sheep; is the constant companion of his sheep; leads, protects, and provides for his sheep. "Lo, this God is our God, He will be our guide even unto death." How fully do I take this in? Can I not go out into this day with new strength because of a clearer grasp of this greatest of truths?

STUDY 15: SOLOMON, THE SON OF DAVID

1st Day: § 72. Solomon Established upon the Throne of David (1 Kings **2**:12-46)

§ 73. The Ideal King (Psalm **72**)

"After all, the principal work in life for any man, whatever his calling or profession, is in bringing men to believe in the Lord Jesus Christ. I would have every young man who is pursuing a liberal education, bear in mind that it is not through scholarship that this work is to be done. In my opinion, the best specific preparation for this, the great work of every Christian's life, is a thorough mastery of the English Bible from Genesis to Revelation."—*Principal Coy.*

1. Read 1 Kings **2**:12-46, noting the fact that the request of Adonijah, according to the customs of those days, would be understood as a reassertion of his claims to the throne. Interpret David's last words to Solomon, § 71 (1 Kings **2**:5-9), in the light of this record.

2. Spend a little time thinking out and estimating the influences brought to bear upon Solomon up to the time of his coronation. Psalm **72** (§ 73) sets forth the kingly office more fully and more ideally than any other Old Testament passage. It is traditionally ascribed to this period when the national development reached its height.

3. Examine the Psalm, asking yourself whether it might be an expression of David's wish for his son. Consider the universality, the beneficence, and the permanence of the reign here described. Solomon did not fulfil the hope of this prayer. Does not one feel instinctively that a greater than Solomon is here? Did not Solomon at his best serve as a suggestion of David's greater Son?

Personal Thought: What measure of assurance do I possess that the ideal described in the **72**d Psalm shall one day be realized? How much is my life stimulated and directed by the vision of this world ruled in righteousness by Jesus Christ?

STUDY 15: SOLOMON, THE SON OF DAVID

2d Day: § 74. The Wisdom of Solomon (1 Kings 3:1—4:34; 1 Chron. 1:7-13)

"To know
That which before us lies in daily life,
Is the prime wisdom."—*Milton.*

1. Read 1 Kings 3:1-28, making a record of such thoughts as impress you. Merely glance at vv. 1-28 of the following chapter (1 Kings 4), and read vv. 29-34.

Three books of the Bible are commonly ascribed to Solomon—The Proverbs, Ecclesiastes, and the Song of Songs. After a good deal of what we believe to be unprejudiced investigation, we cannot say that we are sure that tradition is totally misleading here. Of the Song of Songs, Farrar in Solomon: His Life and Times, pp. 171-173, says: "Perhaps the conjecture may be too bold, but if the beautiful Shulamite had her prototype in Abishag, whom Adonijah sought in marriage, and the mere mention of whose name made Solomon flame in pitiless anger, then the poet may conceivably have meant to point a silent contrast between the mother of Solomon, who though wedded and rich, yielded with disgraceful facility to the temptations of a guilty king, and 'the fairest among women,' the village maiden, who inflexibly resisted a more innocent advance."

2. The central theme of the Song of Songs is found in 8:6, 7. "Love is strong as death. Many waters cannot quench love." Read the verses. The Song of Songs in form is idyllic. It "tells us in dramatic form of how pure love in humble life triumphed over the splendid seductions of a royal wooer."

3. Recur in thought, for a moment, to the choice of Solomon with which this day's Study began.

Personal Thought: "Seek ye first the kingdom of God and His righteousness and all these things shall be added unto you" (Matt. 6:33). What application has this verse to the case of Solomon? How completely dominant over my life is the command here given? What definite experience have I had of the truth of this promise?

STUDY 15: SOLOMON, THE SON OF DAVID

3d Day: § 77. The Books Commonly Attributed to Solomon

"The nobler the truth or sentiment, the less imports the question of authorship."—*Emerson.*

1. Following is a practical outline of the book of Proverbs: Superscription and introduction, Chap. **1**:1-6.

I. The Wisdom section, Chaps. **1**:7—**9**:18.
Here are set forth the blessings of wisdom, and the dangers of unchastity. In every chapter is found the expression, "My son."

II. The great collection of moral, religious and prudential precepts, with appendices. Chaps. **10**:1—**24**:34.
1. Single-sentence maxims, Chaps. **10**:1—**22**:17.
2. Appendix 1, Chaps. **22**:18—**24**:22.
3. Appendix 2, Chap. **24**:23-34.

III. Gleanings by the men of Hezekiah, with appendices, Chaps. **25**:1—**31**:31.
1. The Hezekiah collection, Chaps. **25**:1—**29**:27.
2. Appendix 1, The words of Agur, Chap. **30**:1-33.
3. Appendix 2, The words of Lemuel, Chap. **31**:1-31.

2. Spend a few minutes only on Prov. Chaps. **1-9** as a whole, underlining the expression, "My son" and the word "wisdom," and allowing your mind to dwell on a verse here and there as it is inclined. Chap. **3**:13-18 is a good passage to memorize.

3. Read aloud Proverbs, Chap. **1**, checking with pencil in the margin most striking sentiments. Read James **1**:5-8; **3**:13-18.

Personal Thought: Note the sentiment of two or three passages which you checked with pencil as you read, and ask yourself why you marked them. Test your life by them and by Prov. **2**:3-5.

STUDY 15: SOLOMON, THE SON OF DAVID

4th Day: § 75. The Temple and the Palace of Solomon (1 Kings 5:1—8:66; 2 Chron. 2:1—7:10)

"Every student needs a wider life and a deeper life. Christ did those two things for His disciples. He widened the circle of their ideas, and He deepened the intensity of their convictions. The hardest things in the world to unite are breadth of apprehension with intensity of convictions."—*President Faunce.*

1. While many modern critics have questioned (for reasons which we think inconclusive) the Solomonic authorship of Proverbs, Chaps. 1—9, there is general agreement that the bulk of the remainder of the book is Solomon's. No more time can be given in these Studies to these valuable precepts, but the student is advised himself to make place for them, if at all possible. If you find that the directions here given do not consume all your time for daily Bible study, read a chapter from the Proverbs in addition each morning until you have completed the book. Mark the most striking proverb of each chapter.

2. Read 1 Kings 8:12-66, for its revelation of God as conceived by Solomon, and for its revelation of Solomon at his best. Note what is said about the stranger. In this is part of the revelation of God here given.

3. Read Acts 7:46-49; John 4:21-23.

Personal Thought: Continuing on this passage in John, consider the Father as the object of worship. Think of the meaning of worship. It is worthship. The Father seeks those who appreciate and acknowledge His worth. What place in my devotions does worship have? How am I to grow in appreciation of the worthiness of God?

STUDY 15: SOLOMON, THE SON OF DAVID

5th Day: § 76. THE GLORY AND THE DECLINE OF SOLOMON (1 KINGS 9:1—11:42; 2 CHRON. 2:1—7:10)

"In your morning watch, let renewal of surrender to absolute obedience for the day be prominent: let confession and prayer be definite. Let your outlook on the day you are entering upon be a very determined resolve that obedience to God shall be its controlling principle."—*Murray.*

1. Read 1 Kings 9:1-9. Compare the parallel passage, 2 Chron. 7:11-22. Recall the time and occasion and message of the former dream. (See 1 Kings 3:5 ff. Compare 1 Kings 6:38; 7:1; and see 2 Chron. 8:1 for time.) It would appear that this second communication from God came to Solomon at or near the middle of his reign. The second twenty years of Solomon's reign witnessed his greatest external, political glory and his religious decline. Did you notice the note of warning in this second dream?

2. Have you yet noticed a marked difference between the record of David's life and that of Solomon? David as a man is much more fully set before us, and in the record of him is much of spiritual instructiveness; whereas Solomon's life is composed mainly of details about commerce, buildings and organizations. Solomon, the official, is more prominent than Solomon, the man.

PERSONAL THOUGHT: In my best moments—when the unseen and eternal is most real to me, and when visions of God and self come—am I warned against anything which I am allowing? I may be able to pray in public better than ten years ago, but how much stronger am I in my heart against the seductions of sin?

STUDY 15: SOLOMON, THE SON OF DAVID

6th Day: § 76. The Glory and the Decline of Solomon (1 Kings 9:1—11:42; 2 Chron. 7:11—9:31)

"'Tis but the moral of all human tales:
'Tis but the same rehearsal of the past:
First freedom and then glory: when that fails,
Wealth, vice, corruption—barbarism at last."—*Selected.*

1. Read 1 Kings Chap. 11. Why is the account of Solomon's apostasy not found in Chronicles? Spend a moment or two on Diagrams XVI and XVII, noting the time, purpose, etc., of the writing of the Kings and Chronicles. What indications have you that Solomon's religious decline was gradual? Does the passage for today, compared with 2 Chron. 8:11, furnish one? What was the secret of this failure? What reason is given in today's passage?

2. What is your opinion of the following estimates of Solomon? "I have not read of any king who so belied the promise of his early days, and on whom prosperity produced so fatal an apostasy as Solomon."—*Lord.*

"Saul, with his early meekness and magnanimity, and his troubled soul, and his tragic end; David, in his heroism, and his fall, and his penitence, are far more interesting and significant figures for mankind than the brilliant builder and trafficker who grew into an uxorious, a ruined and an apostate autocrat. The story of Solomon is the story of one whose heart was perverted and his will enervated by luxury and pride."—*Farrar.*

"Saul was self-willed; David was self-subdued; Solomon was self-contained. The religion of Saul was associational; the religion of David was personal; the religion of Solomon was official. The story may be read in yet another light. Man is a composite being, and each man has to decide which part of himself shall rule the whole. Saul made the body rule; David made the heart rule, and Solomon made the mind rule. So these first three kings illustrate primary religious truths for all the ages."—*Tuck.*

Personal Thought: "His heart was not perfect with the Lord his God, as was the heart of David his father." From my knowledge of David what characteristic of his do I understand the writer to have in mind when he wrote these words? Is my heart perfect with God in this sense?

STUDY 15: SOLOMON, THE SON OF DAVID

7th Day: § 77. The Books Commonly Attributed to Solomon (Canticles, Proverbs and Ecclesiastes)

"Lord, before I commit a sin it seems to me so shallow that I may wade through it dry-shod from any guiltiness; but when I have committed it, it often seems so deep that I cannot escape without drowning. Thus I am always in the extremities; either my sins are so small that they need not my repentance, or so great that they cannot obtain Thy pardon. Lend me, O Lord, a reed out of Thy sanctuary truly to measure the dimensions of my offenses. But O, as Thou revealest to me more of my misery, reveal also more of Thy mercy."—*Thomas Fuller.*

1. The following from the apocryphal book of Ecclesiasticus (not Ecclesiastes) 47:13-21, well marks the stages of Solomon's career: "Solomon reigned in a peaceable time, and was honored; for God made all quiet round about him, that he might build an house in His name, and prepare His sanctuary forever. How wise wast thou in thy youth, and as a flood, filled with understanding! Thy soul covered the whole earth, and thou filledst it with dark parables. Thy name went far into the islands; and for thy peace thou wast beloved. The countries marveled at thee for thy songs, and proverbs, and parables, and interpretations. By the name of the Lord God, which is called the Lord God of Israel, thou didst gather gold as tin, and didst multiply silver as lead. Thou didst bow thy loins unto women, and by thy body thou wast brought into subjection. Thou didst stain thy honor, and pollute thy seed: so that thou broughtest wrath upon thy children, and wast grieved for thy folly. So the kingdom was divided, and out of Ephraim ruled a rebellious kingdom."

Apart from all questions of authorship, there is a fitness in the association of the Song of Songs with the pious youth of Solomon, the Proverbs with his prosperous manhood, and the book of Ecclesiastes with his later and declining years.

2. Key expressions and words are in Ecclesiastes: (1) "Under the sun," which occurs about thirty times; (2) "under heaven"; (3) "on the earth"; (4) vanity, work, no profit, toil, etc.

The thought of the book of Ecclesiastes may be stated in the

STUDY 15: SOLOMON, THE SON OF DAVID

7th Day: § 77. The Books Commonly Attributed to Solomon (Canticles, Proverbs and Ecclesiastes). *Continued*

words of 1 Cor. **7**:31: "Use the world, as not abusing it: for the fashion of this world passeth away." The theme might be stated thus: *A discussion of the abuse and use of this world.*

The theme as developed might be stated thus:

I. The abuse of the world is folly. Note the expression "under the sun." This proved:

1. By an exhaustive personal experience.
2. By extensive observation.
3. By consideration of various forms of so-called earthly good.

II. The use of the world should be moderate and in the light of two facts:

1. What you enjoy is God's gift.
2. Remember that the judgment is coming.

3. The book does not yield satisfactorily to an outline. The following is as good as any:

Prologue—The problem—**1**:1-11.

I. The Highest Good not found in wisdom, pleasures, or toil, Chaps. **1**, **2**.
II. The Highest good not found in commercial or political pursuits, Chaps. **3**, **4**, **5**.
III. The Highest Good not found in wealth and the golden mean, Chaps. **6**—**8**:15.
IV. The Highest Good found in enjoying present and hoping for future good, Chaps. **8**:16—**12**:7.

Epilogue—The solution, Chap. **12**:8-14.

Give attention for the remainder of your time today to the epilogue (Chap. **12**:8-14). If possible before passing to the next Study, read the entire book without interruption in the light of suggestions given above.

Personal Thought: Meditate upon the prayer found at the head of this day. Ask God to help you to make it in reality your own.

STUDY 16: KINGS AND PROPHETS OF PRE-ASSYRIAN TIMES

1st Day: § 78. Rehoboam of Judah and Jeroboam of Israel (1 Kings **11**:26—**14**:31; 2 Chron. **9**:31—**12**:16)

"Early and provident fear is the mother of safety."—*Burke.*

1. Discover in 1 Kings **11**:26-40: (1) What is said of Jeroboam's ancestry, character, and ability; (2) What is said about David; (3) The reasons assigned for giving Jeroboam ten tribes; (4) The condition on which his kingdom would be established.

2. Look up on a map the location of the tribe of Ephraim to which Jeroboam belonged. Ephraim was the son of Joseph the great ruler of the past time. Joseph's bones were in the North country (see Exodus **13**:19; Joshua **24**:32). Note in this connection where Rehoboam went to be made king (1 Kings **12**:1). Joshua belonged to Ephraim also. These facts throw light upon and explain the significance of the revolt against Judah as headed by the tribe of Ephraim. Think down into this.

3. Examine 1 Kings **12**:1-20 for: (1) Its revelation of the character of Rehoboam, (2) Some new light on the character of Solomon. In the advice of the old men is found a suggestion of the influences of the last days of David, and in that of the young men, a suggestion of the influences of the last days of Solomon. Think on the lowering of the level of morality which must have occurred during the reign of Solomon.

Personal Thought: "He.....took counsel with the young men that were grown up with him, that stood before him." Whose counsel do I seek? What should one be on double guard to avoid in seeking counselors? Does the Wonderful Counselor have His place in my life?

STUDY 16: KINGS AND PROPHETS OF PRE-ASSYRIAN TIMES

2d Day: § 78. REHOBOAM OF JUDAH AND JEROBOAM OF ISRAEL (1 KINGS **11**:26—**14**:31; 2 CHRON. 9:31—**12**:16)

"When the Lord changes our petitions in His answers it is always for the better. He regards (according to that well known word of St. Augustine) our well more than our will. We beg deliverance; we are not unanswered if He give patience and support."—*Robert Leighton.*

1. Read 1 Kings **12**:21-33. Who was the messenger of God to Rehoboam? Did Rehoboam show any disposition to consult God about plans? Who had before advised Jeroboam of God's will? What indication is there that Jeroboam, after becoming king, did not seek this prophet's advice, or that of any other man of God? Note the expression in v. 30. "And this thing became a sin." Locate Bethel and Dan.

2. Note what is said in 2 Chron. **11**:1-23 about the migration of the God-fearing priests and people.

3. What is Shemaiah called in 2 Chron. **12**:15? What was he called in the record of yesterday? (See 2 Chron. **11**:2.) Re-read 2 Chron. **12**:12-14, and 1 Kings **14**:21-31, and estimate the character of Rehoboam.

PERSONAL THOUGHT: "He did that which was evil, because he set not his heart to seek the Lord." What is it to set the heart to seek the Lord? What is there in setting the heart to seek the Lord which delivers from evil doing?

STUDY 16: KINGS AND PROPHETS OF PRE-ASSYRIAN TIMES

3d Day: § 79. A Man of God and an Old Prophet (1 Kings **13**:1-34)

"In the absence of a clear command, stay where you are and do your stint as if it were the finishing touches of the universe. Wait on close and present duty. Let only a clear, sharp call cause you to look up. Be willing and obedient and busy. God will make you hear."—*Wooley.*

1. The quotation given above has a special application to the incident related in today's portion. Be looking for it.

Read 1 Kings **13**:1-34.

"It is not difficult to trace the inducements which led to the utterance of that lie. The old prophet was one of those whose souls had once been visited by the visions of the Most High. But they seem to have vanished from him. His continued residence at Bethel, now that it had become the house of idols, was an actual instance and for the future an unlimited promise of compliance with evil. In such an one, painfully conscious of the fading away of the prophetic power, there would, of necessity, be a craving for acknowledgment by a brother in the great company of the prophets, even for the satisfaction of his own uneasy conscience.....The temptation to the other came in so seductive a shape—for old prophets counselling ease to kill the self-denying zeal of younger spirits, are ever Satan's chosen instruments.....He who had received his own command direct from God, suffered it to be overborne by the word of a man.....Surely we must read in such a spectacle the glory and the risk of being the servant of the jealous God."—*Wilberforce.*

Personal Thought: Dwell upon the last sentence above and upon the quotation at the head of the page.

STUDY 16: KINGS AND PROPHETS OF PRE-ASSYRIAN TIMES

4th Day: § 80. AHIJAH THE PROPHET AND JEROBOAM THE KING (1 KINGS **14**:1-20).

§ 81. ABIJAM OF JUDAH AND JEROBOAM OF ISRAEL (2 CHRON. **13**:1-22)

"You do not educate a man by telling him what he knew not, but by making him what he was not, and what he will remain forever." —*Ruskin.*

1. Read 1 Kings **14**:1-20. What is the most striking fact or lesson here set forth? Do not miss the point, which seems to be plain, that Jeroboam did not trouble himself about true prophets until he himself got into trouble. Has there been any intimation in the record that he ever consulted Ahijah after the announcement that he should be king, until this time?

2. Note the omission (2 Chron. **13**:5) by Ahijah of the condition upon which the throne was to be established. (Compare Psalms **132**:12—**89**:30-32). Yet it is involved in later statements (2 Chron. **13**:11, 12, 18). What is the great lesson of this passage?

PERSONAL THOUGHT: Dwell upon the quotation by Ruskin above, and upon the last verses referred to. What is it to acknowledge God in all one's ways? What was Jeroboam's fatal mistake in the light of Proverbs **3**:5?

STUDY 16: KINGS AND PROPHETS OF PRE-ASSYRIAN TIMES

5th Day: § 82. The Kings Abijam and Asa of Judah (1 Kings **15**:1-24)

§ 83. The Chronicler's Account of Asa of Judah (2 Chron. **14**:1—**16**:14 (cf. 1 Kings **15**:9-24)

"Spend the time you have spent in sighing for fruits, in fulfilling the conditions of their growth. The fruits will come, must come." —*Selected.*

1. Give two minutes each to Diagrams XVIII, XIX and XX, and spend three minutes on Diagram XXI.

2. Read 1 Kings **15**:1-8. Read again v. 3. Refresh your memory about the sins of Jeroboam by glancing at 1 Kings **14**:21-24. Have you noticed how often David is referred to as a standard in this history? Note the expression in v. 7 ff. Yesterday's passage taken from Chronicles is an expansion of this.

3. Read 1 Kings **15**:9-24. Look at Diagram XXII. What influences upon Asa in early life would incline him towards evil? What two persons mentioned would naturally have large influence over him? How do you account for his zeal for good? Who established the schools of the prophets? Were there active teachers of the true faith at this time? Do you recall the names of any prophets or seers lately mentioned? Glance at Diagram XXI.

Read 2 Chron. **14**:1—**15**:8, noting especially **14**:11 and **15**:1-8; and think about what light these last verses throw upon questions asked above?

Personal Thought: In order to be able truly to make the prayer of 2 Chron. **14**:11, what must be true of the enterprise in which one is engaged? Note: "in Thy name," "against Thee."

STUDY 16: KINGS AND PROPHETS OF PRE-ASSYRIAN TIMES

6th Day: § 83. THE CHRONICLER'S ACCOUNT OF ASA OF JUDAH (2 CHRON. **14**:1—**16**:14; cf. 1 KINGS **15**:9-24)

"When you are studying, study; when you are recreating, recreate. Do one thing at a time, and what you are doing, do with your might; take hold sharp, and let go sharp."—*Bushnell.*

1. Read 2 Chron. **15**:8—**16**:14. In the light of this account, how must the statements that Asa's heart was perfect all his days be understood? Is there not a reference to idolatry here?

2. Give a moment or two to Diagram XXIII. Can a revival be made to order? Read again 2 Chron. **15**:13. What now do you think of the expression in yesterday's portion (1 Kings **15**:14), "Asa's heart was perfect, but the high places were not taken away"? Was not the intention and effort of the king one thing, and the practice of the people another?

3. Note 2 Chron. **16**:7-10, and think about the teaching. Here is an early instance of conflict between king and prophet. We shall have more of this. Recall David's treatment of the prophets. Verse 9 is a good one to be memorized.

The statement in v. 12 implies that Asa ignored God; that in his distress he refused to recognize God, and sought human aid alone. The sin was not in seeking to the physicians, but in putting God aside.

What is your estimate of Asa's character? Can the great lesson of Asa's life be stated better than in 2 Chron. **15**:3 ff? What is your estimate of the God of Asa?

PERSONAL THOUGHT: What effect upon me has the teaching that God is continually discerning the thoughts and intents of the heart; that one's ways are before the eyes of the Lord? Do I shrink from Him, or do I welcome the fullest investigation? What considerations will encourage the habit of taking God into fullest confidence in everything?

STUDY 16: KINGS AND PROPHETS OF PRE-ASSYRIAN TIMES

7th Day: § 84. THE FIVE KINGS OF ISRAEL NEXT AFTER JEROBOAM (1 KINGS **15**:25—**16**:27)

"No action, whether foul or fair,
Is ever done, but it leaves somewhere
A record, written by fingers ghostly,
As a blessing or a curse, and mostly
In the greater weakness or greater strength
Of the acts which follow it."—*Longfellow.*

1. Give two or three minutes to review of Diagrams XIX, XX and XXI.

2. *The First King, Nadab the son of Jeroboam.* Read 1 Kings **15**:25-32. What was the sin wherewith Jeroboam made Israel to sin? Read 1 Kings **12**:26-33.

The Second King, Baasha an usurper. Read 1 Kings **15**:33—**16**:7. Note specially the reason given in Chap. **16**:7 for the displeasure of the Lord.

The Third King, Elah the son of Baasha. Read 1 Kings **16**:6-10. What light does the passage yield on his character?

The Fourth King, Zimri an usurper. Read 1 Kings **16**:11-20.

The Fifth King, Omri founder of the fourth dynasty. Read 1 Kings **16**:21-28. Note the emphasis of Omri's wickedness, and that he founded Samaria. Read Micah **6**:16. Glance at Diagram XVIII, for general idea of the relation of the times of Omri and Micah.

3. What is the great lesson of this record? What is the application of the quotation from Longfellow?

PERSONAL THOUGHT: Re-read the words of Longfellow above and think of the evil which Jeroboam did after his day. What lay at the root of all the evil? Am I sure that I am keeping myself from idols?

STUDY 17: KINGS AND PROPHETS OF EARLY ASSYRIAN TIMES.

1st Day: § 85. ELIJAH AND THE FAMINE IN AHAB'S TIME (1 KINGS **16**:28—**19**:21)

"You can do whatever you earnestly undertake."—*Stonewall Jackson.*

1. Read 1 Kings **16**:28-34 to know what kind of a man Ahab was.

2. Read James **5**:16, 17, observing marginal renderings.

Read 1 Kings **17**:1. What according to the passage in James preceded this message to man? What have we learned, in lives already studied, about the place of training in secret before a public career?

3. Read 1 Kings, **18**th chapter. What is the great lesson of the passage? Reflect on Elijah in the presence of: (1) Obadiah; (2) Ahab; (3) The false prophets; (4) God.

Read James **5**:18.

PERSONAL THOUGHT: "How long halt ye between two opinions? If the Lord be God, follow Him: but if Baal, then follow him." Here indecision in opinion was the result of indecision in practice. To what degree, if at all, is failure to act the cause of my unbelief?

STUDY 17: KINGS AND PROPHETS OF EARLY ASSYRIAN TIMES.

2d Day: § 85. ELIJAH AND THE FAMINE IN AHAB'S TIME (1 KINGS **16**:28—**19**:21)

§ 86. AHAB OF ISRAEL AND BENHADAD OF SYRIA (1 KINGS **20**:1-43)

§ 87. AHAB OF ISRAEL AND NABOTH THE JEZREELITE (1 KINGS **21**:1-29)

The following prayer was prepared by Dr. Arnold of Rugby for his personal, daily use before going into the schoolroom:

"O Lord, I have a busy world around me; eye, ear and thought will be needed for my work to be done in that busy world. Now, ere I enter upon it, I would commit eye, ear and thought to Thee. Do Thou bless them, and keep their work Thine; that, as through Thy natural laws my heart beats and my blood flows without any thought of mine for them, so my spiritual life may hold on its course at these times when my mind cannot consciously turn to Thee to commit each particular thought to Thy service."

"He knoweth our frame; He remembereth that we are dust."

Read 1 Kings **19**:1-21, for an illustration of the truth of the above words. Note the order in v. 10, and the "burning of his bridges behind him," by Elisha, v. 21.

Read 1 Kings **21** for its revelation of human character in: (1) Ahab; (2) Jezebel; (3) Elijah; (4) Naboth.

PERSONAL THOUGHT: Am I allowing persons to influence me against my better judgment as Ahab did? Dwell on the contrast between Elisha by Elijah (Chap. **19**) and Ahab met by Elijah (Chap. **21**).

STUDY 17: KINGS AND PROPHETS OF EARLY ASSYRIAN TIMES.

3d Day: § 88. AHAB OF ISRAEL AND MICAIAH THE PROPHET (1 KINGS **22**:1-40; 2 CHRON. **18**:1-34)

"In life's small things be resolute and great
To keep thy muscle trained; knowest thou when Fate
Thy measure takes, or when she'll say to thee,
'I find thee worthy; do this deed for me'?"—*Lowell.*

1. Read this most instructive selection, 1 Kings **22**:1-40, allowing the attention to be concentrated upon the moral heroism of the prophet Micaiah. Do not be diverted from this by curious questions. We shall learn more later about the character and methods of false prophets. The words of Ahab indicate that he had met Micaiah before. Josephus said it was he who condemned Ahab for letting Benhadad go free.

2. Micaiah speaks ironically. Did you discover this in reading? Give due weight to the fact that Ahab preferred false prophets after having been warned by the true prophets. Recall here his contact with Elijah. Read Micah **3**:5, 6.

3. The special severity of the test of Micaiah was that the encounter was not with prophets of Baal, but with men who professed themselves to be even as he was, prophets of Jehovah. "The gift of prophecy could, it seems plain, be turned by the receiver into evil. He might trifle with it, he might dumb its utterance through fear of man.....The crisis of his moral trial had been accomplished when first for fear or for gain, he tampered consciously with the truth; when he 'divined for money.' Now he was the victim of what he then chose. We read not so much of the false prophets prophesying consciously a lie as of their seeing lying visions and so uttering deceits."—*Wilberforce.*

PERSONAL THOUGHT: What influences are brought to bear upon me to induce me to believe, speak and live a lie? How may I resist them? How may I determine who are true prophets today and who are false? How does my judgment of preachers today compare with that of Ahab?

STUDY 17: KINGS AND PROPHETS OF EARLY ASSYRIAN TIMES.

4th Day: § 89. JEHOSHAPHAT KING OF JUDAH (1 KINGS **22**:41-50; 2 CHRON. **17**:1—**21**:1)

"You have no business with consequences: you are to tell the truth."—*Johnson.*

1. In 1 Kings **22**:41-50 is an interesting summary about Jehoshaphat. We learn there that: (1) He walked in all the ways of his father Asa; (2) He made peace with the king of Israel; (3) He put the remnant of the Sodomites out of the land. You will recall from yesterday what Jehoshaphat did in the matter of Micaiah the prophet.

Chapters **18** and **19** of 2 Chronicles furnish interesting accounts of Jehoshaphat's words and work. His introduction of systems of religious instruction and judicial administration was most commendable.

2. Read 2 Chron., Chap. **20**, which is one of the most instructive in the entire book. Give the bulk of the time to the prayer of Jehoshaphat and the instruction of Jahaziel the Levite. Note that the victory was accepted and acted upon in faith before it was, in a material sense, achieved. Re-read vv. 19-22.

"Jehoshaphat was certainly the ablest and most energetic king that had reigned over Judah since the time of Solomon. While it cannot be denied that the one fatal mistake which he made in joining affinity with Ahab, had, in course of time, the most disastrous consequences, leading as it did to the desecration of the Temple, the complete apostasy of the state during the space of six years, and the almost entire destruction of the seed of David; yet the immediate results were, in a worldly point of view, advantageous."—*Deane.* We shall learn very soon how fatal Jehoshaphat's mistake was.

PERSONAL THOUGHT: "Neither know we what to do: but our eyes are upon thee." What do these last words mean? How constant is the maintenance of this attitude in my life? What are helps toward such constancy?

STUDY 17: KINGS AND PROPHETS OF EARLY ASSYRIAN TIMES.

5th Day: § 90. THE LAST DAYS AND THE TRANSLATION OF ELIJAH (1 KINGS **22**:51—2 KINGS **2**:18)

"Persist, persevere, and you will find most things attainable that are possible."—*Selected.*

1. Have Diagram XXIV before you as you read 1 Kings **22**:50—2 Kings **1**:18. What is the great lesson of this portion? Is it not the folly of forsaking God?

Read the remainder of the section (2 Kings **2**:1-18).

2. Reflect on the words of Elijah, "The Lord the God of Israel before whom I stand."

"The events of Elijah's life are so full of dramatic interest that we are tempted to dwell upon *them,* and gather the lessons that they teach. But the actor in the scene of Carmel was far greater than the scene which he enacted; and the true lesson of his life—the revelation which is sent to the race through him—is only learned as we realize his marked individuality, and understand the message which is carried by his solitary, unsupported, but overwhelming testimony for Jehovah, the one living, spiritual, holy God. Because he stood for God, he could dare—under the most extraordinary circumstances of strain and peril—to stand alone."—*Tuck.*

PERSONAL THOUGHT: "The spirit of Elijah doth rest on Elisha." What evidence had the sons of the prophets that this was so? "The works that I do shall ye do also." Who said this? To whom? How were the works to be performed? What evidence have I that the Spirit of Christ rests on me?

STUDY 17: KINGS AND PROPHETS OF EARLY ASSYRIAN TIMES.

6th Day: § 91. ELISHA THE PROPHET (2 KINGS **2**:19—8:15)

1. "This one thing I have found, that it is not in man to think out a gospel, or to make a state of light by phosphorescence at his own center. He can have the great mystery of godliness only as it is mirrored in his heart by an inward revelation of Christ. Do the will and you shall know the doctrine—this is the truth I have proved by my twenty years of experience."—*Bushnell.*

2. In 2 Kings, Chaps. **2**:19—**5**:27 are accounts of: (1) The healing of the spring at Jericho; (2) The denouncing of the youths; (3) The victory of the three kings over Moab; (4) The widow's oil; (5) The birth, death and restoration of the Shunammite's child; (6) The poisoned pottage; (7) The multiplication of the loaves; (8) The healing of Naaman.

3. Read today the story of the healing of Naaman the leper, found in 2 Kings **5**th chapter. The little maid's remark is a fine illustration of a word fitly spoken which is like apples of gold in baskets of silver.

Dwell upon the secret of the change in Naaman which enabled him to say, "Now I know." Notice that before he said, "I thought."

Read again the words of Bushnell at the top of the page.

PERSONAL THOUGHT: The prophet Elisha was frequently sought after. Under what circumstance was this, and why? How helpful am I to others? How may I become more so?

STUDY 17: KINGS AND PROPHETS OF EARLY ASSYRIAN TIMES.

7th Day: § 91. ELISHA THE PROPHET (2 KINGS **2**:19—**8**:15)

"You need not tell all the truth, unless to those who have a right to know it all. But let all you tell be truth."—*Horace Mann.*

1. Today's section, 2 Kings **6**:1—**8**:15, contains accounts of: (1) The swimming of the axe-head; (2) The horses and chariots of fire in the mountain; (3) The siege of Samaria, and the four lepers; (4) The return of the Shunammite after the seven-year famine; (5) The visit of Elisha to Damascus. Read without interruption 2 Kings **6**:8—**7**:15 and note the most striking result.

2. One cannot help being impressed by the diversity in character and work between Elijah and Elisha. The one was the prophet of solitude; the other was the prophet of society. The one was the prophet of judgment, the other of mercy. In a sense these two men foreshadow John the Baptist and Jesus of Nazareth. Spend a little time on the parallel. "It is not possible to mistake the character of the series of miracles which Elisha wrought. From first to last they bear upon them all the attributes of visitations of mercy. They are the very opposite of the judicial inflictions with which, through Elijah, the power of God broke forth to punish evil and to overawe the guilty."—*Wilberforce.*

"The more strong one's apprehension is of the degradation of the Israelitish people at that time, of their low, sensual idolatry, of their reverence for evil powers,—the more one feels how acts of this kind must have been needed to counteract their materialism, to undermine their religion of fraud and hatred, to establish, as no words or arguments could, the proof of an actual and gracious ruler."—*Maurice.*

PERSONAL THOUGHT: "We do not well: This day is a day of good tidings, and we hold our peace." What application of these words of the lepers may be made to the proclamation of the gospel today? Why do so many hold their peace? How may they be made to do as the lepers did? What part have I in making known the good tidings?

STUDY 18: KINGS AND PROPHETS OF EARLY ASSYRIAN TIMES

1st Day: § 92. THE SONS OF AHAB OF ISRAEL, AND OF JEHOSHAPHAT OF JUDAH (2 KINGS 8:16-29; 2 CHRON. 21:1—22:9)

"Your prime, one need is to do right, under whatever compulsion, till you can do it without compulsion, and then you are a man."—*Ruskin.*

1. Read the passage in Kings (2 Kings 8:16-29), referring, as you do so, to Diagrams XXIV and XXV. Try to get the whole situation clearly before you. Look a second time at v. 19. Reread v. 28. Who before this had been in a similar alliance? The results of the fatal mistake of Jehoshaphat in marrying his son to the daughter of Jezebel are beginning to appear. Be looking for more serious disasters yet to come.

2. Read from the parallel passage in Chronicles, 2 Chron. 21:5-7, and 2 Chron. 21:11-15, and 2 Chron. 22:9.

PERSONAL THOUGHT: The warning of this lesson is against entangling alliances. Am I sure that I do not need it? What is the only safe course to pursue in the choosing of associates?

STUDY 18: KINGS AND PROPHETS OF EARLY ASSYRIAN TIMES

2d Day: § 93. Elisha the Prophet and Jehu King of Israel (2 Kings 9:1—10:36)

"You often understand the true connection of important events in your life, not while they are going on, nor soon after they are past, but only a considerable time after."—*Selected.*

1. Read the Section for today (2 Kings 9:1—10:36) without interruption, and allow the dramatic character of the story duly to affect you as well as the dreadful lesson on sowing and reaping.

2. "It causes great scandal to many amiable and worthy people that the Scripture does not stop to comment on these atrocities of Jehu, but appears to commend his zeal, and to rejoice that what he began he accomplished. I believe that a true portrait can never be a mischievous one, and that this is essentially true. Nothing is said to gloss over the ferocity of Jehu; you do not want words to tell you that you must hate it; your impulse, and it is a right one, is to do so. But there may be in the most ruffianly and brutal characters, not merely strength, but an intense hatred of hypocrisy, a determination to put it down, not for selfish ends, but because it is hateful: which determination is good and inspired of God. The Scripture teaches us to confess this, and, by so doing, clears, not confuses, all our earlier conceptions and judgments. We do meet with these characters in the world,—characters with something devilish lying close beside something which is really divine.....It is in the quiet time that a man is tested. Then we find out not only what he can do, but what he is. The test in this case failed."—*Maurice.*

Personal Thought: "Afterward it yieldeth." (Heb. 12:11.) Read Gal. 6:7. Read again the quotation at the top of the page. Reflect on the harvest of Ahab's and Jezebel's sins which the kingdoms of Israel and Judah garnered. What am I sowing?

STUDY 18: KINGS AND PROPHETS OF EARLY ASSYRIAN TIMES

3d Day: § 94. ATHALIAH, QUEEN OF JUDAH, AND JEHOIADA THE PRIEST (2 KINGS **11**:1-20; 2 CHRON. **22**:10—**23**:21)

"Woman is at once the delight and the terror of man."—*Selected.*

"Women are ever in extremes; they are either better or worse than men."—*Selected.*

1. Read 2 Kings **11**:1-20.

The following, while referring more directly to the characters studied yesterday, is not without its application to the story of today: "Elisha the son of Shaphat and Jehu the son of Nimshi did then together carry out the words of the prophet. For those words depended upon no mortal agency; they were the expressions of an eternal law which in some way or other would fulfil itself. This is the great lesson which the Bible teaches in every page. The righteous Will moves on steadily and irresistibly toward its own end; the unrighteous will struggles with it; seems to prevail; is broken in pieces. But seeing it is *Will* and not a blind necessity which rules in the armies of heaven and among the inhabitants of earth, it is all-important whether those who execute its decrees work in cheerful submission to it, or in blindness, with base and private designs. This was the great question for the ministers of God's purpose, whether they were prophets or soldiers, to consider then; it is the great question for us now. We may be sure that at the last, by our evil doings and the fruits of them, if not by our zeal for that which is sincerely good, we shall help to demonstrate the existence of a divine order in the world, and shall foretell its victory. It is for us to say in which way we shall perform the divine commission."—*Maurice.*

PERSONAL THOUGHT: To what a pass has Judah come! A daughter of the idolatrous Jezebel is on the throne of David! Did Jehoshaphat dream of this when he began to be friendly with Ahab? Reflect on the Personal Thoughts of the last two days.

STUDY 18: KINGS AND PROPHETS OF EARLY ASSYRIAN TIMES

4th Day: § 95. JEHOIADA THE PRIEST AND JOASH KING OF JUDAH (2 KINGS **11**:21—**12**:21; 2 CHRON. **24**:1-27)

"Never be afraid to doubt. Never try to conquer doubts against time. Never force yourself to believe. If you try this way (that is, living up to the light which you have, whatever happens), you must be anything that it requires, a Jew, a Mohammedan, ready to go to the world's end, anything; most probably you must be a Christian."—*Bushnell.*

1. Read 2 Kings **11**:21—**12**:21. What about the character of the two men, Jehoiada and Joash, does **12**:2 disclose?

2. Look for answers to the following questions in 2 Chron. **24**:1-27. Why did the house of the Lord need repairing? Had the influence of the idolatrous worship introduced into Judah as the result of the alliance in Jehoshaphat's time, been destroyed with Athaliah the queen? Was Judah left in her evil course without warning? What most wicked deed did Joash the king sanction? What other generation was like this one? For answer to this last question, read Matthew **23**:29-39.

PERSONAL THOUGHT: Which am I most like, Jehoiada or Joash, as seen in 2 Kings **12**:2? What is essential in the character of one who is able not only to stand, but to help others to stand?

STUDY 18: KINGS AND PROPHETS OF EARLY ASSYRIAN TIMES

5th Day: § 96. ELISHA THE PROPHET AND JEHOASH KING OF ISRAEL (2 KINGS **13**:1-25)

§ 97. AMAZIAH OF JUDAH AND JEHOASH OF ISRAEL (2 KINGS **14**:1-22; 2 CHRON. **25**:1-28)

"Sorrow tracketh wrong
As echo follows song.
On! On! On! On!"

1. Read 2 Kings **13**:1-25, noting what is said about the sins of Jeroboam. In connection with this account of the sickness and death of Elisha, think for a little of his character and work. What estimate of these would you infer from the record, was held in his own day? "'O my father, the chariots of Israel and the horsemen thereof!' These were the words which a king of Israel of Jehu's house spoke to Elisha as he lay sick and dying. He felt that a power was passing out of the world which was greater than his, and than that of all the kings who had been before him, because it was a power which had spread health and peace around it."

2. What is the reason assigned in 2 Chron. **25**:14-16 for the sorry plight into which Judah had come? Have you noticed the frequency of the mention of prophets since the time of the disruption of the nation?

PERSONAL THOUGHT: Reflect on 2 Chron. **25**:8, 9. When had the mistake been made about the one hundred talents? Why had it been made? What lesson is here for me?

STUDY 18: KINGS AND PROPHETS OF EARLY ASSYRIAN TIMES

6th Day: § 98. The Kingdom of Judah and Joel the Prophet (Joel 1:1—3:21)

"God is not a crutch coming in to help your lameness, unnecessary to you if you had all your strength. He is the breath in your lungs. The stronger you are, the more thoroughly you are yourself, the more your need of it, the more your need of Him."—*Phillips Brooks.*

1. The arguments (wholly internal) for and against the early authorship of Joel are about of equal weight. We give the preference to the early date. As intimated in 1st Day of this Study, there is good reason for assigning the prophecy to the reign of Jehoram of Judah. Some maintain that he prophesied in the reign of Joash of Judah. There is much in the message suited to more times than these two between the reigns of Jehoshaphat and Uzziah of Judah. After all, the determination of the date of this book is not essential to our present purpose. The thought of the book may be expressed in ten words, thus: Locusts—Drought—Locusts destroyed —Drought removed—Spirit given—Enemies destroyed. Note the progress of thought as more clearly suggested by the following:

1. Locusts and Drought (Chap. **1**).
2. Repentance and Prayer (Chap. **2**:1-17).
3. Removal of Locusts and Drought (Chap. **2**:18-25).
4. Removal of Spiritual Drought (Chap. **2**:26-32)
5. Enemies vanquished and blessings bestowed (Chap. **3**).

2. Read Chap. **2**:12-32; Acts **2**:16-21. Was that an exhaustive fulfillment of Joel's words? Was it the first fulfillment? Is it not probable that there was in his own time a response to the prophet's plea, and consequent blessing? What estimate of Joel as a man do you form from this glimpse into his book?

Personal Thought: "The dreams which Joel and Peter speak of, indicate a closer contact with realities, a more inward communion with Him who is true, an intolerance of shadows, a longing for substance." What is the judgment which the above sentence renders upon my dreams?

STUDY 18: KINGS AND PROPHETS OF EARLY ASSYRIAN TIMES

7th Day: § 99. JEROBOAM II KING OF ISRAEL AND JONAH THE PROPHET (2 KINGS 14:23-29; BOOK OF JONAH)

"What has not been universally observed is that the reality of the characters is inseparable from the truth of the narrative, and stands or falls with it."

"Read this dialogue between God and man; and the writer is a man. A man yourself, you are shocked at the man and you bless God. The writer has given God the last word and the best..... The book of Jonah is generally underrated; one reason is, it is judged by commentators who have never tried to tell an immortal story.....The truth is that 'Jonah' is the most beautiful story ever told in so small a compass.....In 1328 words you have a wealth of incident and all the dialogue needed to carry on the grand and varied action. You have also character, not stationary, but growing just as Jonah grew, and a plot that would bear volumes, yet worked out without haste or crudity.....Only the great artists of the pen hit upon the perfect proportions of dialogue and narrative.....To my mind, speaking merely as an artist, the Acts of the Apostles eclipses all human narratives, and in the Old Testament, Genesis, Samuel, Jonah and Ruth stand pre-eminent, and Jonah above sweet Ruth by the greater weight of the facts and the introduction of the Deity.....The God of Jonah is the God of the New Testament.....Skimmers have discredited and sneered at a record they have never tried hard to comprehend: 'Facile judicat qui pauca considerat.'"—*Charles Reade.*

The Thought of Jonah may be summarized thus:

1. Chap. 1.—The Commission and the Flight.
2. Chap. 2.—The Punishment and the Deliverance.
3. Chap. 3.—The Preaching and the Result.
4. Chap. 4.—The Anger and its Rebuke.

The key passage in Jonah is 4:1-2, which reveals God as kind in contrast with man who wished sudden destruction. Read and reflect about the God of Jonah.

PERSONAL THOUGHT: "It is not enough to fast *for* sin; we must fast *from* sin." What is the nature of my repentance? What must be the result if it is not real?

STUDY 19: KINGS AND PROPHETS OF EARLY ASSYRIAN TIMES

1st Day: § 100. JEROBOAM II KING OF ISRAEL AND AMOS THE PROPHET (2 KINGS 14:23-29; BOOK OF AMOS)

"If the characters of the Scripture are both a marvel of the mind, and also aids to faith, surely we ought to give up skimming them, and study them. Put them at their lowest, and they are a gold-mine; and in that mine surface washing has been productive; but to dig is better."—*Reade.*

1. Read Amos 1:1. Consult Diagrams XXVI and XXIX. Amos must have prophesied late in the reign of Jeroboam. What were the material and political conditions of the Northern Kingdom at that time? For answer, read 2 Kings 14:23-29.

Read Amos 1:2. This is the text. It summarizes the entire prophecy. Compare Joel 3:16. Did Amos take his text from Joel? What is the general import of this text of Amos?

2. In chapters, 1, 2, we have a series of foreign prophecies. Read in order Chap. 1:3, 6, 9, 11, 13; also Chap. 2:1, 4, 6. Consult Diagram XXVIII. The expression, "For three, yea, for four," is probably rhetorical, and means, for abundant, yea, for superabundant. Go over the series, noting: (1) What is to occur; (2) Why this is to occur. Is there anything significant in the use of the word palaces by Amos? Is fire to be understood literally? What striking difference in the cause assigned appears when the speaker reaches Judah? Is anything said about wrong having been done God in the case of the other nations? Why this distinction? Again consult Diagram XXVIII, and think of the relationship of these nations to the children of Israel. What aggravation in the case of Israel is mentioned in Chap. 2:9-11? Would not the Israelites approve Amos' utterances about the other nations? In doing so, were they not unconsciously condemning themselves?

PERSONAL THOUGHT: One of the great revelations of Amos 2:9-11, is that judgment is according to knowledge and opportunity. What special privileges have I? How faithful am I in the improvement of these? Would Amos 2:9-12 condemn me? To what will abuse of the mercy of God certainly lead?

STUDY 19: KINGS AND PROPHETS OF EARLY ASSYRIAN TIMES

2d Day: § 100. JEROBOAM II KING OF ISRAEL AND AMOS THE PROPHET (2 KINGS 14:23-29; BOOK OF AMOS)

"I cannot forgive God for the suffering of others; when I look abroad upon this world and behold its cruel destinies, I turn from Him with disaffection; nor do I conceive that He will blame me for the impulse. But when I consider my own fates, I grow conscious of His gentle dealing; I see Him chastise with helpful blows, I feel His stripes to be caresses; and this knowledge is my comfort which reconciles me to the world. All those whom I now pity with indignation, are, perhaps, not less fatherly dealt with than myself..... If I from my spy-hole, looking with purblind eyes upon the least part of a fraction of the universe, yet perceive in my own destiny some broken evidences of a plan and some signals of an over-ruling goodness; shall I, then, be so mad as to complain that all cannot be deciphered? Shall I not rather wonder, with infinite and grateful surprise, that in so vast a scheme, I seem to have been able to read, however little, and that little was encouraging to faith."—*Robert Louis Stevenson.*

1. We studied yesterday the series of foreign prophecies found in Amos, Chaps. **1**, **2**. In Chap. 3 is a series of questions. Read the series (noting marginal rendering in v. 3, a verse usually misinterpreted because torn from its connection), and answer each by, *No.* They prepare for the thundering application in vv. 7, 8, which is: "My presence here announcing such a message ought to be evidence to you that what I have declared will surely come to pass." Think down into this paragraph. It is most graphic and most true.

2. Read the remainder of the chapter, not omitting to observe the striking force of calling the heathen to witness and to be surprised at the evil in Samaria (vv. 9, 10). Chaps. **1**, **2** ended with judgment. How does Chap. **3** end? What is the text of Amos?

PERSONAL THOUGHT: "You only have I known.....therefore I will visit." The very reason given by the people why they doubted the word of Amos that judgment was coming, is declared by him to be the reason why the judgment would come. To what extent has the awful delusion ensnared me, that because I am a child of God I may therefore do wrong with immunity? How may I meet this in myself and others?

STUDY 19: KINGS AND PROPHETS OF EARLY ASSYRIAN TIMES

3d Day: § 100. JEROBOAM II KING OF ISRAEL AND AMOS THE PROPHET (2 KINGS 14:23-29; Book of AMOS)

"The slightest sorrow for sin is sufficient if it produces amendment, and the greatest is insufficient if it does not."—*Colton.*

1. What was the series for 1st Day? What for 2d Day? Today in the fourth chapter of Amos we find a series of past warnings. After reading the chapter note: (1) The chapter opens with a specific anouncement of captivity (vv. 1-3). Cf. "Thus will I do unto thee" (v. 12); (2) Vv. 4, 5 are ironical, referring to the multiplicity of the formal ceremonies; (3) Beginning with v. 6 is mentioned a series of five past calamities, viz.: famine (v. 6), drouth (vv. 7, 8), locusts, etc. (v. 9), pestilence (v. 10), Sodomlike visitation (v. 11); (4) The refrain, "Yet have ye not returned unto me," indicates the object of these visitations and the result.

2. Pause here to think back (aided by Diagrams) over the history of the Kingdom of Israel for visitations of war, famine, etc. Continue to note: (5) because of the refusal of His people to heed His warning, God announces (v. 12) that He is about to come in judgment, and calls upon His people to meet Him as their enemy; (6) v. 13 describes the kind of God who must now be met by His rejecters. Pause here for reflection.

While judgment is so prominent in this chapter, and in the book as a whole, have you not already discovered that it is reluctantly resorted to, and only after every effort of love to reclaim has failed?

PERSONAL THOUGHT: "Thy God, O Israel." Reflect on the God who was in the conception of the writer of Amos, chapter 4.

STUDY 19: KINGS AND PROPHETS OF EARLY ASSYRIAN TIMES

4th Day: § 100. Jeroboam II King of Israel, and Amos the Prophet

1. "The exercise of prophetic ministry in Israel of old, was always a proof of the nation's decline.....We shall find, in considering the ministry of the prophets, that, not only had each prophet a distinct ministry committed to him, but that, also, in one and the same prophet, there was a double mission; the Lord dealt with the conscience about present evil, while He pointed the eye of the faithful to the future glory. His cry was: 'O Israel, thou hast destroyed thyself; but in me is thine help.' "—*Selected.*

2. The two chapters of Amos (5th and 6th) for study today, reveal only judgment, although there is in chap. **5** a series of invitations. Recall the series of the past three days. Look in chap. **5** for invitations introduced by the word "Seek." Chapter **5** begins with a lament, and the case is represented as hopeless; it ends also in the same strain (v. 16, ff), and after another ironical outburst at formal worshipers, who, because of their observances, thought themselves to be immune from the day of the Lord, the prophet announces captivity beyond Damascus. Consult here Diagram XXVIII. If all the nations mentioned in chapters **1, 2** are to fall, whence must the destroyer come?

As you read chap. **5** now, ask yourself why the invitations are introduced if the case is hopeless. Possibly they refer to past invitations which had been unheeded. Probably they refer to the time of speaking, when, in the mercy of God, if Israel will, she may yet be saved. Apparently there is no response. It seems to be necessary to supply some such idea between vv. 15 and 16 to furnish a reason for the sentiment of v. 16 ff.

Note how each chapter thus far ends with a sledge-hammer blow of judgment. So every chapter except the *last* (ninth), which ends with blessing.

Personal Thought: Reflect upon the God of Amos (see 4:13; 5:8). Where did Amos thus learn God? What is my conception of God as compared with that of Amos? What relation has one's conception of God to one's character? How may I cultivate a sense of the greatness and of the majesty of God?

STUDY 19: KINGS AND PROPHETS OF EARLY ASSYRIAN TIMES

5th Day: § 100. JEROBOAM II KING OF ISRAEL AND AMOS THE PROPHET (2 KINGS 14:23-29; Book of AMOS)

"There is an energy of moral suasion in a good man's life, passing the highest efforts of the orator's genius." —*Chalmers.*

1. Examine chapters **7, 8, 9** of Amos (omitting **7**:10-17 and **9**:11-15) in verification of the following:

I. A series of visions is: (1) Locusts (**7**:1); (2) Fire (**7**:4); (3) The Lord with a plumb-line (**7**:7); (4) A basket of ripe fruit (**8**:1); (5) The Lord standing by the altar (**9**:1).

2. II. Indications of a climacteric order in these visions may be noticed as follows:

1. Prayer is made and answered in the first two; it is not found in the last three.
2. The fire is more severe than locusts.
3. The prayer in the second is more intense than in the first. Destruction is threatened in both the first and second.
4. "I will not again pass by them any more," in the third, is indicative to Amos that it is needless to pray. By the plumb-line, decision has been rendered. Destruction is assured in the third.
5. "I will not again pass by them any more," is preceded in the fourth vision by the words, "The end is come upon my people Israel." This is a decided advance upon the plumb-line vision. Destruction is imminent in the fourth.
6. The Lord is represented as Himself giving orders, and superintending the demolition of the structure and the slaying of the people in the last vision. Destruction is represented as in progress in the fifth.

3. III. Observe the completeness and the severity of the destruction as depicted in vv. 2-4 of chapter **9**.

IV. Note the discrimination used even in punishment as indicated in verses 8-10 of chapter **9**.

PERSONAL THOUGHT: Reflect further on the God of Amos as presented in **4**:13; **5**:8, and **9**:5, 6. Read yesterday's Personal Thought.

STUDY 19: KINGS AND PROPHETS OF EARLY ASSYRIAN TIMES

6th Day: § 100. JEROBOAM II KING OF ISRAEL AND AMOS THE PROPHET (2 KINGS 14:23-29; Book of AMOS)

"We speak of omens and signs and premonitions; perhaps we know not what we mean. Even in Genesis the leaves are stirring; the air blows upon us as from another world. You feel that some one is coming, and so all through the Old Testament. Now it is a sudden flash of light, now a transparent darkness. We feel it in history, in psalms, in prophecy. Sometimes a great voice of thunder, sometimes a still, small voice of comfort. Did I hear the blast of a trumpet miles and miles away, rising and falling in a cadence? It is the sign of the King's approach. There will be a new personality amongst us."—*Joseph Parker.*

1. Read Amos 7:10-17. In the intimation by Amaziah that Amos was prophesying for a living, what does the priest of Bethel disclose as to his own character? Do not miss the strong contrast in the words, "Thou sayest," "Thus saith the Lord." What is the real force of v. 14?

2. Read Amos 9:11-15, and consult Diagram XXXI.

"Does it seem to you that a hope so confident as this,—a hope of life arising out of death, light out of darkness, is inconsistent with that vision of utter ruin which rose up a moment ago before us? We shall not know the heart of the Jewish prophet till we learn to see not only how these things are compatible, but why they are inseparable."—*Maurice.*

What three traits of character in Amos are worthy of imitation by preachers and teachers of to-day?

PERSONAL THOUGHT: "He revealeth His secrets unto His servants the prophets," "I have told you before it come to pass....Ye are my friends." What place has sympathy, fellowship with God in His work, in bringing one into appreciation of God's message? How much has the lack of this in my life to do with my dullness in apprehending the Word of God?

STUDY 19: KINGS AND PROPHETS OF EARLY ASSYRIAN TIMES

7th Day: § 101. JEROBOAM II KING OF ISRAEL AND HOSEA THE PROPHET (2 KINGS 14:23-29, Book of HOSEA)

"Love is strong as death.....Many waters cannot quench love, neither can the floods drown it."—*Bible.*

Hosea is pre-eminently the prophet of love. Between him and Amos is an instructive contrast. "The two men are types of a contrast which runs through the whole history of religious thought and life down to our own time. The religious world has always been divided into men who look at questions of faith from the standpoint of universal ethics, and men by whom moral truths are habitually approached from a personal sense of the grace of God."—*Robertson Smith.*

1. It is difficult to outline the book of Hosea. The following is suggested as the most suitable for the purpose of these Studies:

I. Chapters 1-3, prophecies concerning apostate Israel under the figure of the marriage relation.

II. Chapters 4-14, a series of prophecies relating chiefly to Israel's downfall.

The best explanation of chapters 1 and 3 is, that they disclose a real and bitter domestic experience through which the prophet was brought into intelligent sympathy with God in the treatment which his chosen people had given him. A man, true to an unfaithful wife, declares the message of a true God to an unfaithful people.

Think of the prominence in the Bible of marriage as illustrative of the relation between God and His people.

2. Read the 2d Chapter of Hosea. Do not miss the beauty and the power of this passage by allowing difficulties of interpretation of details to absorb attention.

PERSONAL THOUGHT: Read Hosea 2:16. Compare our Lord's words, "No longer do I call you servants....but I have called you friends." Think on these things.

STUDY 20: KINGS AND PROPHETS OF MIDDLE ASSYRIAN TIMES

1st Day: § 102. THE LAST SIX KINGS OF ISRAEL AND HOSEA THE PROPHET (2 KINGS **15**:8-31; **17**:1-41; Book of HOSEA)

"The very curse of an evil deed is that it must always continue to engender evil."—*Schiller.*

1. Read 2 Kings **17**:1-41, referring to Diagrams XXVII and XXXII. This entire chapter is very instructive. Look again at v. 13 ff. Vv. 24-41 are interesting as relating to the Samaritans.

2. The following striking features of the book of Hosea may be simply read over today: (1) The connection between the message of the prophet and his own personal experiences; (2) The figurative character of the language (especially notice the different figures by which Israel is characterized: as, Harlot, Stubborn Heifer, Silly Dove, Unturned Cake); (3) The condensed, broken character of the composition; (4) The prominence given to Ephraim in the book. Hosea was evidently primarily a prophet of the North country; (5) The proportion of the book given to describing the moral condition of Israel. One-half of the verses refer to this; (6) The emphasis of the love of God.

PERSONAL THOUGHT: "The sins of Jeroboam the son of Nebat which made Israel to sin." Down through the entire history of the Northern Kingdom, covering nearly 250 years, this sentence has been ringing in our ears. What is the great lesson of the story of the kingdom of Israel, the end of which we have now seen? How fully does my life today show that this lesson has been learned by me?

STUDY 20: KINGS AND PROPHETS OF MIDDLE ASSYRIAN TIMES

2d Day: § 102. The Last Six Kings of Israel and Hosea the Prophet (*2* Kings **15**:8-31; **17**:1-41; Book of Hosea)

"The longer I live, the more I wonder at the forbearance and compassion of the Divine Mind."—*Rev. Edward White.*

1. Read over the striking features of the book of Hosea, given in yesterday's lesson. Concentrate attention today upon the last two of these, viz: (5) The moral condition of Israel at the time, and (6) The emphasis of the love of God in the book. Read a key passage on each as follows: Chaps. **4**:1-8; **11**:1-9. As you examine the chapters, do not miss the force of the words, "For," "Therefore," "Because." Read a moment or two, beginning at chap. **4**:1, with these words in mind.

2. There is not a more tender passage in the Old Testament than Hosea **11**:1-9, already examined to-day. Read chap. **14**, which alone of the chapters of Hosea is one of almost unmingled brightness. It is with regret that we pass on from the study of Hosea. But the limits of these Studies require it. One says: "There is, I conceive, in every prophecy, and in every book which God has intended for the instruction of men, a leading thought which forces itself upon the mind of a serious reader, almost without knowing it." What is the leading thought of Hosea for you?

Personal Thought: Meditate upon Hosea **14**:9. What is meant by "these things"? What profit have I received from them?

STUDY 20: KINGS AND PROPHETS OF MIDDLE ASSYRIAN TIMES

3d Day: § 103. Uzziah King of Judah and Isaiah the Prophet

"In a word, this was felt to be the supreme need: *'to get God's man, in God's place, doing God's work, in God's way, for God's glory.'* 'God alone is sufficient for God's own work.'"—*Hudson Taylor,* on the secret of the success of the China Inland Mission.

1. Read the following key verses about Uzziah in 2 Chron. **26**th chapter: 5, 16-18, 20.

2. Preparatory to reading Isaiah, **6**th chapter, read Isa. **1**:1. In the reigns of what kings is he there said to have prophesied? Read **6**:1 and **7**:1. Observe that if there is any recorded prophecy belonging to Jotham's time it does not come in chronological order, else it would appear after chap. **6**th, and before the events recorded in chap **7**th. Isaiah is not arranged chronologically.

The account of this vision of Isa. **6** may have been originally related in Jotham's time in justification of utterances which the prophet was making about the sins of his day and the judgments to come. We may easily understand the men of his day saying to Isaiah, "What right have you to talk to us thus?" Imagine the effect of his replying, "In the year that King Uzziah died I saw the Lord," etc.

Read now Isa. **6**:1-13. Note the progress of the thought as follows: (1) A vision of God; (2) A vision of self and other people; (3) A confession of sin; (4) A cleansing from sin; (5) A call heard; (6) A response signifying readiness to do whatever might be required; (7) A commission to perform a difficult work.

Read one of the following three passages in which Isaiah **6**th chapter is quoted: Matt **13**:14, 15; John **12**:40; Acts **28**:26, 27. Is not the freedom of the persons to whom the message was proclaimed fully recognized in all these passages as well as in Isaiah? What is the effect of wilful rejection of truth?

Personal Thought: "When he was strong, his heart was lifted up, and he trespassed against the Lord." How may I cultivate humility, and thus avoid the fate of Uzziah? "I saw the Lord." When was I most conscious of the actual presence of God? How may I perpetuate the conscious presence of God? Fill out the following: "Blessed are the....., for they shall see God."

STUDY 20: KINGS AND PROPHETS OF MIDDLE ASSYRIAN TIMES

4th Day: § 104. JOTHAM KING OF JUDAH AND ISAIAH THE PROPHET (2 KINGS **15**:32-38; 2 CHRON. **27**:1-9; ISAIAH **2**:1—**5**:30)

"We are not to suppose a faithful ministry is any easy task. The prophets of the Lord have always been opposed to the age in which they lived. Whenever the ministry has fallen into accord with the age it is not the age that has gone up, it is the ministry that has gone down."—*Selected.*

1. Read the key verse about Jotham—2 Chron. **27**:6.

The question how long Jotham reigned after his father's death is difficult to settle, nor are we sure that we have any prophecy in Isaiah which belongs to Jotham's time. Chaps. **2**-**5** are the most likely. Yet these do not strongly impress us as so appropiate to the days of Jotham as to those of Ahaz, e.g., **3**:12. "This," says one, "points to a time when the vigorous administration of Uzziah and Jotham had been succeeded by the weak and inefficient government of Ahaz."

2. Examine without reading Isa. chaps. **2**:1—**5**:24 in the light of the following, noting the place of prediction of remote blessing in preaching, which was meant to have real influence in the prophet's own time. Read Chap. **2**:2-4 and **4**:2-6, noting contrast with surrounding portions.

2:2-4	**2**:5———**4**:1	**4**:2-6	**5**:1-30
Remote future	Present, and immediate future	Remote future	Present, and immediate future
Bright	Dark	Bright	Dark
Promise	Threatening	Promise	Threatening
External glory	War	Internal glory	War

Do you get the force of Chap. **2**:5? It is this: In the future all nations will believe in God (**2**:2-4). Why should you not do so now, O Israel?

PERSONAL THOUGHT: With the song of the vineyard in mind (Isa. **5**:1-7)—What has God done for me which would justify His looking for more fruit in my life than is now appearing? Why should I see to it that the fruit which is expected is produced?

STUDY 20: KINGS AND PROPHETS OF MIDDLE ASSYRIAN TIMES

5th Day: § 105. AHAZ KING OF JUDAH AND ISAIAH THE PROPHET (2 KINGS 16:1-20; 2 CHRON. 28:1-27; ISAIAH 7:1—12:6; 14:28-32)

"Our business in life is not to get ahead of other people, but to get ahead of ourselves. To break our own record, to outstrip our yesterdays by todays, to bear our trials more beautifully than we ever dreamed we could, to whip the tempter inside and out as we never whipped him before, to give as we never have given, to do our work with more force and a finer finish than ever,—this is the true idea, to get ahead of ourselves. To beat some one else in a game may mean much or little. To beat our own game means a great deal."—*Trumbull.*

1. For a summary of the career and character of Ahaz read 2 Kings 16:1-20. Consult Diagram XXXIV, and read Isaiah 7:1-25.

2. "Ahaz has left behind him the reputation of being among the worst, if not actually the very worst, of all the princes of the house of David. He had neither courage, nor patriotism, nor energy, nor prudence, nor piety, nor even a decent regard for the traditions of his house and nation.....In vain did Isaiah warn him, rebuke him, offer him signs, threaten him, urge him to rely on Jehovah; he doggedly pursued his own course, sought help in every quarter but the right one, put his trust in arms of flesh or in the gods of the nations, cared not how he degraded his country or disgraced his noble lineage, persisted in evil, ever trespassed more and more until God cut him off in the very prime of life."—*Rawlinson.*

PERSONAL THOUGHT: "If ye will not believe, surely ye shall not be established." Is faith ever demanded without evidence? What special incentive to believe was proposed to Ahaz? What is the place of the will in belief? Do I believe to the extent to which I am authorized to believe? Is the object of belief a proposition or a person?

STUDY 20: KINGS AND PROPHETS OF MIDDLE ASSYRIAN TIMES

6th Day: § 106. JOTHAM, AHAZ, AND HEZEKIAH KINGS OF JUDAH AND MICAH THE PROPHET (The Book of MICAH)

"Do thy part with industry, and leave the event with God. I have seen matters fall out so unexpectedly that they have taught me in all affairs neither to despair nor to presume."—*Feltham.*

1. Note in Micah, first chapter, the following striking facts: (1) Micah was contemporary with Isaiah and Hosea. (Cf. introductory verses of the books.) Imagine these three men in conference; (2) Micah's vision concerning both Samaria and Jerusalem. It must have been then before what date? (3) The graphic manner in which the prophet describes his feeling when he sees that suffering will reach even to Jerusalem.

2. In Micah, second chapter, note: (1) The denunciation in v. 1, of the principles that might makes right; (2) The use of the word *devise* in v. 3. Cf. v. 1; (3) The correspondence between sin and the punishment, vv. 4, 5; (4) The emphasis in vv. 7-10 of the fact that evil is occasioned by wrong doing. This is an answer to the charge of the false prophets, v. 6. Cf. also v. 11; (5) The promise in vv. 12, 13, in contrast with the preceding declaration of coming disaster which occasioned the charge against Micah by the false prophets.

3. In Micah, third chapter, note: (1) The prominence of priests, prophets, rulers and judges as leaders in evil doings; (2) The force of the figure (cannibalism) in oppression in vv. 2, 3; (3) The emphasis of the fact that sinners shall be punished according to their sins, v. 4, and that gifts perverted shall be withdrawn, vv. 5-7; (4) The declaration by Micah, v. 8, of his mission under God to tell the truth in opposition to the false prophets.

4. What, from today's study is your estimate of Micah as a man?

PERSONAL THOUGHT: Meditate on Micah 3:8. Does the Micah type of prophet prevail today? What reason have I to believe that I am not of the false-prophet type here described?

STUDY 20: KINGS AND PROPHETS OF MIDDLE ASSYRIAN TIMES

7th Day: § 106. JOTHAM, AHAZ, AND HEZEKIAH KINGS OF JUDAH AND MICAH, THE PROPHET (The Book of MICAH)

"One comfort is, that great men, taken up in any way, are profitable company. We canot look, however imperfectly, upon a great man, without gaining something from him. He is the living light-fountain, which it is good and pleasant to be near."—*Carlyle.*

1. Examine Micah, fourth chapter, for the following: (1) The presence of a passage (vv. 1-3) which is found almost word for word in Isa. **2**:2-4; (2) The promising character of this chapter in the main; (3) Recognition of the fact that the expected glory would come after a period of suffering; (4) The mention of Babylon in v. 10; (5) The difference between God's view of things and the world's view, vv. 11, 12.

2. In chap. **5** note: (1) The presence in v. 2 ff, of the remarkable Messianic passage quoted in the New Testament (Matt. **2**:6); (2) The contrast of this with the statement in v. 1, that the king of Israel should be smitten on the cheek; (3) The connection of this Messianic passage with the anticipated deliverance from Assyria, v. 5.

3. Consider chap. **7**, noting: (1) The wail of the prophet over the very corrupt state of affairs, vv. 1-6; (2) The striking similarity of v. 6 to words uttered by our Lord. Cf. Matt. **10**:21, 35, 36; (3) The fact that the good, in the midst of such distress and wickedness, manifest faith in God; (4) The world-wide view here, vv. 12, 16; (5) The remarkable tribute of praise to God as one who forgives sin and puts it away forever, vv. 18, 19.

What is your estimate of Micah?

PERSONAL THOUGHT: "Who is a God like unto thee?" is a free translation of the name Micah. What have I discovered in the God of Micah which assures me that He is the only God? What attribute of God is most prominently set forth in Micah, 7th chapter? Do I know by experience that this is a true description of God?

STUDY 21: KINGS AND PROPHETS OF MIDDLE ASSYRIAN TIMES

1st Day: § 107. HEZEKIAH KING OF JUDAH, AND ISAIAH THE PROPHET (2 KINGS **18**:1—**20**:21; 2 CHRON. **29**:1—**32**:33; ISAIAH **36**:1—**39**:8)

"The characteristic of heroism is its persistency. All men have wandering impulses, fits and starts of generosity. But when you have resolved to be great, abide by yourself, and do not weakly try to reconcile yourself with the world. The heroic cannot be the common, nor the common heroic. Yet we have the weakness to expect the sympathy of people in those actions whose excellence is that they outrun sympathy and appeal to a tardy justice!"—*Emerson.*

1. The topic for today is the reformation of Hezekiah. Consult Diagrams XXIII and XXXV. Read 2 Chron. **29**:1-11. What did Hezekiah do? What did he say, and to whom? When did he say and do these things? Glance through the remainder of 2 Chron., chap. **29**. Note the expression, "all Israel," twice used in v. 24. It appears from the next chapter that Hezekiah's design was to reunite the whole nation into a single religious community. The Northern king was already a vassal of Assyria, and the end of the kingdom of Israel was near.

2. Read 2 Chron. **31**:1-21, also 2 Kings **18**:4. Think about the thoroughness with which this reformation was conducted, and the opposition which must have been encountered. But is idolatry destroyed when the idol is removed by force? What part do you imagine Micah and Isaiah had in the reformation of Hezekiah?

PERSONAL THOUGHT: "And in every work that he began.....he did it with all his heart." Read the entire verse (2 Chron. **31**:21). What good work have I begun in which I have not persisted? Read the quotation at the head of the page. "Create in me a steadfast spirit, O God."

STUDY 21: KINGS AND PROPHETS OF MIDDLE ASSYRIAN TIMES

2d Day: § 107. HEZEKIAH KING OF JUDAH, AND ISAIAH THE PROPHET (2 KINGS **18**:1—**20**:21; 2 CHRON. **29**:1—**32**:33; ISAIAH **36**:1—**39**:8)

The following is continued from yesterday. Read the quotation there and continue here "If you would serve your brother, because it is fit for you to serve him, do not take back your words when you find that prudent people do not commend you. Be true to your own act, and congratulate yourself if you have done something strange and extravagant and broken the monotony of a decorous age. It was a high counsel that I once heard given to a young person, 'Always do what you are afraid to do.'"—*Emerson.*

1. The history of Hezekiah as given emphasizes four important events, the most probable order of which is as follows: (1) The reformation; (2) The illness and recovery; (3) The embassy from the king of Babylon; (4) The invasion of Sennacherib. Consult Diagram XXXV. The reformation occurred before the fall of Samaria, which was besieged by Shalmaneser but actually taken by Sargon. Sargon afterwards made an expedition to the West which affected Judah. Read Isa. chap. **20**.

The illness of Hezekiah most likely occurred 713 B. C. There was an eclipse in September, 713, with which the going back of the shadow may have been connected.

2. Read 2 Kings **20**:1-11. The announcement of Hezekiah's death was apparently unconditional. Was it really so? Why was not the condition expressed? Compare your thought in reply to the last question with the following: "The condition is not expressed because God would draw it from him as a voluntary act."

PERSONAL THOUGHT: Meditate upon the words: "Thou has cast all my sins behind Thy back" (Isa. **38**:17). How should I live today if God has done this for me?

STUDY 21: KINGS AND PROPHETS OF MIDDLE ASSYRIAN TIMES

3d Day: § 107. HEZEKIAH KING OF JUDAH, AND ISAIAH THE PROPHET (2 KINGS 18:1—20:21; 2 CHRON. 29:1—32:33; ISAIAH 36:1—39:8)

Read quotations of the last two days and continue here: "Times of heroism are generally times of terror, but the day never shines in which this element may not work. Whoso is heroic will always find crises to try his edge. Human virtue demands her champions and martyrs, and the trial of persecution always proceeds.—*Emerson.*

1. The account of the visit of the embassy from the king of Babylon given in Isa. chap. 39, is practically the same as that found in 2 Kings 20:12-21. Read the latter passage. Read 2 Chron. 32:31. What reason is there given why the embassy came? In view of political conditions what was likely the real reason why the visit was made? Is the prophet's condemnation to be interpreted on the assumption that an alliance between Judah and Babylon against Assyria was in contemplation? Why should such an alliance be open to objection?

2. Read again 2 Chron. 32:31. Does "he" in the expression "that he might know" refer to Hezekiah or to God? Read Deut. 8:2-3.

"The tendency to worship the gold of Ophir, to think of that as the strength of men and nations, lay near the heart of this king and people, as it is near the heart of us all.....Hezekiah showed all his treasures.....It was otherwise with the prophet. He had been taught to look through the mere temporary representatives of a principle to the principle itself."—*Maurice.*

PERSONAL THOUGHT: "God left him, to try him, that He might know all that was in his heart." How would I stand such a test as Hezekiah met? How thoroughly have I learned that my heart is deceitful above all things? What is the only means by which I may today meet God's expectations in respect to my life?

STUDY 21: KINGS AND PROPHETS OF MIDDLE ASSYRIAN TIMES

4th Day: § 107. HEZEKIAH KING OF JUDAH, AND ISAIAH THE PROPHET (2 KINGS 18:1—20:21; 2 CHRON. 29:1—32:33; ISAIAH 36:1—39:8)

"Persevere against discouragement. Keep your temper. Preserve self-possession and do not be talked out of a conviction. Be guarded in discourse. Be not forward to assign reasons to those who have no right to ask. In all your transactions remember the final account."—*Maxims of Bishop Middleton.*

1. The invasion of Sennacherib is the fourth event made prominent in the record of Hezekiah's reign. Recall the other three.

Read Isa. 14:24-27. State in a brief sentence of your own the leading thought of this paragraph.

2. Read 2 Chron. 32:1-8. Does this noble confidence in God endure? We shall see.

3. Read 2 Kings 18:14-16. But did Hezekiah obtain permanent relief? Read 2 Kings 18:17-37. What did Hezekiah do under the circumstances, and with what results? Read 2 Kings 19:1-7.

"In all the Bible there is not a personage more clever than this Rabshakeh, nor more typical. He was an able deputy of the king who sent him, but he represented still more thoroughly the temper of the civilization to which he belonged.....A clever, fluent diplomatist, with the traveler's knowledge of men and the conqueror's contempt for them.....a creature able to speak to natives in their own language, full and ready of information, mastering the surface of affairs at a glance, but always baffled by the deeper tides which sway nations; a deft player upon party interests and the superficial human passions, but unfit to touch the deep springs of men's religion and patriotism."—*G. A. Smith.*

PERSONAL THOUGHT: Returning in thought to the inconstancy of Hezekiah's trust in God, inquire into your own record in respect to the same, and try to answer the question: How may I continue steadfast in my devotedness to God? Are there means to this end? If so, what are they? Am I employing them?

STUDY 21: KINGS AND PROPHETS OF MIDDLE ASSYRIAN TIMES

5th Day: § 107. HEZEKIAH KING OF JUDAH, AND ISAIAH THE PROPHET (2 KINGS **18**:1—**20**:21; 2 CHRON. **29**:1—**32**:33; ISAIAH **36**:1—**39**:8)

"He shall call upon me, and I will answer him;
I will be with him in trouble."—*Psalm* **91**:15.

1. Continuing the study of Sennacherib's invasion, read Isa. **17**: 12-14. What is the application of these verses to the subject?

2. Read 2 Kings **19**:8-37. Who is the hero of the occasion? "This scene is a parable of the everlasting struggle between faith and force, with doubt and despair between them. In the clever, self-confident, persuasive personage with two languages on his tongue, and an army at his back; in the fluttered representatives of official religion who meet him; in the ranks of the dispirited men who hear the dialogue; in the sensitive king so aware of faith, and yet so helpless to bring faith forth to peace and triumph; and, in the background of the whole situation, the serene prophet of God, grasping only God's word, and proving that faith can be the substance of things hoped for—we have a phase of the struggle ordained for every generation of men."—*G. A. Smith.*

PERSONAL THOUGHT: Read 2 Kings **19**:4, 19. On what did Hezekiah ground his hope? Would failure to receive a favorable response to my prayer bring reproach upon God? How often do I use Hezekiah's argument in prayer? Are my interests and God's interests identical?

STUDY 21: KINGS AND PROPHETS OF MIDDLE ASSYRIAN TIMES

6th Day: § 107. HEZEKIAH KING OF JUDAH, AND ISAIAH THE PROPHET (2 KINGS **18**:1—**20**:21; 2 CHRON. **29**:1—**32**:33; ISAIAH **36**:1—**39**:8)

"Fame is vapor, popularity an accident, riches take wings, those who cheer to-day will curse to-morrow, only one thing endures—character."—*Horace Greely.*

1. Spend two or three minutes on Diagram XXXIII, with special reference to chaps. **7—12**. Note what this portion is called. Glance over the chapters for the word Assyria and underline it wherever found. Is there anything more dramatic than the first part of chap. **10**? Spend any remaining moments in working out the contrast between the *forest* (chap. **10**), and the *twig* (chap. **11**). Reflect upon the occasion and content of these Messianic passages.

2. "Israel never wholly lost the grace of the baptism wherewith she was baptized in 701 B. C. There is no event even in her history in which the unaided interposition of God was more conspicuous. It is from an appreciation of the meaning of such a providence that Israel derives her character—that character which marks her off so distinctively from her great rival in the education of the human race, and endows her ministry with its peculiar value to the world .....In Greece the human is greater than the divine.....In Judah man is great simply as he rests on God. The rocks of Thermopylæ, how imperishably beautiful do they shine to the latest ages with the comradeship, the valor, the sacrificial blood of human heroes! It is another beauty which Isaiah saw upon the bare, dry rocks of Zion, and which has drawn to them the admiration of the world. 'There!' said he; 'Jehovah is glory for us, a place of broad rivers and streams.'"—*G. A. Smith.*

PERSONAL THOUGHT: Read Isa. **11**:2, and measure yourself thereby. "Your heavenly Father is willing to give the Holy Spirit to them that ask Him."

STUDY 21: KINGS AND PROPHETS OF MIDDLE ASSYRIAN TIMES

7th Day: § 108. SONGS OF DELIVERANCE FROM THE ASSYRIAN (PSALMS **75, 76, 46, 47, 48**)

"Just in the last distressing hour
The Lord displays delivering power;
The mount of danger is the place
Where we shall see surprising grace."

1. Read the 75th Psalm, which is regarded by many as celebrating if not anticipating the deliverance from Sennacherib. The psalm opens with ascription of praise, passes to the announcement of God's righteous judgment, and closes with a determination to publish the praise of Jehovah forever.

2. Read the 76th Psalm, which is generally regarded as celebrating the overthrow of the Assyrian King in Hezekiah's time. Note the division into four strophes of three verses each. Characterize each strophe. This psalm has interesting modern historical associations. "When the Covenanters at Drumclog closed their ranks to meet the onset of Claverhouse and his dragoons, they sang the opening verses to the tune of Martyrs. A century earlier in 1588, when the first rumor of the discomfiture of the Spanish Armada reached Edinburgh and the citizens assembled to render thanks to God, Robert Bruce, addressing them, took this psalm for his text." —*Binnie.*

"Charles Kingsley had a special love for this 76th Psalm. When sailing up the Rhine, and looking on the ruined strongholds of the old freebooters, he writes, 'How strange that my favorite psalm about the hills of the robbers (hills of prey) should have come in course the very day I went up the Rhine!'"—*Ker.*

PERSONAL THOUGHT: "For neither from the east nor from the west, nor yet from the south cometh lifting up. But God is Judge: He putteth down one, and lifteth up another."—*Psalm* **75**:6, 7.

How fully do I recognize this truth? Do I rejoice in it? What are the reasons why one should rejoice in it?

STUDY 22: KINGS AND PROPHETS OF LATE ASSYRIAN TIMES, WITH REVIEW

1st Day: § 108. Songs of Deliverance from the Assyrian (Psalms 75, 76, 46, 47, 48)

"The Bible will richly repay study, but only if the conditions are observed which common sense dictates. It has no power of working like a charm, so that a chapter read in a couple of minutes by a preoccupied mind can do any good. The mind must rest on it and give itself time to receive impressions. It requires the whole force of our thinking and the whole force of our feeling."—*Stalker.*

1. The subject of the last Study is here continued. Psalms **46**, **47** and **48** are the portion for to-day. Of the 46th Psalm Perrowne says, "This and the two following psalms are hymns of triumph, composed on the occasion of some great deliverance. I am inclined to think that they all celebrate the same event, the sudden and miraculous destruction of the army of Sennacherib under the walls of Jerusalem.....Such a deliverance must have filled a whole nation with wonder and joy. The old days of Moses and David would seem to have returned. The hopes of prophets, so great and so glowing, yet so often apparently defeated, seemed now nearer to their accomplishment. The times were at hand when Jerusalem should be indeed the joy of the whole earth, when all nations should acknowledge Jehovah as their king.....The burden, alike of prophecy and psalm, is *Immanuel, God with us.*"

In the light of the above read Psalm **46**.

2. Read Psalm **47**, "a practical expansion of **46**:10, 'I am exalted among the nations, I am exalted in the earth.'"

3. Read Psalm **48**, noting that the assurance for the future of v. 14 is based upon a record of the past, and an experience of the present (see v. 8a).

Personal Thought: "We have thought, O God, of thy loving-kindness." How much have I thought of it? How has it been manifested to me? How may my life more fully show forth the loving-kindness of the Lord?

STUDY 22: KINGS AND PROPHETS OF LATE ASSYRIAN TIMES, WITH REVIEW

2d Day: § 109. A Summary of Isaiah's Preaching—"The Great Arraignment" (Isaiah 1:1-31)

"The hope for God's future is the cheer for man's present."—*Selected.*

1. Recall the names of the four Principal Divisions of the Old Testament History of Abraham and his Posterity. (See p. xi.)

Read attentively the titles of chapters I-XIX in the Analytical Outline. What chapters are included in the first six sub-periods? With what two sub-periods are the Assyrian times coterminous? What is the number and what are the limits of the divisions of the Assyrian times (see Diagram XVIII)? By what nation and when was the Northern Kingdom destroyed? How was the power of this nation broken so that the Southern Kingdom (Judah) escaped its hand?

It is meet that in this course we give one more day to Isaiah. May one result of these Studies be a full year spent some time by each one following them, upon the book of Isaiah.

"'The Great Arraignment' is the title appropriately suggested by Ewald for the prophecy found in Isaiah 1. Jehovah is the plaintiff, Israel the defendant, the prophet a deeply interested bystander and interlocutor. Hence the prophecy naturally falls into four strophes, dividing at vv. 10, 18, 24. Str. I contains the charge with an appeal to the witnesses; II meets a preliminary objection of Israel's to a production of a charge; III offers reconciliation on condition of Israel's amendment; IV fulminates the judgment which the rejection of this gracious offer renders inevitable. The prophecy begins by addressing the whole people as equally guilty; then directs itself more especially to the higher classes; and last of all anticipates that some will be converted and so escape destruction. There is no finer specimen of prophetic oratory than this."—*Cheyne.*

Read Isaiah, chap. 1, which is an introduction to, and at the same time a summary of, the entire collection of the prophet's writings.

Personal Thought: "When ye make many prayers, I will not hear: Your hands are full of blood." Is this charge in any sense applicable to me? Meditate on Isa. 1:15-18.

STUDY 22: KINGS AND PROPHETS OF LATE ASSYRIAN TIMES, WITH REVIEW

3d Day: § 110. MANASSEH AND AMON KINGS OF JUDAH (2 KINGS 21:1-28; 2 CHRON. 33:1-25)

"You may depend upon it, religion is, in its essence, the most gentlemanly thing in the world. It will alone gentleize, if unmixed with cant; and I know nothing else that will alone; certainly not the army, which is thought to be the grand embellisher of manners."—*Coleridge.*

1. Spend one-half of the time today if necessary in reviewing the periods of the kings of Judah and Israel. Consult Diagrams XVIII, XIX, XX, XXV, XXVI, XXVII, XXXII, XXXV, XXXVI, XXXII. Think through these times, locating the prophets as you may be able, and recalling the relationships, mission and character of each.

2. Read about the son and grandson of Hezekiah in 2 Kings 21:1-26. What expression in v. 16 reminds one of the first king of Israel? Did God leave Manasseh without witness that he was doing wrong? Read vv. 10-12. What was the worst of Manasseh's sins? What are the names of the reformers who antedated Manasseh's time? Consult Diagram XXIII. The history of Israel seems to show a development in parallel lines of both good and evil. Each reformation is followed by more determined effort on the part of evil to undo the good. The faithful remnant is preserved and purified.

PERSONAL THOUGHT: "The Lord spake unto Manasseh and to his people: but they gave no heed." What was the result? Is there any message from God to which I am not giving heed?

STUDY 22: KINGS AND PROPHETS OF LATE ASSYRIAN TIMES, WITH REVIEW

4th Day: § III. NAHUM THE PROPHET AND THE KING OF ASSYRIA (The Book of NAHUM)

"To try too hard to make people good is one way to make them worse. The only way to make good is to be good—remembering well the beam and the mote. The time for speaking comes rarely; the time for being never departs."—*George MacDonald.*

1. Nahum must have prophesied after the fall of Thebes (No-Amon), which occurred about 664 B. C., see Nahum **3**:8. It is likely that the book which bears his name was produced some time between 660 and 640 B. C. The style of the prophet is most graphic. "Nahum describes the fate of the vast city in images which human imagination or human language has never surpassed."—*Milman.* "In grandeur of style, in condensed energy, in elevation of sentiment and rapid transitions, and in a certain completeness of representation, Nahum stands, if not the very first, yet near the very first of the Hebrew prophets."—*B. B. Edwards.*

2. As regards the teaching of Nahum, Farrar says: "It is less directly spiritual than the prophecies of Hosea, Isaiah or Micah, yet it forcibly brings before us God's moral government of the world, and the duty of trust in Him as the avenger of wrong-doers, the sole source of security and peace to those who love Him."

The theme of Nahum is: Judgment upon the bloody and rapacious city and empire of Nineveh with all its gods. The book may be outlined as follows:

I. The judgment announced, chap. **1**.

II. The judgment described, chap. **2**.

III. The judgment reviewed, with special reference to the cause of it, chap. **3**.

In the light of the above, read the book of Nahum aloud if possible. Think of it as an oration as you read.

PERSONAL THOUGHT: Consult Diagram XXXVIII. Think of the different circumstances of the prophecies of Jonah and Nahum and reflect upon the revelation of God made in these two little books.

STUDY 22: KINGS AND PROPHETS OF LATE ASSYRIAN TIMES, WITH REVIEW

5th Day: § 112. JOSIAH KING OF JUDAH (2 KINGS 22:1—23:30; 2 CHRON. 34:1—35:27)

"Meditation, with the sense of God being present, is the most precious of all kinds of meditation. Many know well what it is to think habitually with the sense of the presence of another human mind. Religious meditation is thinking with a sense of having our judgments, our intentions and conduct reviewed by the mind of God; and the blessed result of it is that it gradually forms in our minds the habit of checking the whole tenor of our outer and inner life by considering how each thing would look in the eyes of God."—*Stalker.*

1. If you will work out the following properly you will be much interested and profited. Read (2 Chron. **34**:1—**35**:27), recording answers to the questions below as you proceed: What did Josiah do and when? Why did he act as he did?

The most noteworthy addition to the account in Chronicles is in 2 Kings **23**:15-18. Read in connection with this 1 Kings **13**:1-5.

2. The passover was commemorated by Josiah in 622 B. C., just 100 years after the destruction of Samaria, which occurred 722 B. C. These are two dates worth remembering.

The book of the law which was read is believed to have been Deuteronomy. How often was the public reading of the book of the law required? See Deut. **31**:10-13. Why was Josiah ignorant of it? See Deut. **31**:26. Cf. 2 Kings **22**:8. Wherein lay the weakness of Josiah's work of reformation? Wherein lay its strength? Was much of the personal influence of the king manifest in the movement.

PERSONAL THOUGHTS "In the eighth year of his reign, while he was yet young, he began to seek after the God of David his father: and in the twelfth year he began to purge Judah. In the eighteenth year he sent Shaphan to repair the house of the Lord." There is food here for reflection. Josiah made an early and right start, and progressed and was pertinacious to the end. How does my life compare with his in these things?

STUDY 22: KINGS AND PROPHETS OF LATE ASSYRIAN TIMES, WITH REVIEW

6th Day: § 113. The Prophet Zephaniah (The Book of Zephaniah)

"The great privilege of the prophets and apostles was not their being inspired and working miracles, but their eminent holiness. The grace that was in their hearts was a thousand times more than their dignity and honor, than their miraculous gifts."—*Edwards.*

"If anyone," says a writer, "wishes all the secret oracles of all the prophets to be given in a brief compendium, let him read through this brief Zephaniah."

1. Zephaniah evidently prophesied early in the days of Josiah. Read Zeph. **1**:1-3, and cf. Jer. **4**:23-26 for the dark picture of idolatry and the announcement of judgment to come.

As you examine this short book note further: (1) The frequent use of the word *day* referring to a future time of judgment for the nation; (2) The moral condition indicated by Chap. **1**:12; (3) The prominence given to sin as the cause of coming evil, **1**:17 and elsewhere; (4) The urgency of the call to repentance before it should be too late, Chap. **2**:1-3; (5) The mention of five different nations in Chap. **2**, which would be engulfed in the coming destruction; (6) The graphic picture of Nineveh laid waste, Chap. **2**:13-15; (7) The charge in Chap. **3**:3, 4; (8) The contrast between the rulers of earth and God, Chap. **3**:5; (9) God's hope that His own people would take warning at judgments sent on others is disappointed, Chap. **3**:7; (10) The assurance that a remnant will survive; (11) The bright future with which the prophet concludes his message. Contrast the gloomy opening. "Dies irae" is based on Zeph., Chap. **1**. What conception of God had Zephaniah? Read Chap. **3**:5, 17.

Personal Thought: Reflect upon what must have been the character of Zephaniah. As an aid to conclusions, read **1**:6; **2**:3; **3**:4. What place does study of and reflection upon the character of God have in producing such a character as Zephaniah? Do I think enough about God as revealed in the Scriptures?

STUDY 22: KINGS AND PROPHETS OF LATE ASSYRIAN TIMES, WITH REVIEW

7th Day: § 114. The Prophet Habakkuk (The Book of Habakkuk)

"One should often recall that quiet resolution of President Edwards: *'Resolved,* That I will do whatsoever I think to be most for God's glory and my own good, profit and pleasure on the whole, *without any consideration of the time, whether now or never so many myriads of ages hence.'* This is civil engineering that amounts to something—surveying and laying out a track through eternity."

1. The motto of Habakkuk might be taken from the heart of the prophecy, Chap. **2**:4. Where in the New Testament are these words found? See Rom. **1**:17b; Heb. **10**:38.

Habakkuk probably prophesied early in the reign of Josiah. Some hold that he uttered his message in the reign of Jehoiakim. "The design of this prophecy is to portray the sovereignty of God as chastening His people for their sins, and also visiting with deserved punishment those who as godless agents seek to destroy them. Wickedness shall not go unpunished, but woe unto those who take the rod of God into their own hands. The consoling thought as illustrated in the prophet's experience is that a good man, though deprived of all human support and stripped of his earthly possessions, may still be happy in God alone, as the bestower of higher spiritual blessings."—*Stearns.*

2. Examine the prophecy following the outline given below:

1. The questioning of faith, Chap. **1**.
2. The listening of faith, see especially Chap. **2**:1.
3. The waiting of faith, Chap. **2**:2, 3.
4. The triumphing of faith, Chap. **3**, especially vv. 17-19. Note the prominence of the word salvation in the last chapter. Answer the question in Chap. **3**:8 by reading verse 13.

Personal Thought: The character and personality of the prophet as intimately related to his message is strikingly illustrated in Habakkuk. He had real difficulty and through real travail of soul came to the knowledge of God and His will which is here presented. Reflect on Chap. **1**:12, 13, and Chap. **3**:18, 19. "When your troubles become too great for prayer then begin to sing."—*Luther.*

STUDY 23: JEREMIAH, THE PROPHET AND HIS CONTEMPORARIES

1st Day: § 116. The Call and the Commission of Jeremiah (Jeremiah 1:1-19)

"There is a growing need in this world that we must meet not by a contribution of money but of self."—*Dr. Boynton.*

1. The following reasons may be assigned for a careful study of the book of Jeremiah: (1) It is comparatively little known; (2) The book gives more details about the life, methods and work of an Old Testament prophet than does any other; (3) It abounds in material for character study; (4) It is invaluable for its great moral lessons; (5) The period in which Jeremiah lived is one of the most important and interesting in Old Testament history.

Consult Diagram XXXIX for a general idea of the arrangement of the book of Jeremiah. Read everything in connection with the Diagram.

2. Read Jer. 1:1-10 aloud with care, making note of everything which strikes you. Did you observe: (1) "The words of Jeremiah .....to whom the word of the Lord came?" Glance over the first page or two of the text of Jeremiah and note how often the expression, "The word of the Lord" or its equivalent occurs. We have here the true words of man, and the real Word of God; (2) give close thought to vv. 5-10. What was the message of God to Jeremiah? What objection did Jeremiah make? How did God meet it? What was Jeremiah commissioned to do?

Personal Thought: "I have appointed thee.....I am with thee." When may I rely without question upon God to be with me? How may I know that I am where God wishes me, and that I am doing His work?

STUDY 23: JEREMIAH THE PROPHET AND HIS CONTEMPORARIES

2d Day: § 116. The Call and the Commission of Jeremiah (Jeremiah 1:1-19)

"I am being taught never to be disappointed but to praise."—*James Hannington.*

1. Re-read the reasons given in Study 23, 1st Day, for the study of Jeremiah; afterwards consider the following additional ones: (6) The history of Jeremiah bears a closer analogy to that of Jesus than that of any other prophet of the Old Testament; (7) "So far as we have data for a judgment Jeremiah was the healthiest, strongest, bravest, grandest man of Old Testament history."—*Ballantine.*

2. Read Jer. 1:11, 12. Which is expressed here, the content or the certainty of God's revelation? Note the marginal readings for indication of punning in the original. Introduce the sounds given in the margin as you read aloud vv. 12, 13. Attempting to reproduce the force of the play on words into the English it would be: "I see the rod of an early awake.....I am early awake in respect to my word to perform it."

3. Read Jer. 1:13-16. Consider the force of the figure. A flood is often used to describe destruction. Think of what a boiling flood would mean.

4. Read Jer. 1:17-19. Reflect upon the expressions, "defenced city," "iron pillar," "brazen walls" (v. 18), in the light of Jeremiah's confession in v. 6. Read Isa. 41:14, 15, getting the contrast between "worm" and "new, sharp threshing instrument having teeth." But was Jeremiah's work to be aggressive or defensive? Which is the more difficult? Reflect further on the expressions in v. 18.

Personal Thought: "A defenced city."—How much resistance of sin am I good for?
"An iron pillar."—How much iron have I in my spiritual life?
"Brazen walls."—How much patient endurance do I possess?
How may I have all these things? Read v. 19b.

STUDY 23: JEREMIAH THE PROPHET AND HIS CONTEMPORARIES

3d Day: § 115. The Kings of Judah in Jeremiah's Time (2 Kings **22**:1—**25**:30; 2 Chron. **34**:1—**36**:23)

"The longer I live, the more I am certain that the great difference between men—between the feeble and the powerful, the great and the insignificant—is energy, invincible determination, a purpose once fixed on, then death or victory. This quality will do anything that can be done in the world; and no talents, no circumstances, no opportunities, will make a two-legged creature a man without it."—*Sir Thomas Fowell Bulton.*

1. Seek to get today a clearer view than you now possess, of the political and religious situation in Jeremiah's day. To this end read again Jer. **1**:1-3.

2. Draw a line across a sheet of paper, assigning the first part of it to Josiah, the second part to Jehoiakim, and the third part to Zedekiah. Make a note on the portion assigned to Josiah that Jeremiah began to prophesy in the thirteenth year of Josiah's reign. Turn now to 2 Kings, Chap. **22**. Read vv. 1-3, making note of times mentioned. Read also 2 Kings **23**:23—**31**:36; **24**:8, 18-20; **25**:1. Consult Diagrams XL-XLIII. Read now as much of 2 Chron. **34**:1—**36**:23 as you have time for, thinking all the while of the time of Jeremiah's call to the prophetic office and trying to imagine what he must have said and done. Do this with especial care in connection with the events of Josiah's reign. Who doubtless largely influenced Jeremiah in early life? Did he likely figure prominently in the reform measures of Josiah?

Personal Thought: "While he was yet young he began to seek after the God of David." Think for a moment of the character of the God of David. What is it to seek after God? How may I more truly seek after God? What are some results of seeking after God?

STUDY 23: JEREMIAH THE PROPHET AND HIS CONTEMPORARIES

4th Day: § 115. THE KINGS OF JUDAH IN JEREMIAH'S TIME (2 KINGS **22**:1—**25**:30; 2 CHRON. **34**:1—**36**:23)

"Here is a man who is manifestly sustained as well as guided by influences from heaven. The Holy Spirit dwells in him. God speaks through him. The heroism, the nobility, the pure and stainless enthusiasm at the root of his life come, beyond question, from Christ. There must, therefore, be a Christ; and it is worth while to have such a helper and redeemer as this Christ undoubtedly is, and as He here reveals Himself in this wonderful disciple."—*Stanley on Livingstone.*

1. Give this day chiefly to getting still more clearly in mind the political and religious situation in which Jeremiah wrought. Read again Jer. **1**:1-3. Glance again at Diagrams XL-XLIII. Give the remainder of today's time to new material in 2 King's **22**:1—**25**:30, all the while keeping before you the prophet Jeremiah as you read, and trying to imagine how he acted and what he said. See how much of his career you can forecast. Read Jer. **1**:17-19.

PERSONAL THOUGHT: "Ah, Lord God! Behold I cannot speak: for I am a child.....Say not I am a child.....I have appointed thee.....I am with thee." What was the secret of Jeremiah's success as so far indicated? Think down into this. Am I distrustful of self? Am I trustful of God? Do I act upon His word?

STUDY 23: JEREMIAH THE PROPHET AND HIS CONTEMPORARIES

5th Day: § 117. THE SUBSTANCE OF JEREMIAH'S MESSAGE DURING THE REIGN OF JOSIAH (JER. **2**:1—**6**:30; **11**:1—**12**:17)

"The first thing that a human being should recognize about himself is that his character is his distinguishing feature. It is not the amount of money, the amount of power, the amount of brains that a man has that is his distinguishing feature, but his character. In God's sight men are what they are in their wishes and ambitions. The supreme ambition of every one should be to be worthy in character."—*Selected.*

1. The Book of Jeremiah is thought of by many as the backsliding book. This is a mistake. Practically all there is in the book about backsliding is found in the 2d and 3d chapters. Keep prominent in your mind today the moral and religious condition of Judah in Jeremiah's time. Note down any striking statements about this as you proceed. Study this subject in the light of the character of God as set forth in this passage. At once read Jer. chap. **2**:5, 6, 13, 31; **3**:12-14, for definite statements about God. Read now chap. **2** of Jer., not pausing for definite understanding of what may at first be obscure, but reading for the general impression of the moral and religious situation which the chapter will give you.

Jer. chap. **2**:17, 19; chap. **3**:23, should be put on your list of passages to be memorized. Correct the usual wrong interpretation of Psalm **121**:1 by Jer. **3**:23.

PERSONAL THOUGHT: Reflect on **2**:17, 19. Recognizing now more clearly the fact that sin pays in bitterness, what shall be my policy toward it today.

STUDY 23: JEREMIAH THE PROPHET AND HIS CONTEMPORARIES

6th Day: § 117. THE SUBSTANCE OF JEREMIAH'S MESSAGE DURING THE REIGN OF JOSIAH (JER. **2**:1—**6**:30; **11**:1—**12**:17)

"To understand Jeremiah implies such a profound insight into human character, into the lessons of the past and the facts of the present, into the religious history of the race and the perils of to-day, as our happy circumstances and prosperous material civilization with difficulty allow. To understand Jeremiah is to understand the world's need of Christ."—*Ballantine.*

1. Chapters **4-6** might be called "The Immediate Danger Chapters." They are most graphic. Read aloud today chap. **4**. Put yourself as really as you can in the prophet's place.

On the fourth chapter answer the following questions: (1) What is stated in v. 4 as the cause of evil to come? (2) What is the character of the foe as described in vv. 5, 12, 13? (3) Is weakness of character indicated in the prophet by v. 19? (4) What is the saving clause in vv. 23-28? (5) What modern poem do these verses suggest?

2. On the fifth chapter answer: (1) What do vv. 7-9 indicate as to the condition of the people and the character of God? (2) What is the force of the comparison in vv. 22, 23? (3) Imagine the situation described in vv. 26-31.

Read chap **6**, vv. 10-15.

PERSONAL THOUGHT: Read Jer. **6**:16. Am I in danger of accepting popular ways instead of right ways? What place has the character of people who are in a way, in aiding me to determine whether that way is a right one or not?

STUDY 23: JEREMIAH THE PROPHET AND HIS CONTEMPORARIES

7th Day: § 117. THE SUBSTANCE OF JEREMIAH'S MESSAGE DURING THE REIGN OF JOSIAH (JER. **2**:1—**6**:30; **11**:1—**12**:17)

"It is not what we take up, but what we give up, that makes us rich."—*H. W. Beecher.*

1. The chapters for today are Jer. **11** and **12**. The reference to the covenant in chap. **11** favors assigning this portion to the reign of Josiah and associating it with the reformation of Josiah. From Jer. **1**:1 we learn that his home was at Anathoth, a little town about three miles from Jerusalem. The latter part of chap. **11** will be more interesting if we note that the conspiracy to kill the prophet was made in his home town.

2. Read now without interruption chap. **11**. Afterwards read the prayer in **12**:1-4. Note that the prophet though perplexed does not doubt God, v. 1. What was the prophet's difficulty? To whom did he go with it? The difficulty was real and great. The language of **12**:5, 6, means what? It indicates that greater suffering awaits the prophet. Had Jeremiah for the moment forgotten the promises which God had made when He called him to the work of a prophet? Read Jer. **1**:19. Is there not a clear indication that the turning of Jeremiah from a child into an iron pillar and brazen walls was a process, and that he was to be made perfect through suffering? Read Jer. **12**:7-17.

Keep in mind in your further study of Jeremiah that his natural temperament was such that in order to perform the work required of him, he passed through the most intense anguish of spirit. Was the wisdom of God manifest in this? Could a man of different temperament have done the work to which Jeremiah was called? Would the wicked kings and people have listened to announcements of coming judgments from other than tear-filled eyes?

PERSONAL THOUGHT: When I am in difficulty to whom do I go? How heartily can I preface every investigation of a moral problem by the words, "Righteous art Thou, O Lord"? In whom only is a satisfactory answer to some questions to be found?

STUDY 24: JEREMIAH THE PROPHET AND HIS CONTEMPORARIES

1st Day: § 118. The Arrest of Jeremiah for Preaching in the Temple Court (Jer. **26**:1-24)

"Measure thy life by loss and not by gain,
Not by the wine drunk, but by the wine poured forth;
For love's strength standeth in love's sacrifice,
And he who suffers most has most to give."

1. With pencil in hand read Jer. **26**:1-24, taking care to allow the words to bring most vividly before you the scene described. Picture the prophet standing in the court of the Lord's house; listen to his words; look into the faces of his auditors; read their thoughts.

2. Go over the material again and note: (1) V. 2 indicates that the prophet took advantage of some feast day when many people would hear him; (2) Vv. 3, 13 indicate the condition on which God can forgive. In the instances where He is represented as repenting, His unchangeableness is clearly manifest; (3) The prophets mentioned in v. 7 were false prophets; (4) Not all that Jeremiah said on this occasion is here reported. Tomorrow we shall study a fuller report; (5) Imagine the tumult occasioned by the question in v. 9; (6) Reflect upon the character of the man who under the circumstances could utter the words of vv. 12-15; (7) In connection with vv. 18, 19 read Micah **3**:12; (8) The account of Uriah given in vv. 20-23 is likely inserted here to show in what peril Jeremiah was at the time. Considering the character of the opposition and of the king himself, it was little short of a miracle that the prophet escaped death.

Reflect further on the character of Jeremiah as manifested in vv. 12-15, recalling as you do the prophet's own estimate of himself and the figures given to represent him when strengthened by God? Was there not in Jeremiah a rare combination of gentleness and fidelity?

Personal Thought: "Speak.....all the words that I command thee;.....keep not back a word." How fully dominant is the will of God in my silences as well as in my speaking? What may I learn from Jeremiah respecting the manner of speaking God's truth?

STUDY 24: JEREMIAH THE PROPHET AND HIS CONTEMPORARIES

2d Day: § 119. The Message of Jeremiah for which He was Arrested (Jer. 7:1—10:25)

"It is well to think well; it is divine to act well."—*Horace Mann.*

1. The importance of reading these chapters with the historical situation vividly in mind cannot be overestimated. Read Jer. 7: 2-4. Where was Jeremiah when he spoke? What gesture would he likely make as he uttered the words of v. 4? What would be his tone of voice?

2. Use your own judgment in the use of your time today on the passage (Jer. 7:1—10:25), taking care not to feel that you must cover the entire section, and reserving two or three minutes for the quotation below, and the Personal Thought. In reading the section the following outline may be helpful: (1) Rebuke for shameless idolatry and pollution of the very temple, 7:1—8:3; (2) Announcement of punishment, 8:4—9:22; (3) Reasoning on the folly of idolatry and exhortation to follow the only true God, 9:23—10:25.

"It is difficult to conceive any situation more painful than that of a great man condemned to watch the lingering agony of an exhausted country, to tend it during the alternate fits of stupefaction and raving which precede its dissolution, and to see the symptoms of vitality disappear one by one, till nothing is left but coldness, darkness and corruption."—*Lord Macaulay.*

Personal Thought: "This house, which is called by my name, wherein ye trust" (7:14). How sure am I that my religion is not a formal thing; a trusting in a place or a book, or a set of relationships? In what does true religion consist? Read 9:23, 24.

STUDY 24: JEREMIAH THE PROPHET AND HIS CONTEMPORARIES

3d Day: § 120. JEREMIAH AS AN INTERCESSOR (JER. **14**:1—**15**:21)

"Remember you are not a tree, that can live or stand alone. You are only a branch. It is only while you abide in Christ, as the branch in the vine, that you will flourish, or even live."—*McCheyne.*

1. The passage for today is packed with tragic interest. It is not too long for you to read comfortably in the time, only take good care to enter as fully as possible into the spirit of the prophet. Intense suffering on the part of the prophet is here portrayed. First of all read his prayers in chap. **14**:7-9, 19-22; his lament in chap. **15**:10, 11, and his prayer and God's answer in chap. **15**:15-21. Is there any indication that he was tempted to give up? What evidence of growth in Jeremiah's character does this passage give?

2. Spend any further time at your disposal in examining the setting of the above passages in Jer. **14**:1—**15**:21.

"So far as we have data for a judgment, Jeremiah was the healthiest, strongest, bravest, grandest man of the Old Testament history. There is not a scrap of evidence that he was otherwise than naturally ardent, hopeful, buoyant, with a soul as full of song as a bird's, and as receptive and radiant of light as a diamond. Every reserve which we make in estimating his temperament is a gratuitous subtraction from the tragic objective truth of history. It is only when we admit what the fall of Judah meant to one so clear-eyed, so healthful, so elastic as Jeremiah that we begin to see how dreadful that fall really was."—*Ballantine.*

PERSONAL THOUGHT: Read again thoughtfully chap. **15**:19, 20, as an answer to the questions in v. 18, and test your own life by these words of truth. Have the words, "If thou take forth the precious from the vile, thou shalt be as my mouth," any present application to me?

STUDY 24: JEREMIAH THE PROPHET AND HIS CONTEMPORARIES

4th Day: § 121. The Prophet Remaining Unmarried (Jer. **16**:1-3)

§ 122. Various Messages of Warning (Jer. **16**-14—**17**:27)

"If any work is really God-given, and He puts it either into our hearts to devise, or into the power of our hands to do, no fear but He will also provide stuff sufficient, whether metal or mental."—*F. R. Havergal.*

1. Read Jer., chap. **16**, answering the following questions: (1) Why is the prophet forbidden to marry? (2) Why is he forbidden to enter the house of mourning? (3) Why is he forbidden to enter the house of feasting? (4) What did the people answer Jeremiah when he told them these things? (5) What answer was he directed to give them? (6) Who were worse, the people of Jeremiah's time or their fathers? (7) What, in v. 15, is assumed as having taken place? (8) What figures in v. 16 are employed to represent the enemy? (9) What will the nations learn from God's treatment of Israel? (10) What will Israel learn from God's treatment of her?

2. What verses in chap. **17** resemble a part of the first Psalm? Read vv. 9 and 10 of chap. **17** together. Who knows the heart? Read 1 John **3**:19, 20. What do we learn of the character and mission of Jeremiah from **17**:12-18? What is the message about the Sabbath in **17**:19-27? Why do you think the Sabbath is here made a test?

Personal Thought: Thinking of Jeremiah as revealed in today's chapter, ask yourself the following questions: What personal sacrifices am I making for the sake of the Kingdom of God? To what extent am I willing to be misunderstood for Christ's sake?

STUDY 24: JEREMIAH THE PROPHET AND HIS CONTEMPORARIES

5th Day: § 123. The Potter's House Visited and the Lesson (Jer. 18:1-23)

§ 124. The Potter's Vessel and the Lesson (Jer. 19:1-13)

"I never was happy until I gave up trying to be a great man and was willing to be nobody."—*Edward Payson.*

1. Read chap. **18**, answering the following: (1) To whose house was the prophet directed to go? (2) What did the potter do when the clay was marred? (3) What application of this was made to Israel? (4) What does God say He will do when a nation repents of its wrong doing? (5) What does God say He will do when a nation refuses to do His will? (6) Does the passage indicate that God's treatment of man is arbitrary? (7) What stage in sin is indicated by v. 12? (8) Who were the leaders against Jeremiah? (9) What was the animus of the opposition? (10) Is the prayer of vv. 19-23 vindictive? In judging of this must we not take into consideration the character of Jeremiah? Should we judge his character by the words, or the words by his character?

2. From chap. **19** answer the following: (1) What was the prophet directed to say? (2) Whom was he to take with him? (3) Where was he to go? (4) What was he to do with the bottle? (5) What application was he to make of this action?

Personal Thought: The potter deals with the clay according to its nature. So does God deal with us. He takes into account our nature, as free and responsible agents. He does not deal arbitrarily with us, although He does deal sovereignly, for in making us He hath made us thus free and responsible. How am I using my freedom? How am I meeting my high responsibility to God?

STUDY 24: JEREMIAH THE PROPHET AND HIS CONTEMPORARIES

6th Day: § 125. JEREMIAH SMITTEN AND IMPRISONED BY PASHHUR THE PRIEST (JER. **19**:14)

§ 126. WINE OFFERED BY THE PROPHET TO THE RECHABITES (JER. **35**:1-19)

"No need is greater in this increasingly noisy world, than the need of knowing what we want. This is a matter genuinely subject to inspiration, and the last thing to be taken for granted; yet nothing is supposed to be so settled, so axiomatic, as that a man knows what he wants."—*Trumbull.*

1. From chap. **20** answer the following questions: (1) Who was Pashhur? (2) What did he do to Jeremiah? (3) Why this treatment? (4) How long did Jeremiah remain in the stocks? (5) What name did Jeremiah give to Pashhur? (6) Why this name? (7) What country is here specifically mentioned as the captor of Judah? (8) When the prophet would refrain from speaking God's word, what occurred? (9) Was the prophet utterly cast down, or did his trials develop faith in God? (10) What do the last verses of this chapter indicate as to the suffering of the prophet in accomplishing his work?

2. From Jer. **35**:1-19 answer the following questions: (1) In whose reign did this occur? (2) Why were the Rechabites in Jerusalem (v. 11)? (3) Why did the Rechabites refuse to drink wine? (4) What is emphasized in the contrast between "their father" and "me" in v. 16? (5) What was the message of God by Jeremiah to the Rechabites?

PERSONAL THOUGHT: Dwell further on the contrast between the Rechabites in their respect for the single commandment of their father, and God's people in their rejection of His oft-repeated appeals, as brought out in chap. **35**:14-16. What characteristic of God is here emphasized? How fully have I come to appreciate the patience of God?

STUDY 24: JEREMIAH THE PROPHET AND HIS CONTEMPORARIES

7th Day: § 127. The Roll Cut and Burned by Jehoiakim (Jer. **36**:1-32)

§ 128. The Message of Jeremiah to Baruch (Jer. **45**:1-5)

"Jeremiah is the most misunderstood of all the great men of history. To be one of the healthiest of men and to be thought morbid, to be one of the strongest and to be thought weak, to be one of the bravest and to be thought faint-hearted, to be a titan and to be thought a pygmy, has been his hard fortune."—*First sentence in "A Character Study," by Dr. Ballantine,* which should be read by all.

1. The time in which the events we now study occurred, was a crisis time for Jeremiah, and not for Jeremiah only, but for his generation and for the world. "Politically the fourth year of Jehoiakim, in which Nebuchadnezzar won his great victory over Pharaoh-necho at Carchemish on the Euphrates, was the turning-point of the age."

Read Jer. **36**:1-32.

"This narrative throws important light upon a prophet's mode of working. There was a long period of oral teaching, during which he committed nothing to writing; and obviously it can only have been a condensed summary of that teaching which was embodied in the roll. Doubtless it represented faithfully the sum and substance of the message which he had been commissioned to deliver; but it can scarcely have repeated the *ipsissima verba* of discourses spread over a period of more than twenty years. It is interesting to observe the instrumentality of the faithful disciple Baruch, acting as the prophet's amanuensis, as Tertius did for St. Paul (Rom. **16**:22). And further, it is to be noted that the first form of this collection of prophecies was not its final form. Much was added when it was rewritten."—*Kirkpatrick.*

2. Read Jer. **45**:1-5.

Personal Thought: Am I like Baruch seeking great things for myself? What is the great thing which I should first of all seek? Matt. **6**:33. Am I really doing this?

STUDY 25: JEREMIAH THE PROPHET AND HIS CONTEMPORARIES

1st Day: § 129. PROPHECIES AGAINST JUDAH AND THE NATIONS (JER. **25**:1-38, **46**:1—**49**:39)

"The day returns and brings the petty round of irritating concerns and duties. Help us to play the man, help us to perform them with laughter and kind faces; let cheerfulness abound with industry. Give us to go blithely on our business all this day, bring us to our resting beds weary and content and undishonored, and grant us in the end the gift of sleep."—*Robert Louis Stevenson.*

1. Read over the titles of the twenty-six chapters of the Analytical Outline, noting their distribution under the four General Divisions of the Old Testament History of Abraham and his Posterity.

Read over the titles of the Thirty Studies in Old Testament Characters.

Read over the titles of sections 115-140.

Spend a few minutes in reviewing Diagrams XXXIX-XLIII.

2. From Jer. **25**:1-38 answer the following questions: (1) In what year of whose reign did the message come? (2) How long had Jeremiah prophesied and with what results? (3) What king of Babylon would take the people captive? (4) What special title is here given to him? (5) How long would the bondage continue? (6) How would God treat Babylon? (7) What reason is assigned for such treatment? (8) What is the prophet directed to do in connection with his announcement of evil upon the nations? (9) How are the nations assured that the evil announced will come (vv. 28, 29)? (10) By what figure is the Lord represented in the latter part of the chapter?

PERSONAL THOUGHT: "And the Lord hath sent unto you all his servants the prophets, rising up early and sending them." What has been my response to the messages which God has sent to me? Is there any message now ringing in my ears? What answer shall I give?

STUDY 25: JEREMIAH THE PROPHET AND HIS CONTEMPORARIES

2d Day: § 130. THE LINEN GIRDLE AND ITS MESSAGE (JER. **13**:1-27)

§ 131. THE KINGS AND THE FALSE PROPHETS ARRAIGNED (JER. **22**:1—**23**:40)

"Only he who lives a life of his own can help the lives of other men."—*Phillips Brooks.*

1. Review Diagrams I-III.

Read Jer. **13**:1-27. The application is sufficiently plain. There is a theory that "Euphrates" should be "Phrath," which is equivalent to Ephrath or Bethlehem. It is better, however, to believe that Jeremiah was absent from Judah during a part of the reign of Jehoiakim, and that the Euphrates is here referred to. Is the feeling of the prophet indicated in v. 17 to be understood as representing God's reluctance to punish? Is not the "weeping prophet" an interpreter of the divine compassion? Note the real application of the words, "Can the Ethiopian change his skin or the leopard his spots?" by reading the whole of v. 23. What is emphasized at the close of the chapter as the cause of Israel's suffering?

2. As you examine Jer. **22**:1-30, consult Diagrams XLI, XLII, and note: (1) Four of the five kings of Judah who reigned during Jeremiah's lifetime are here mentioned, see vv. 11, 18, 24; (2) The chapter may be broken up as follows: vv. 1-9 contain general exhortation mingled with threats and promises directed to the king of Judah; vv. 10-12 refer to Jehoahaz; vv. 13-19 are about Jehoiakim; and the remainder of the chapter refers to Jehoiachin the son of Jehoiakim.

PERSONAL THOUGHT: "Then may ye also do good that are accustomed to do evil." Read the whole of Jer. **13**:23. Am I the slave of any evil habit? Can I deliver myself? How may I secure the mastery? Read 2 Cor. **9**:8.

STUDY 25: JEREMIAH THE PROPHET AND HIS CONTEMPORARIES

3d Day: § 131. The Kings and the False Prophets of the Nations Arraigned (Jer. **22**:1—**23**:40)

"I sometimes think that this is the peculiar sin of the present age—the attempt to make up for lack of character by outside service. It can never be done. It is zeal without knowledge."—*Campbell Morgan.*

1. Read Jer. **23**:1-8. Who are referred to by the sheep? Who are referred to by the shepherds? What are the names given here to the future ideal ruler?

2. Read Jer. **23**:9-14. What is the character of the prophets and priests here described? The remainder of chap. **23** treats of false prophets. It will stand careful, thoughtful reading. See quotation from Wilberforce in Study 17, 3d Day, last paragraph. With v. 17 read **6**:14. These false prophets never dreamed of giving a message such as v. 19 contains. Vv. 33-40 contain a most interesting play upon the expression, "the burden of the Lord." This expression of the true prophets had been so misappropriated by the false prophets that its use was entirely forbidden.

Read Matt. **7**:15-23; also 1 John **4**:1-6.

"What is the straw to the wheat? saith the Lord. Is not my word like as fire? saith the Lord; and like the hammer that breaketh the rock in pieces?" Jer. **23**:28, 29.

Personal Thought: "If they had stood in my council, then had they caused my people to hear my words." Jer. **23**:22. How may I discern who is a true prophet? What is it to stand in the council of God? What place has the Bible in enabling one to stand in the council of God? What place the Holy Spirit? Am I standing in the council of the Lord?

STUDY 25: JEREMIAH THE PROPHET AND HIS CONTEMPORARIES

4th Day: § 132. THE VISION OF THE BASKETS OF FIGS (JER. **24**:1-10)

§ 133. THE SYMBOLIC YOKES AND BANDS (JER. **27**:1-11)

"Neither Moses, nor Joshua, nor Samuel, nor Elijah, nor Paul, was ever subjected to a tithe of what Jeremiah endured. As a sufferer he stands next to our Lord Himself. Why should we attribute his distress to morbid predisposition to melancholy? If he shrank from the stern task assigned him, Moses and Isaiah had done the same. If he yielded to discouragement in defeat, Joshua had done the same. If he longed for a lodge in the wilderness, the bold Elijah had sought the same. If he cursed the day of his birth, Job, the great example of patience, had done the same. If he wept over Jerusalem, so did our Lord. That Jeremiah preserved the sweetness of his affections, and the loyalty of his piety, and the boldness of his official testimony to the end, argues rather a pre-eminently ardent, high spirited, heroic nature."—*Ballantine.*

1. Read Jer. **24**:1-10. Consult Diagram XLIII, and read v. 1 again for the historical situation. There was a strong party which believed that the people already taken to Babylon would be restored, and that Zedekiah and the remnant would not be taken into captivity. What was Jeremiah's belief? Was he truly patriotic in this? Read vv. 6, 7. What in Babylon was favorable for producing such results? Was not Babylon the headquarters of idolatry? Which is worse, to be among pure heathen, or to be among heathenish professors of truth?

Read Jer. **27**:1-11. In whose reign did this message come to Jeremiah? For answer, note marginal rendering of v. 1. What was the prophet directed to put on his neck? To whom and by whom was he to send the yokes? What messages were these yokes to emphasize? Who delivered a different message?

PERSONAL THOUGHT: God spake in prophets by divers portions and in divers manners. God hath spoken in His Son. How shall I escape if I neglect the message? Do I thoroughly believe that God has spoken? Am I heeding His message to me? Reflect on the opening verses of Hebrews, chaps. 1 and 2.

STUDY 25: JEREMIAH THE PROPHET AND HIS CONTEMPORARIES

5th Day: § 134 Jeremiah's Conflict with False Prophets in Judea (Jer. 27:12—28:17)

"Give what thou commandest and command what thou wilt."—*Augustine.*

1. Do not fail to grasp clearly the political situation and the stand which Jeremiah took in relation to it. We have now reached the reign of Zedekiah, the last of the kings of Judah. Josiah his father was a probable vassal of Assyria. At any rate he met his death in an attempt to prevent a march of the king of Egypt against Assyria. Josiah's son Jehoahaz, who succeeded to the throne, was taken captive by Pharaoh after a three months' reign. Jehoiakim was a vassal of Pharaoh, and was made captive by Babylon. In the fourth year of his reign Nebuchadnezzar won the famous battle at Carchemish and thereby became master of the West. Jeremiah advised submission to Nebuchadnezzar. The false prophets sided with the kings and advised resistance to Babylon, judging that by the aid of Egypt they would be able to succeed.

2. Read Jer. **27**:12-22. Whom did Jeremiah warn against heeding the false prophets? What was the message of the false prophets about the vessels of the house of the Lord? What test does Jeremiah submit to the false prophets? In what captivity had part of the vessels already been taken?

3. Read Jer. **28**:1-17. This passage is most instructive in its picture of Jeremiah dealing with a false prophet. Study the answer of Jeremiah in vv. 6-9, and in his action as recorded in v. 11. What do these indicate respecting his character and trust in God?

Personal Thought: Reflect further on the test of a true message submitted by Jeremiah in **28**:7-9 The old prophets are appealed to. A true message must agree with them. Then any man who cries "Peace, peace" to a man or a nation pursuing a wicked course may be judged false. Am I dealing truly with myself? with others?

STUDY 25: JEREMIAH THE PROPHET AND HIS CONTEMPORARIES

6th Day: § 135. JEREMIAH'S CONFLICT WITH FALSE PROPHETS IN BABYLON (JER. 29:1-32)

"Circumstances do not change one; they simply develop what is in one."—*Selected.*

1. Get the situation clearly before you before reading Jer., chap. 29. Recall the parable of the baskets of figs, chap. 24. Zedekiah and the remnant at Jerusalem were represented by the bad figs. The good figs represented those to whom Jeremiah wrote. Remember that Ezekiel and Daniel were among the captives. Jeremiah is here truly a prophet to the nations. He had warned the kings round about against false prophets, see 27:3, 9; he had warned Zedekiah at home; he now by letter warns the exiles.

2. Read chap. 29:1-32. The chapter is full of interest. There is no need of comment upon it.

Memorize v. 13. Attention might here be called to a number of familiar and valuable verses found in the book of Jeremiah. Read the following: 1:19; 2:17, 19, 22; 6:14; 8:20; 8:22; 13:23; 17:9; 23:29; 29:13; 31:34.

Of the foreshadowings of Christ in the days of Jeremiah, Dr. G. S. Goodspeed writes: "Jeremiah himself in the manifold experience and wonderful development of his personal and public character is after all the most striking foreshadowing. He carried Israel and Jehovah in his own heart. The one was broken and revived in him. The other revealed His love and power through him. There was the nation in the individual. There was the communion of God and man, the suffering, the redemption, the restoration which were accomplished within,—the prophecy and assurance of the sorrow and triumph of the cross."

PERSONAL THOUGHT: "Ye shall seek me, and find me, when ye shall search for me with all your heart." Have I found God in reality? What is it to search for God with all the heart?

STUDY 25: JEREMIAH THE PROPHET AND HIS CONTEMPORARIES

7th Day: § 136. The Message About Babylon (Jer. **50**:1—**51**:64)

1. "It is sound opinion, not multitudinous opinion, that takes the force of law. Have faith in truth, never in numbers. The great surge of numbers rolls up noisily and imposingly, but flats out on the shore and slides back into the mud of oblivion. But a true opinion is the ocean itself, calm in its rest, eternal in its power. The storms and tumultuous thunders of popular rage and bigoted wrong will sometimes pause in their travel round this sphere and listen to its powerful voice. And if the night comes down to veil it for a time, it is still there beating on with the same victorious pulse and waiting for the day. A right opinion cannot die, for its life is in the moral element, which is the life of God. Have patience, and it shall come to pass in due time that what you rested in the tranquillity of reason has been crowned with the majesty of law."—*Horace Bushnell on the Moral Tendencies and Results of Human History.*

2. Give your time today to reading such portions of Jer. **50**:1—**51**:64 as you may elect. The whole of the material may be collected in thought about the two propositions: Babylon shall be destroyed; Israel shall be delivered. Try to enter into the spirit of the description as you read. Read aloud if possible.

Re-read the words of Bushnell above.

Personal Thought: "Then said the Lord unto me, Thou hast well seen: for I watch over my word to perform it." How fully do I rest in the assurance that no word of God shall be void of power? What is the reason if I have not this assurance?

STUDY 26: JEREMIAH THE PROPHET AND HIS CONTEMPORARIES

1st Day: § 137. "THE BOOK OF CONSOLATION," INCLUDING THE ACCOUNT OF THE PURCHASE OF THE FIELD (JER. **30**:1—**32**:26)

"In the deepest darkness of that age of declension which sealed the fate of an ancient Israel, when the true prophet could no longer see any other end to the degenerate nation than a consuming judgment, the voice of spiritual faith rises high above all the limits of the dispensation that was to pass away, and sets forth the sum of true religion in words that can never die."—*Robertson Smith.*

1. Chapters **30-33** of Jeremiah have been called "The Book of Consolation." It is the bright part of the book of Jeremiah. The heart of these chapters is in chap. **31**:31-34, where we read about the New Covenant. Read the verses and note three things: (1) The law will be written on the heart; (2) There will be individual, personal knowledge of God; (3) There will be forgiveness of sin.

2. Study today the story of the purchase of the field and the prayer which followed. Read Jer. **32**:1-25. Under what circumstances did the message here recorded come to Jeremiah? Why had he been imprisoned? Who offered the field for purchase? At whose suggestion did Jeremiah purchase it? What care did he exercise to have the purchase known and secured? What did he do after the purchase (v. 16)? What prompted this prayer? What is a striking characteristic of this prayer? Is there much of petition in it?

3. The answer of God is found in the remainder of the chapter, vv. 26-44. Vv. 26-35 contain the first part of the answer; vv. 36-44 the second part. In connection with the burning of Jerusalem (v. 29) read Deut. **13**:12-16. After reading vv. 28-35, return to vv. 26, 27, and after re-reading them (noticing as you do the last expression in v. 18), read vv. 36-44, where an explanation of the purchase of the field is given.

PERSONAL THOUGHT: "Now after I had delivered the deed..... I prayed." Do I perform clear duty even if I do not understand, going to God afterward for explanation?

STUDY 26: JEREMIAH THE PROPHET AND HIS CONTEMPORARIES

2d. Day: § 137. "THE BOOK OF CONSOLATION," INCLUDING THE ACCOUNT OF THE PURCHASE OF THE FIELD (JER. **30**:1—**33**:26)

"Superficially regarded, the reformation of Josiah seemed to promise a future of divine blessing to the land. But the true prophet could not be deceived by a superficial improvement that made no change in the inward disposition of the people; and under the kings Jehoiakim, Jehoiachin, Zedekiah, he repeated with increasing definiteness his testimony to the impending destruction of the whole commonwealth. All vain hopes, especially excited and fed by false prophets, he inexorably denounced.....In opposition to all unholy confidence in the outward form of the theocracy and its means of grace, Jeremiah proclaimed that man can only attain salvation through a complete change of mind, and that only in virtue of His forgiving mercy, by a complete remoulding of His relation to His people, can the Lord realize the true purpose that He has always had in view for them.....Just in the later saddest time, when the judgment, as he knew, was going on its way unhindered, and he himself had to undergo the most painful martyrdom, under the reign of Zedekiah, Jeremiah was often raised to the ideal height of the glorious future, of which formerly he was permitted to speak but seldom."—*Orelli.*

1. Read as much of chaps. **30** and **33** as your time will permit, entering as heartily as possible into the times and the spirit of the prophet.

2. Read, note the connection of and meditate upon the following verses: Jeremiah **31**:3 and **33**:3.

PERSONAL THOUGHT: "Call unto me, and I will answer thee, and will show thee great things and difficult, which thou knowest not." Jer. **33**:3. "I bow my knees unto the Father..... to the end that ye.....may know the love of Christ which passeth knowledge." Eph. **3**:14-19. How fully do I recognize and act upon the fact that spiritual things are spiritually, not intellectually, discerned?

STUDY 26: JEREMIAH THE PROPHET AND HIS CONTEMPORARIES

3d Day: § 138. THE LAST DAYS AND THE CAPTURE OF JERUSALEM (JER. **21**:1-14—**34**:1—**39**:18—**52**:1-34)

"Jeremiah was a patriot whose duty it was to discourage national hopes and counsel submission to a foreign foe. Though a patriot he seemed to his fellow-citizens a traitor, without faith in his country or sympathy for her defenders."—*Ballantine.*

1. Read Jer. **21**:1, 2. It would seem that Zedekiah hoped for some miraculous deliverance similar to that of Hezekiah from Sennacherib. Read verses 3-10 for Jeremiah's advice to the king and the people. In connection with v. 7, read chap. **52**:11, and Ezek. chap. **12**:13.

2. Before reading chap. **34**:8-22, read chap. **37**:5-10. This passage gives the occasion of the re-enslavement of the servants. Read now chap. **34**:8-22.

3. Read chap. **37**:1-21, and estimate the character of Zedekiah. What traits does Jeremiah here display?

"Let us compare Jeremiah with Samuel. Samuel mourned for Saul as Jeremiah did for king Josiah. But it was Samuel's privilege to anoint David, a man after God's own heart, and to lay the foundation for a far more splendid kingdom. How slight the sorrows of Samuel, how large his encouragements, compared with those of Jeremiah! During the twenty-two years that intervened between the death of Josiah and the final catastrophe, three of his sons and one grandson successively disgraced the throne. Set up and pulled down by foreign conquerors, each was finally carried away to die in captivity, except Jehoiakim, who was murdered and cast forth with the burial of an ass. Each of these weaklings during his brief abuse of power had time enough to demonstrate his incapacity, duplicity, vanity, obstinacy, rapacity and impiety. Through all the slow, heart-breaking steps of this political decadence Jeremiah went down with his nation into its grave."—*Ballantine.*

PERSONAL THOUGHT: Read and reflect on Jer. **1**:17-19 in the light of the situation described in today's portion. How much iron is there in my blood? How great is my patience? How long would I keep sweet under such trials as Jeremiah had?

STUDY 26: JEREMIAH THE PROPHET AND HIS CONTEMPORARIES

4th Day: § 138. The Last Days and the Capture of Jerusalem (Jer. **21**:1-14—**34**:1—**39**:18—**52**:1-34)

"Compare Jeremiah with Elijah, who is thought to have been the boldest of the prophets.....He fled.....To him it was revealed that circumstances were not so bad as they seemed.....What Elijah mistakenly supposed to be his own lot was really the lot of Jeremiah. Still Jeremiah was not permitted to flee away. Firm at his post where Elijah had not the courage to stand, Jeremiah stood to the bitter end.

"Compare Jeremiah with Paul. Paul wrote: 'I have great sorrow and unceasing pain in my heart,' but this was only a part of Paul's experience. He had the privilege of going far away from unready Jerusalem to do a work of magnificent constructiveness among Gentiles, where multitudes of converts became his joy and his crown. Jeremiah, through his long ministry, had only the great sorrow and unceasing pain in his heart, and nothing more. His duty was to stay year after year in Jerusalem, rejected, threatened, set in stocks, cast into the miry dungeon, repeating over and over a fearful message to unwilling ears, with never the joy of a single success."—*Ballantine.*

1. Read Jer. **38**:1-**39**:18. This passage is full of dramatic interest. Do not fail to enter fully into the scenes described. Study the characters of Zedekiah, Ebed-melech, and Jeremiah as you proceed.

Personal Thought: "Obey, I beseech thee, the voice of the Lord, in that which I speak unto thee: so it shall be well with thee, and thy soul shall live." Jer. **38**:20. What must be in the character of a man to enable him to address a fellow-man thus? Note: "I beseech thee," "the voice of the Lord in that which I speak," "it shall be." What of these elements do I possess?

STUDY 26: JEREMIAH THE PROPHET AND HIS CONTEMPORARIES

5th Day: § 139. JEREMIAH AND THE REMNANT IN JUDEA (JER. 40:1—43:7)

"Let us contemplate for a little this grand figure standing there in the solitude of its grief over the ruins of the noblest experiment of ancient times. There he stands, comparing the divine ideal of a visible kingdom of God on earth with the reality, comparing the possibilities and hopes of the past with the facts of the present and the certainties of the future. In him we see the dignity of unselfish grief. In him we see the manliness of tears. Looking at him, we see that the broadest, truest, strongest, bravest, may for that very reason be the saddest.....Jeremiah's mood was justified by the facts. It was necessitated to a healthy, clear-eyed nature by the situation. For there was no bright side to those facts to look upon. To have felt otherwise than Jeremiah did would have argued a little or a frivolous mind, unable or unwilling to see and feel the truth."—*Ballantine.*

1. Today read the story of the Remnant in Judea found in Jer. 40:1—42:22, dwelling longest on chap. 42. Note there the relation of prayer to the communication of God's message to the prophet; the delay of ten days; and the evidence in the reply that Jeremiah realized that the request for direction had not been made in good faith.

PERSONAL THOUGHT: "For ye have dealt deceitfully against your own souls; for ye sent me to pray unto the Lord your God..... but ye have not obeyed the voice of the Lord your God in anything for the which He hath sent me unto you." What is the relation between prayer and obedience? What evidence have I that I am not dealing deceitfully against my own soul in the matter of prayer? How often do I obey when the direction is not according to my taste?

STUDY 26: JEREMIAH THE PROPHET AND HIS CONTEMPORARIES

6th Day: § 140. JEREMIAH AND THE REMNANT IN EGYPT (JER. 43:8—44:30)

"Looking at Jeremiah and pondering the lessons of his tears, we begin to suspect that our unreadiness to understand him may come from the influence on our mind of the popular fallacies which pervade the literature of the day. In his presence the hollowness of these fallacies becomes more than ever apparent. Here are some of them:

"First Fallacy: 'That one should always look on the bright side.'
"Second Fallacy: 'That all things are for the best.'
"Third Fallacy: 'That truth is mighty and will prevail.'
"Fourth Fallacy: 'That great crises always produce great men.'
"Fifth Fallacy: 'That revolutions never roll backward.'
"Sixth Fallacy: 'That if religion is rightly presented, people will always welcome the preacher.'
"Seventh Fallacy: 'That in politics we may rely on the sober second thought of the people.'"—*Ballantine.*

1. Read Jer. 43:1-13. How did the leaders explain away the message from God? To what place in Egypt did they go? What message did God send by Jeremiah in Egypt? Who was to be the conqueror of Egypt? Note the irony of burning in fire the house of the god of the sun, v. 13.

2. Read chap. 44 and note: (1) The substance of the prophet's message in vv. 1-14; (2) The answer to the prophet in vv. 15-19; (3) The reply of Jeremiah in vv. 20-30.

"Verily, all that tender sympathy, faithful reproof, long delay, and admonitory forewarnings could do to reclaim and save guilty men was faithfully and fervently done to save this guilty nation, but in vain. The hour of retribution must come at last. It came, and its vengeance was terrible."

PERSONAL THOUGHT: "And this is the message which we have heard from him, and announce unto you, that God is light, and in Him is no darkness at all.....God is love.....My little children, guard yourselves from idols." 1 John 1:5; 4:16; 5:21. How sure am I that I am free from idolatry? What is idolatry? Am I putting anything in the place which God should occupy in my heart?

STUDY 26: JEREMIAH THE PROPHET AND HIS CONTEMPORARIES

7th Day: Review and Estimate of the Character of Jeremiah

Glance over Diagrams XXXIX-XLIII. Read over headings of §§ 115-140. As you read over the following headings dwell for a minute on each, recalling what you know of them: (1) Jeremiah and the Rechabites; (2) The burning of the roll; (3) The dungeon experience; (4) The potter's house; (5) The potter's bottle; (6) The Temple discourse; (7) The conspirators at Anathoth; (8) The baskets of figs; (9) The linen girdle; (10) The release of the captives; (11) The false prophet Hananiah; (12) The false prophets in Babylon; (13) The purchase of the field; (14) The secret interview with Zedekiah; (15) The experience in Egypt.

1. The study of Jeremiah's character is of great interest. He has been called the prophet of "the bleeding heart and the iron will." He combined the most contradictory traits of character. His enduement was such that he did not omit duty, but to perform duty often caused him keen anguish of heart. He was naturally diffident, yet was made steadfast in the will of God. He was timid, yet spake boldly in the name of his God. He possessed intense national feeling, yet was possessed of broad views. He was a man of prayer. He was jealous for and obedient to God. He was often perplexed and sometimes despondent, yet was continually sustained by the grace of God. This combination of traits in Jeremiah "is a strong proof of the divine origin of his mission."

"He is not a hero by nature, but by grace; and in his sometimes strange confessions we clearly read that grace never expelled nature. His life was at once the most natural and the most supernatural in the Old Testament. Let us then be patient with ourselves; God is better than our fears, and more generous than our highest hopes, if in base cowardice we do not shrink back from His call."—*Cheyne.*

2. Give your last moments to a review of Jer. **1**:1-19.

Personal Thought: Read Jeremiah **15**:18-20. If God has not been found by me always what I expected, what has probably been the trouble? What meaning for me have the expressions, "If thou return," "If thou take forth the precious from the vile"?

STUDY 27: AMONG THE CAPTIVES IN BABYLON

1st Day: § 141. THE CALL AND THE COMMISSION OF EZEKIEL (EZEK. 1:1—3:27)

"Christ was not only the preacher of the message, He *was* the message."—*Robert E. Speer.*

A leading characteristic of Ezekiel is given in the last statement of 1:1, "I saw visions of God." The first chapter contains a description of the vision connected with the prophet's call. Before you read Ezek., chap. 1, by noting the following expressions taken from 1:22 and 26, get clearly in mind the fact that the sight which most affected the prophet was not the strange creatures and the wheels within the wheels, but the one who sat upon the throne, which throne was upon the firmament, which firmament or platform was above the wheels and the living creatures. The expressions are: "Over the head of the living creatures there was the likeness of a firmament," "And above the firmament that was over their heads was the likeness of a throne.....and upon the likeness of the throne was a likeness as the appearance of a man upon it above." In order that you may get still more clearly before you the picture as you read, take now a sheet of paper and draw two horizontal parallel lines about one inch apart across the middle of the paper. Below the lines write, "Wheels within wheels—Living Creatures." Between the lines write, "Platform." Above the lines write, "Throne," and above throne write, "Man on throne." Around those draw a circle. This combination was seen in a great storm-cloud in the North. Get the whole scene vividly before you.

1. Read Ezekiel 1:1-28. Recall the description of Isaiah's vision when he was called (Isa. 6:1-2). Is Jeremiah represented as having witnessed any strange vision when he was called (cf. Jer., chap. 1)? Read Rev. 1:12-17.

2. Returning to Ezekiel, chap. 1, re-read vv. 25-28. Is it forcing meaning into the vision to think that the likeness to the "bow that is in the cloud" suggested the covenanted mercy and faithfulness of God?

PERSONAL THOUGHT: "The Lord sat as king at the Flood; Yea, the Lord sitteth as king forever." Psalm 29:10. With what feelings do I contemplate the sovereign (not arbitrary) power of God?

STUDY 27: AMONG THE CAPTIVES IN BABYLON

2d Day: § 141. THE CALL AND THE COMMISSION OF EZEKIEL (EZEK. 1:1—3:27)

"Just now there is a great clamor and demand for 'culture,' but it is not so much culture that is needed as discipline."—*W. G. T. Shedd.*

1. Glance over Isa. 6:1-13, for the call and the commission of Isaiah, and over Jeremiah 1:1-19, for the call and the commission of Jeremiah. Recall the prominent features of the vision of Ezekiel given in chap. 1, and read Ezek. 2:1—3:27. Compare these three calls and the commissions. Write out points in common, and differences. Give some time to this, as only a quotation follows for today.

2. "Ezekiel's position is unique in the history of the prophets. He was far from Palestine, in which alone the prophets had hitherto appeared. That he should have been so was the hope of his people, for he thus became a center round which those could gather who were at last, under pressure of trouble, inclined to return to Jehovah. His words became the seed of a religious revival, which, two generations later, resulted in the return, and, through that, to the whole future development of the spiritual kingdom of God.....The exiles might have thought with Jacob, that, with the sacred soil where they had been wont to have access to the Creator, they had left His presence behind. But when the Divine Majesty appeared to Ezekiel on the banks of the Chebar in the land of the heathen, it showed that, if God had left His local sanctuary at Jerusalem, He was still with His people, and that, even without a temple, He was as accessible as when He sat between the Cherubim."—*Geikie.*

PERSONAL THOUGHT: "Son of man, all my words which I shall speak unto thee receive in thine heart, and hear with thine ears." What is it to receive the words of God in the heart? Am I today welcoming truth and doing God's will?

STUDY 27: AMONG THE CAPTIVES IN BABYLON

3d Day: § 142. The Certainty and the Necessity of the Captivity of Judah (Ezek. 4:1—24:27)

"It is the absence of love, not its fulness, that makes us so impatient of the weaknesses and inconsistencies of our Christian brethren."—*Selected.*

1. Consult Diagram XLV, and seek clearly to apprehend the fact that half of the book of Ezekiel refers to the events and the experiences preceding the fall of Jerusalem. Glance at the following passages for the order of arrangement of the book, which is, in the main, chronological: 1:2—8:1—20:1—24:1—26:1 (here the chronological order yields to the geographical order in which the prophecies about foreign nations are arranged); 29:1—31:1—32:1—32:17—40:1.

2. Read Ezek. 4:1-3. Of what was this to be a sign to the house of Israel? Was not this in harmony with what Jeremiah at the same time was declaring at Jerusalem? Who were delivering a different message both in Babylon and in Judea? See Jer. 29:8-10. Read Ezek. 4:4-17. What is the point of this parable? Keep before you constantly as you read this and following passages that the burden of the prophet's message was as stated in the section at the head of this page. There may be a difference of opinion as to the literal or figurative character of this narrative, but after all to determine this is not the most important thing. See that you grasp the truth which each story is intended to convey.

3. Read Ezek. 5:1-4. Read now the explanation in plain language in vv. 6-17. Are you keeping before you the fact that these prophecies belong to the latter days of Jeremiah's work in Jerusalem? Consult Diagrams XL-XLIII.

Personal Thought: "Because thou hast defiled my sanctuary—therefore will I also diminish thee." Ezek. 5:11. "Your body is the temple of the Holy Spirit."—*Paul.* Am I keeping myself pure? What is the penalty of not doing so? What is the reward for doing so? Answer in the words of a beatitude.

STUDY 27: AMONG THE CAPTIVES IN BABYLON

4th Day: § 142. THE CERTAINTY AND THE NECESSITY OF THE CAPTIVITY OF JUDAH (EZEK. 4:1—24:27)

"There is nothing so powerful as example; we put others straight, by walking straight ourselves."—*Selected.*

1. Note in Ezek., chap. 6, verses 7, 10, 13, 14, the expressions, "shall know that I am the Lord." With this in mind, read the chapter, in which the prophet apostrophizes the land, and declares that evil can only be effectually rooted out by depopulation and desolation. Continuing, rapidly read chap. 7.

2. Turn now to Ezek., chap. 36, in which again the land is the subject. This is after the desolation. Seek to grasp clearly the balancing of the two parts of the book of Ezekiel. Note the titles of the two parts of Diagram XLVI. The words Pre-exilic, Denunciation, Desolation, balance the words Post-exilic, Consolation, Restoration. Examine chap. 36 and note especially vv. 25-33, not omitting to notice the prominence given in the chapter as a whole to the restoration of the desolate country and cities. Dwell for a moment upon v. 37. What reason can you think of why there are some things which God cannot give until they are asked for?

"It is not a little noteworthy that it was precisely from the date of the overthrow of priestly rites and temple service, and the substitution of spiritual worship and continuous religious instruction that religion revived. Ezekiel was the true forerunner of Ezra."—*Geikie.*

PERSONAL THOUGHT: "Before I was afflicted I went astray; but now I observe thy law." What is often one result of affliction? But is one always to infer that evil is in the life because affliction is present? How should affliction be borne? "Ye have heard of the patience of Job, and of the end of the Lord."

STUDY 27: AMONG THE CAPTIVES IN BABYLON

5th Day: § 142. THE CERTAINTY AND THE NECESSITY OF THE CAPTIVITY OF JUDAH (Ezek 4:1—24:27)

"After all, the kind of world one carries about in one's self is the important thing; and the world outside takes all its grace, color, and value from that."—*James Russell Lowell.*

1. Turning to Diagram XLV, read what is said about chaps. **8-11** just above the Notes.

2. Read chap. **8**, noting such key expressions as "yet other greater abominations," "therefore will I also deal in fury." Note v. 12. Examine headings of paragraphs of chap. **9**. Cf. v. 9 with **8**:12. Glance over chap. **10**, which is mainly a repetition of the version of chap. **1**. The one who gives directions concerning the city and prepares to take his departure therefrom is identified by the prophet as the same whom he saw in vision on the Chebar. Read Chap. **11**. What here suggests a scene in the life of Jeremiah?

In the Studies on Jeremiah several quotations from *A Character Study,* by Dr. Ballantine, were made. The same writer has written *A Literary Study of the Prophet Ezekiel* which is very illuminating. From it more than one extract will appear in this and the next Study. Read the whole of it if possible.

"Ezekiel's principal themes are five: (1) God's majesty; (2) Israel's apostasy and chastisement; (3) The judgments to come on heathen nations; (4) Israel's restoration; (5) The final consummation of the kingdom of peace.....The prophet gives the world a fresh conception of the divine majesty in the sublime vision of the Cherubim Chariot.....We take it that the vision of the Cherubim Chariot, in spite of its exactitude of details, is not to be regarded as anything more than a symbolic representation of God as enthroned over all the elements and powers and forces of creation, whether animate or inanimate.....In contrast with the majesty of God, Ezekiel had to describe the apostasy of Israel. This, as we have seen, is one of three chief burdens of the Old Testament. It is part of the proof of the absolute need that the world had for Christ.

STUDY 27: AMONG THE CAPTIVES IN BABYLON

5th Day: § 142. THE CERTAINTY AND THE NECESSITY OF THE CAPTIVITY OF JUDAH (EZEK. 4:1—24:27)

"The completion of this demonstration was necessary to that 'fullness of time' in which God should send His Son. The Old Testament, in so far as it touches man, is a record of utter failure. The sins of Ezekiel's day were violence, bloodshed, unchastity, disobedience to parents, oppression, Sabbath-breaking, bribery, extortion, and in general an extraordinary hardihood in wickedness. False prophets, profane priests and wolf-like princes, all deceived and preyed upon a populace which shared their vices. Idolatry of all kinds, copied from the abominations of all the nations from Egypt to Assyria, a perfect syncretism of revolting rites, culminating in that last triumph of superstitious infatuation, child-sacrifice, had displaced the worship of Israel's covenant God, Jehovah.....Ezekiel's view is the opposite of that view which sees in the Hebrew religion an evolution of the religious genius of the people themselves. He knows nothing of 'the firmness and the consistency' of the Hebrew people in seeking perfect religion. He sees only the spontaneous love of God pressing its gifts upon the grossness and stubbornness of men. Light has come and all men love darkness rather than light. 'Thus saith the Lord God,' he cries, 'I do not this for your sake, O house of Israel, but for mine holy name, which ye have profaned among the nations whither ye went.'"—*Ballantine.*

1. Read Chap. 18.

PERSONAL THOUGHT: "For they say, The Lord seeth us not; the Lord hath forsaken the earth." What is the tendency of the life which ignores the presence of God? How may I be conscious of the presence of God? What are the advantages of such consciousness?

STUDY 27: AMONG THE CAPTIVES IN BABYLON

6th Day: § 142. THE CERTAINTY AND THE NECESSITY OF THE CAPTIVITY OF JUDAH (EZEK. 4:1—24:27)

"Prosperity is a great teacher; adversity is a greater. Possession pampers the mind; privation trains and strengthens it."—*Hazlitt.*

"Israel's proneness to idolatry is depicted by the prophet under the figure of a wife's infidelity. This he does in the long 16th chapter and in the almost equally long twenty-third chapter. In these chapters the relentless realism of our author's methods is most startling. The subject is a loathsome one. The instinct of delicacy is to escape from it as speedily and euphemistically as possible. But Ezekiel means not merely to suggest the picture, but to make us see it. We feel that we might be spared some of the ranker words, some of the more revolting situations, some of the more indecent exposures. Must we 'the supervisors grossly gape on,' as Shakespeare would say, and behold the very acts of shame? Yes: down through one step after another we go like men who must explore a sewer and who, as they proceed, sink up to their noses in filth. It is dreadful to read; but the result is such an expression of the odiousness of apostasy from God as is without a parallel in literature.—*Ballantine.*

1. Read Chap. **16**. After reading think by which you are the more impressed, the awfulness of the apostasy of man, or the greatness of the love of God in forgiveness of sin.

PERSONAL THOUGHT: "Who is a God like unto thee, that pardoneth iniquity?" How heartily can I utter those words? Do I prove by loving much that I have been forgiven much?

STUDY 27: AMONG THE CAPTIVES IN BABYLON

7th Day: § 142. THE CERTAINTY AND THE NECESSITY OF THE CAPTIVITY OF JUDAH (EZEK. 4:1—24:27)

"It was reserved for Christianity to present to the world an ideal character.....It may be truly said that the record of those three years of active life has done more to regenerate and soften mankind than all the disquisitions of philosophers and all the exhortations of moralists."—*Lecky* in his History of Morals.

1. Re-read the quotation found in the 6th Day of this Study. Read now Ezekiel, Chap. **23**.

2. Read further the words of Dr. Ballantine: "The burden of the Old Testament is to exhibit, first, the only living and true God as the Creator and Governor of the world, in His holiness, justice and spontaneous love, unwearily occupied with some effort of grace; and secondly, men in general, and the Jews in particular, as inexcusably wicked, swinishly treading under foot the pearls of privilege which heaven again and again offers. The Old Testament closes with this vivid impression of a God infinitely glorious and gracious, but who has up to that point failed to try any remedy powerful enough for the inveterate backsliding of men. The servants sent to the vineyard all fail. Some are beaten, some are stoned. It remains only for God to send His Son. The strongest proofs of the inspiration of the Old Testament are the perfection of the divine character portrayed and the profound view of human wickedness, both leading up to the expectation of One whom the love of God shall send to save His people from their sins. Was there ever a book so grand, so sad, so hopeful, as the Hebrew Scriptures?"

PERSONAL THOUGHT: Read and reflect upon Ezekiel, Chap. **20**·44.

STUDY 28: AMONG THE CAPTIVES IN BABYLON

1st Day: § 142. The Certainty and the Necessity of the Captivity of Judah (Ezek. 4:1—24:27)

§ 147. Some Psalms Reflecting Experiences of the Exile (Psalms **44, 74, 79, 80, 102, 137**)

"Search thine own heart; what paineth thee
In others, in thyself may be;
All dust is frail, all flesh is weak;
Be thou the true man thou dost seek!"—*Whittier.*

1. The Jews to whom Ezekiel was sent had the idea that they were suffering exclusively on account of the sins of their forefathers. This is refuted in Ezek. **18**, the central thought of which is, "the soul that sinneth it shall die." One of the chief messages of Ezekiel was this doctrine of individual responsibility. Read Chap. **33**. Compare vv. 13-20 with the message to Jeremiah at the potter's house (Jer. **18**:1-12). Read Ezek. **33**:21-33 with care. Key verses are 21, 24, 29, 33. You will be much interested in vv. 30-32 as descriptive of the effect of the prophet's preaching. The downfall of Jerusalem would be evidence that he spake truly. Read again v. 24. Nothing short of the actual destruction of their sacred city would convince the Jews that it could fall, so literally did they interpret the promises of God. Read again vv. 13-20.

2. What estimate of Ezekiel as a man do you feel justified in making at this time?

Personal Thought: "Lo, thou art unto them as a very lovely song of one that hath a pleasant voice, and can play well on an instrument: for they hear thy words, but they do them not." Do I take heed how the preacher speaks, or do I take heed how I hear?

STUDY 28: AMONG THE CAPTIVES IN BABYLON

2d Day: § 142. JUDGMENTS ON THE NATIONS (EZEK. **4**:1—**24**:27)

§ 147. SOME PSALMS REFLECTING EXPERIENCES OF THE EXILE (PSALMS **44**, **74**, **79**, **80**, **102**, **137**)

"There is but one test of a good life: that the man shall continue to grow more exacting about his own behavior."—*Robert Louis Stevenson.*

1. The capture of Jerusalem by Nebuchadnezzar was but a part of a great Western campaign which resulted in the submission to Babylon of the various nations round about Palestine, even of Egypt itself. You will recall what Jeremiah, who had been compelled to go to Egypt with the remnant which feared Nebuchadnezzar, said as he placed stones in the brickwork at Tahpanhes. (See Jer. **43**:9-12; Cf. **44**:29, 30.)

2. Glance at Diagram XLV, noting the portion of the book of Ezekiel composed of prophecies against foreign nations. The lamentation for Tyre (Ezek., chap. **27**), is of peculiar archæological and historical value, and is highly poetic in conception.

3. Give today's time to the prophecies about Egypt. You should recall the fact that the latter kings of Judah looked to Egypt for aid and were encouraged to do so by the false prophets. Read Ezek. **29**:1-9, where Egypt is represented as a crocodile. Read enough of Ezek., Chap. **31**, to get the force of the comparison with Assyria. If you have not time for the whole of chap. **32**, read from the 17th verse to the end. "Nothing that Dante ever wrote surpasses the dreary ghastliness of this appalling scene under the murky skies of Sheol.....'Dull and heavy' we would not call this dirge, but grim as the clank of chains and dreadful as the knell of doom."

PERSONAL THOUGHT:

"The wicked shall return to Sheol,
Even all the nations that forget God."—Psalm **9**:17.

What is my duty to the state?

STUDY 28: AMONG THE CAPTIVES IN BABYLON

3d Day: § 144. VISIONS OF RESTORATION OF LAND, PEOPLE AND TRUE WORSHIP (EZEK. **34**:1—**48**:35)

§ 147. SOME PSALMS REFLECTING EXPERIENCES OF THE EXILE (PSALMS **44**, **74**, **79**, **80**, **102**, **137**)

"The Christian is an unique phenomenon. You cannot account for him; and, if you could, he would not be a Christian."—*Selected.*

1. There are three portions of Scripture which should be always associated together. They are the twenty-third Psalm, the tenth chapter of the Gospel by John and the thirty-fourth chapter of Ezekiel. Repeat aloud Psalm **23** if you are able. Read John **10**: 1-18. Give the remainder of today's time to Ezekiel **34**, which you will much enjoy.

"As might be expected from a calling so important and familiar to the Israelites, many comparisons and lessons are drawn from pastoral life. The constant presence of the shepherd among his sheep and his protection of them were arresting features that were easily transferred to higher relationships. Psalm **23** remains the simplest and profoundest expression of trust in God. The dependence of the sheep upon the shepherd is not a figure for the beginning of the spiritual life merely—to be left behind when we know as we have been known; the redeemed and glorified are still being led to the living fountains of water (Rev. **7**:17)."—*Mackie* in BIBLE MANNERS AND CUSTOMS.

PERSONAL THOUGHT: "And other sheep I have, which are not of this fold: them also I must bring." What measure of my Lord's yearning have I for the lost? Read and reflect on Ezekiel **34**:18, 19.

STUDY 28: AMONG THE CAPTIVES IN BABYLON

4th Day: § 144. Visions of Restoration of Land, People and True Worship (Ezek. **34**:1—**48**:35)

§ 147. Some Psalms Reflecting Experiences of the Exile (Psalms **44, 74, 79, 80, 102, 137**)

"Let us be content, in work
To do the thing we can, and not presume
To fret because it's little."—*Elizabeth Barrett Browning.*

1. Read Psalm **80**.

2. This is the last day that we may give to Ezekiel, although much remains of great interest.

"We said that Ezekiel was the prophet of Israel's renaissance. This appears in the famous vision of the Valley of Dry Bones..... Isaiah has a thought like Ezekiel: but it is far from the realism of Ezekiel, who does not ask our imagination to supply what he suggests, but simply to see what he supplies. Yet mark the artistic repose, the surpassing sublimity of the total effect. It is like the cathedral of Milan. Each stone is a separate work of art and yet the whole is a unit."—*Ballantine.*

2. Read Ezekiel, chap. **37**:1-28, making such notes as you think best. Chaps. **40—48** describe under the "precise forms of geographical surveys, architectural specifications and ritualistic rubrics," the glories of the golden age. Read the first twelve verses of chap. **47** and then read Rev. **22**:1-5. The key expression of all these chapters is the last one of the entire book—*Jehovah-shammah—The Lord is there.*

Personal Thought: "Behold, the tabernacle of God is with men, and He shall dwell with them, and they shall be His people, and God Himself shall be with them, and be their God." Rev. **21**:3. How constant is my sense of the presence of God and what is the effect of recognizing God's presence? Am I grateful for it?

STUDY 28: AMONG THE CAPTIVES IN BABYLON

5th Day: § 145. The Story of Daniel and His Friends (Dan. 1:1—6:28)

§ 147. Some Psalms Reflecting Experiences of the Exile (Psalms 44, 74, 79, 80, 102, 137)

"Circumstances are beyond the control of man, but his conduct is in his own power."—*Disraeli.*

1. Read the first chapter of Daniel chiefly for the instruction which it gives about the method of carrying out a purpose of the heart. Note the words in v. 8, "Daniel purposed—therefore he requested."

2. Read the second chapter of Daniel, which is rich in revelation of the character of the man. The verses which will yield most are vv. 14-23, 27-30. Write down traits which you recognize.

The dream is found in vv. 31-35, and the interpretation in vv. 36-45. In v. 44 the Messianic Kingdom is announced. Following are some of its declared characteristics: (1) It was to be of superhuman origin; (2) It was to be of small beginning; (3) It was to progress gradually; (4) It would become universal; (5) It would endure forever.

3. In the third chapter of Daniel, vv. 17, 18, are the keys for the study of the character of the three friends of Daniel. This account is doubted by some on the ground that there was not occasion sufficient for such supernatural displays. Great caution should be exercised in thus judging. One is inclined to ask what causes entered into the permanent cure of the Jews of idolatry during this sojourn in Babylon, and whether thus to cure the nation to which were entrusted the oracles of God did not afford sufficient occasion for exceptional manifestations from heaven.

Spend a moment on Diagram XLVI.

Personal Thought: "But if not.....we will not serve thy gods." How frequently do I manifest the spirit here shown? Is the infrequency due to absence of occasion or to my weakness? Has God ever failed me when thus trusted?

STUDY 28: AMONG THE CAPTIVES IN BABYLON

6th Day: § 145. THE STORY OF DANIEL AND HIS FRIENDS (DAN. 1:1—6:28)

1. "I have a life with Christ to live,
And, ere I live it, must I wait
Till learning can clear answer give
Of this and that book's date?

"I have a life in Christ to live;
I have a death in Christ to die;
And must I wait till science give
All doubts a full reply?

"Nay; rather, while the sea of doubt
Is raging wildly round about,
Questioning of life and death and sin,
Let me but creep within
Thy fold, O Christ, and at Thy feet
Take but the lowest seat;
And hear Thine awful voice repeat,
In gentlest accents heavenly sweet,
'Come unto me and rest;
Believe me and be blest'."—*Shairp.*

2. Read either one of chaps. **4**, **5**, or **6** of Daniel today. Do not miss the conception of God given in chap. **4**:26, 32-37; nor the key expressions, "though thou knewest all this," and, "God hast thou not glorified" in chap. **5**:22, 23. Note also "as he did aforetime," and, "thy God whom thou servest continually" in chap. **6**:10, 16.

PERSONAL THOUGHT: "Our God whom we serve is able to deliver"....."Thy God whom thou servest continually he will deliver thee"....."The living God hath delivered Daniel from the power of the lions." What is the relation between continuousness of service of God and the presence of evidence of His existence and power in the life? Do I serve God continually?

STUDY 28: AMONG THE CAPTIVES IN BABYLON

7th Day: § 146. The Visions of Daniel (Dan. 7:1—12:13)

§ 147. Some Psalms Reflecting Experiences of the Exile (Psalms 44, 74, 79, 80, 102, 137)

"Have thy tools ready; God will find thee work."—*Selected.*

1. Compelled as we are to select material for one day from the whole of the second half of the book of Daniel, we shall choose the ninth chapter. Read this chapter and record five striking things about it. You should give some thought today to the place of prayer in Daniel's life. It is worth while to observe that the knowledge which he derived from books concerning the time of the end of the captivity, did not interfere with his praying for deliverance. It was rather an incentive to prayer.

"From the first Daniel stands firm to what he felt was right for him; and in that power to stand firm, and keep to the position he took up, may be found his marked individuality. No one could ever turn him. He could be gentle, patient, unobtrusive, but what he made up his mind was right for him to do he just kept on doing, overcoming all hindrances by his quiet persistency.....Men say it was wonderful that Daniel braved the lions' den; they do not see how much more wonderful it was that he stood fast amid daily associations for long years, kept his integrity, sustained his ministry, braved his difficulties, held fast to the right, became known as ready to serve, but as uncorruptible, until at last 'no fault could be found in him'.....It is usual to make out that Daniel was a singularly gifted man. The record does not say so. The whole force is given to producing the impression of sterling character, firm, decided, constant, enduring. Daniel did not reach his position by any sudden spring. It is easy to miss seeing that years intervened between the incidents narrated concerning him, and that during those years he was building up the confidence which alone made his elevation possible and acceptable."—*Tuck.*

2. Read Psalm 137.

Personal Thought: What is the best lesson for me from the life of Daniel? How much do I need to be on guard against compromising in order to succeed?

STUDY 29: LEADERS OF THE RECONSTRUCTION PERIOD

1st Day: § 148. THE EDICT AND THE AID OF CYRUS (EZRA 1:1-11; 2 CHRON. 36:22, 23)

§ 149. THE RETURNING CLANS (EZRA 2:1-70)

§ 150. THE BUILDING OF THE TEMPLE UNDERTAKEN AND DELAYED (EZRA 3:1-5:1)

§ 169. SOME PSALMS OF THE RESTORATION PERIOD (PSALMS 85, 97, 105, 106, 118, 119, 126, 135, 136, 146—150)

"It appears to be a fundamental principle of the divine administration never to do in an extraordinary way that which can be equally well accomplished in an ordinary way."—*Selected.*

1. Spend not more than five minutes on Diagram XLVII. Read Ezra, chap. 1:1-2; also chaps. 2:64—3:13. Re-read chap. 2:64, 65 to be sure you have a definite idea of the number returning. Do not miss the prominence given in this account to the agency of God in bringing to pass a very unlikely event.

2. Various psalms have been suggested as having been used on the occasion of the laying of the foundation of the temple. Among these are 87, 106, 107, 118 and 136. Note the refrain in Psalms 118 and 136, and read Ezra, chap. 3:10, 11. Read Psalm 118 and judge how appropriate its sentiments would be for the occasion referred to above. Of this psalm Luther wrote: "I have taken in hand my precious psalm, the *Confitemini,* and put on paper my meditations upon it. For it is my own psalm; which I delight in. For although the whole Psalter and the Holy Scripture is dear to me, my proper comfort and life, I have taken so to this psalm in particular that I must call it my own. Many a service has it done me; out of many great perils has it helped me."

PERSONAL THOUGHT: Read Psalm 118:6; also Heb. 13:5, 6, in the Greek if possible, in order to get the force of the negatives. It is equal to, "I will not in any wise forsake thee, nor will I at all ever under any circumstances leave thee in the lurch." How fully do I know the trust expressed in Psalm 118? Does my heart fully respond to God's promises and say, I will not fear?

STUDY 29: LEADERS OF THE RECONSTRUCTION PERIOD

2d Day: § 150. The Building of the Temple Undertaken and Delayed (Ezra 3:1—5:1)

§ 151. The Message of Haggai (Haggai 1:1—2:23)

§ 169. Some Psalms of the Restoration Period (Psalms 85, 97, 105, 106, 118, 119, 126, 135, 136, 146—150

"You can never escape a duty by not acknowledging it."—*Dr. Alex. Mackenzie.*

1. Read Ezra, chap. 4:1-24. The delay lasted about fifteen years. Read also Ezra, chap. 5:1.

2. Examine the prophecy of Haggai, following the outline suggested below:

"No prophet ever appeared at a more critical juncture in the history of the Jewish people, and, it may be added, no prophet was more immediately successful. The prophecies of Haggai are dated with unusual precision, and are therefore very easily distinguished from one another. There are four distinct utterances:

(1) In the first (chap. 1:1-11), Haggai reproaches the people for their neglect of the rebuilding of the temple. The good result of this appeal is narrated in vv. 12-15.

(2) In the second (chap. 2:1-9), delivered about a month after the work had been resumed, he counteracts the disparaging observations the old men had been making on the rising temple.

(3) In the third (chap. 2:10-19), delivered exactly three months after the building had been resumed, he explains to the people why their past prayers had been unanswered, and promises them abundant crops if they go on vigorously with the temple.

(4) In the fourth (chap. 2:20-23), delivered on the same day as the third, ample assurances of support and protection are given to Zerubbabel."—*Dods.*

Personal Thought: "Is it a time for you yourselves to dwell in your ceiled houses, while this house lieth waste?" Consider whether there is an application of these words to the present. Is there an application of them to my own present? Shall I heed the message?

STUDY 29: LEADERS OF THE RECONSTRUCTION PERIOD

3d Day: § 152. The Message of Zechariah (Zech. 1:1—14:21)

"Every noble life leaves the fibre of it interwoven forever in the work of the world; by so much evermore the strength of the human race has gained."—*Ruskin.*

1. Read Ezra, chap. 5:1 and chap. 6:14, and consult Diagram XLVII.

Read Zechariah, chap. 1:1-6, the substance of which is: O Israel, do not do like as your fathers. See what God did to them for their sins. Be wise. Cf. Zech. 1:1 and Hag. 1:1; 2:1, 10, for the time of the prophecy. Haggai's words are dated September, October and December; Zechariah's in November and February. See 1:7. The year was 520 B. C.

2. In Zech., chaps. 1:7—6:8, are eight visions. They contain messages of comfort and encouragement to Israel. We have:

1. The Horsemen among the Myrtle trees, 1:7-17.
2. The Horns and the Smiths, 1:18-21.
3. The Surveyor, 2:1-13.
4. Joshua and Satan, 3:1-10.
5. The Golden Candlestick, 4:1-14.
6. The Flying Roll, 5:1-4.
7. The Woman in the Ephah, 5:5-11.
8. The Four Chariots, 6:1-8.

Read the accounts with explanations of the first two visions with the historical situation clearly before you. Remembering the object of the prophet, you will easily get the meaning.

Think of illustrations from Scripture of the assertion, "He that toucheth you toucheth the apple of his eye."

Personal Thought: "I will be a wall of fire round about, and I will be the glory in the midst of her." "He that toucheth you toucheth the apple of his eye." How fully have I entered into the secret of the love of God for me? Does it relieve me of worry and care? Do I rejoice in my God?

STUDY 29: LEADERS OF THE RECONSTRUCTION PERIOD

4th Day: § 152. The Message of Zechariah (Zech. 1:1—14:21)

§ 153. The Temple Completed (Ezra 5:2—6:22)

"A telegraph wire was long supposed to be essential to the transmission of a telegraphic message. Yet, even then, the vital truth was recognized as in the message, and not in the wire. A wise man knew enough to study the message that came over the wire, instead of studying the wire that brought the message. Nowadays a wire is not even deemed essential to the carrying of a message. Many a message comes without the aid of a wire, and it is just as true and just as important as when a wire was considered all-important to its transmission. Is there not a lesson here for those who are seeking to get God's message through His revelation? While critics of one sort are spending their strength in dissecting the wire over which the message came, a mind that is intent on the message can get it over a wire that has been broken and knotted again, or even, in some cases, without the wire—single or spliced." —*Selected.*

1. We may not tarry longer on Zechariah than to read and note the wonderful message of the vision of the Golden Candlestick, Zech. 4:1-14, the core of which is in vv. 6-9. In the latter part of the chapter there is a strange combination, concerning which one has said: "We have the trees growing, and the oil flowing, and the lamps glowing." The continuousness and the abundance of the supply of divine grace is surely here set forth.

2. Read Ezra, chap. 5:1-5, and think of the difficulties with which Zerubbabel had to contend; also of his helpers.

Personal Thought: "Not by might, nor by power, but by my spirit, saith the Lord of Hosts." What is my present difficulty? How am I trying to remove it? Am I applying the power here provided? "Whosoever shall say to this mountain.....and shall not doubt.....he shall have it."

STUDY 29: LEADERS OF THE RECONSTRUCTION PERIOD

5th Day: § 154. ESTHER MADE QUEEN (ESTHER **1**:1—**2**:23)

§ 155. HAMAN'S PROMOTION AND PLOT (ESTHER **3**:1-15)

§ 156. THE DELIVERANCE OF THE JEWS (ESTHER **4**:1—**9**:16)

"The great secret of success in life is to be ready when your opportunity comes."—*Lord Beaconsfield.*

1. The design of the book of Esther is to show God's providential care over His people. The book does not contain the name of God in any form, nor any reference to the Law, nor to Jewish institutions, because it is designed to show by a simple narrative, *apparently commonplace* in every respect, that God cares for the deliverance of His people and can accomplish it *at any moment* by *any the least circumstance* (e. g., "On that night the King could not sleep," chap. **6**:1). "The feast of Purim is the strongest external evidence we have for the historical character of the book, and gives perhaps a sufficient ground for interpreting it from that point of view. The poetic interpretation reduces it to a strange fictitious story."—*Stearns.*

"The same God who watched over the builders of the temple and the walls of the holy city also guarded these stranger Jews in the one hundred and twenty provinces of Ahasuerus' empire. 'No weapon that is formed against thee shall prosper,' is the lesson of this story. It is a commentary on the great promise, 'I will not fail thee nor forsake thee.' "—*Moorehead.*

Read Esther, chaps. **4**:13-17, and **7**:1-10.

2. Read Psalm **125**. "There is only one way by which you can ever have the mountains about your Jerusalem, and that is by building your Jerusalem where God has already built the mountains."—*Mackenzie.*

PERSONAL THOUGHT: How fully have I learned that no risk is run when one does right? Shall I live today in the assurance that God is round about me on every hand? What effect shall this have upon my thought and action?

STUDY 29: LEADERS OF THE RECONSTRUCTION PERIOD

6th Day: § 156. The Deliverance of the Jews (Esther 4:1—9:16)

§ 157. The Feast of Purim (Esther 9:17—10:3)

"Behind the dim unknown,
Standeth God within the shadow,
Keeping watch above His own."

1. While the name of God is not mentioned in the book of Esther, the veil which hides him is so thin in places that we can almost see through. We feel His presence as we read. In no one place is this more plain than in the closing verses of chap. 4. Here we have action determined upon followed by prayer for success. The action determined upon was manifestly the only thing to do. There was no need to pray for guidance here. Today we have too frequently a reversal of the order. Prayer is not often enough followed by action, so that much that goes by the name of prayer is naught.

"The obvious truth here is, if we really pray in any given behalf, we mean that we are quite ready to be used to answer our own prayers. This law of the relation of prayer to action invests much of our praying with an element of great seriousness. Into how much, for example, of our praying for the conversion of the heathen, home or foreign, does this element consciously enter? And yet there is the law. If we pray for the redemption of Africa, knowing that the answer to our prayer means the sending of thousands of missionaries into the certainty of ruined health, and the probability of speedy death, do we mean that we are ready, God willing, to be of that number? If not, what, think you, do our prayers avail?"—*Scofield.*

2. Read Esther, chaps. 9 and 10.

Personal Thought: Read Psalm 127:1, 2. The second verse means that even in sleep (see marginal rendering) God's own get what no painstaking can secure for those who do not take Him into their counsel. How fully shall I rest today in the provision of God for me?

STUDY 29: LEADERS OF THE RECONSTRUCTION PERIOD

7th Day: § 158. The Decree of Artaxerxes and the Journey to Jerusalem (Ezra **7**:1—8:31)

§ 159. The Grief and the Prayer of Ezra (Ezra 8:32—**9**:15)

§ 160. The Reforms of Ezra (Ezra **10**:1-44)

"That which is good to be done cannot be done too soon, and if it is neglected to be done early it will frequently happen that it will not be done at all."—*Selected.*

1. Consult Diagram XLVII for the relationship of events recorded in Ezra, chaps. **7-10**.

Ezra was studious, prayerful, trustful, grateful, practical. Note these and other traits as you proceed.

2. Read Ezra, chap. **7**:1-10. Dwell upon v. 10. Note the order: (1) To seek; (2) To do; (3) To teach. Glance over the letter of Artaxerxes, **7**:11-26, noting the prominence given to God in it. Read **7**:27, 28; **8**:15—**10**:17. In **8**:1-16 are given the names of the leaders of the 1500 persons who accompanied Ezra to Jerusalem.

"A modern pseudo-liberalism objects to the narrowness of view, which induced the leaders of the Jewish community to bring this 'comparatively trivial and in some respects questionable' controversy before the notice of Ezra.....But it is not denied that the 'narrower view,' which after all has the sanction of the 'Rabbi of Tarsus,' who bids his converts 'not to be unequally yoked together with unbelievers' (2 Cor. **6**:14), was suited to the times, and helped to keep 'alive the spirit of exclusive patriotism and of uncompromising zeal,' which alone enabled the community to maintain its existence during the times of depression and of trial....."—*Rawlinson.*

3. Read Psalm **126** in the light of all you know of the period of the return from Babylon.

Personal Thought: "Ezra set his heart to seek the law of the Lord, and to do it, and to teach in Israel statutes and judgments." Law means instruction, teaching. How much am I trying to teach that I do not do? How satisfactory is the effort?

STUDY 30: LEADERS OF THE RECONSTRUCTION PERIOD

1st Day: § 161. The Occasion and Circumstances of Nehemiah's Journey to Jerusalem (Neh. 1:1—2:8)

§ 162. The Building of the City Wall in Spite of Opposition (Neh. 2:9—6:19)

"Here are two very essential reins of influence by which people may be turned hither and thither, restrained, urged forward or controlled. One is gentleness. 'The power of gentleness,' said Henry Martyn, 'is irresistible.' The balance of gentleness is firmness. Let the silken reign of gentleness be united with the fine-drawn steel wire of firmness and you hold in your grasp power which crowned heads might envy."—*Selected.*

1. Few lives of the Old Testament are more interesting or instructive than that of Nehemiah. He is a remarkable illustration of the effective combination of many desirable characteristics. He was a man of gentleness and of firmness; of prayer and of push; of faith and of works; of caution and of courage; of sympathy and of persistence; of deliberation and of energetic, prompt action. He was a man of rare piety and at the same time a most efficient man of affairs. He was at once an originator, a propagator, an organizer and an executor. He was a common-sense enthusiast. He was a "practical mystic."

2. Read Neh., chaps. 1:1—2:20, judging as to the correctness of the above estimate of Nehemiah. The key to the third chapter is the expression, "And next unto him."

Personal Thought: "Then the king said unto me, For what dost thou make request? So I prayed to the God of heaven. And I said to the king"—Nehemiah asked the King of heaven before he answered the king of earth. How often do I offer ejaculatory prayer? Who are most likely to do so? What has been the proportion of time spent in prayer during this course of Bible study? Have I spent enough time in prayer?

STUDY 30: LEADERS OF THE RECONSTRUCTION PERIOD

2d Day: § 162. The Building of the City Wall in Spite of Opposition (Neh. **2**:9—**6**:19)

§ 163. Reforms of Ezra and Nehemiah (Neh. **7**:1—**8**:18)

"No, no," said Livingstone to Stanley when urged to go home, "to be knighted as you say by the Queen, welcomed by thousands of admirers, yes—but impossible. It must not, cannot, will not be. I must finish my task."

1. Consult Diagram XLVII a moment for the historical situation.

2. Read the quotation and first paragraph of Study 30, 1st Day. We have yet further characterization of Nehemiah to consider today. Read Neh., chaps. **5**:1—**7**:5, writing down any traits in Nehemiah worthy of notice, and compare your result with the following paragraph.

Nehemiah was unselfish, generous-hearted, hospitable, prudent, vigorously just, properly reserved, vigilant. He knew human nature, was uncompromising with evil, and ruled in the fear of the Lord. He was irreproachable in conduct, broad-minded, humble, dependent upon God, independent of man when occasion required. He avoided occasions of stumbling, and wisely selected his subordinates and associates.

Personal Thought: "I am doing a great work so that I cannot come down: why should the work cease, whilst I leave it, and come down to you"?....."Should such a man as I flee?.....I will not go in." What answer have I for the tempter when he beguiles me? What sort of man am I in the presence of such an one as Nehemiah? How often and with what energy am I able to say: "I will not"?

STUDY 30: LEADERS OF THE RECONSTRUCTION PERIOD

3d Day: § 163. Reforms of Ezra and Nehemiah (Neh. **7**:1—**8**:18)

§ 164. A Praiseful Prayer (Neh. **9**:1-38)

§ 165. The Covenant and its Approvers (Neh. **10**:1—**12**:26)

"That Ezra remained at Jerusalem during the dozen or more years after he had instituted the reforms of which we learned in Study 29, is unlikely. Before, he had been associated with Zerubbabel, who was governor. Now, it is with Nehemiah that he is to work. The two were excellently fitted to assist and supplement each other. One possessed in a high degree the qualities needed in a political leader; was an active warrior, a sagacious statesman .....; the other was above all things a teacher, able to.....guide in the way of true knowledge and pure religion. Nehemiah's practical good sense showed him, when he had battled with the external difficulties of the situation and overcome them, that the internal difficulties were, after all, the greatest, and that, to meet them, he needed a man of spiritual insight and influence, who could bring to bear upon the people the weight of authority which still remained to the priests, together with the magic of a high personal reputation for wisdom and sanctity, such as would incline all to submit to him."—*Rawlinson.*

1. In Neh., chaps. **8-10**, we have an account (1) of the reading and explanation of the law, (2) its solemn approval with confession of past sins, and (3) the renewal and signature of the covenant to keep the law. Read these chapters today. What is the striking characteristic of the prayer in chap. **9**?

Personal Thought: Psalm **119** may be called the Bible Study Psalm. It belongs probably to the period of the reconstruction. There are in it: (1) Declarations; (2) Petitions; (3) Confessions; (4) Determinations. Read the first 16 verses with this fourfold division in mind, and note the cordiality with which you are able to approve each sentiment. Check off any sentiments to which you are not able to respond heartily. Ask yourself, why? Memorize v. 11.

STUDY 30: LEADERS OF THE RECONSTRUCTION PERIOD

4th Day: § 166. The Dedication of the Walls (Neh. **12**:27—**13**:3)

§ 167. Correction of Abuses by Nehemiah (Neh. **13**:4-31)

"But your victory rests with yourself. Kinghood over the vast territory of self must be, in order to a genuine forgiveness. To tear yourself from yourself, to double yourself up and thrust yourself under your heels, and make a general smash of yourself, and be all the more truly yourself for this mauling and self-annihilation, —this is the work before you, and a mighty work it is. To accomplish this, we must be close enough to Immanuel to feel the beating of His heart."—*Bushnell.*

1. Read rapidly Neh., chap. **12**:27-47, which contains an account of the dedication of the wall. Neh. **13**:1-33 contains an account of certain reforms and regulations of Nehemiah made about 552 B. C., or 12 years after his first visit to Jerusalem (see **13**:6). The prophecy of Malachi most likely belongs to these last days of Nehemiah, inasmuch as the disorders of which the prophet speaks were those with which Nehemiah contended. Tomorrow we shall consider the message of Malachi. Following is an excellent summary by Bishop Arthur Hervey of the character of Nehemiah. As you read it judge respecting its accuracy. Is there any fault which you would find with Nehemiah? Did he recognize himself as imperfect?

2. "On reviewing the character of Nehemiah, we seem unable to find a single fault to counterbalance his many and great virtues. For pure and disinterested patriotism he stands unrivaled..... Every act of his during his government bespeaks one who had no selfishness in his nature. All he did was noble, generous, high-minded, courageous, and to the highest degree upright. But to stern integrity he united great humility and kindness, and a princely hospitality. As a statesman he combined forethought, prudence, and sagacity in counsel, with vigor, promptitude, and decision in action. In dealing with the enemies of his country, he was wary, penetrating, and bold. In directing internal economy of the state, he took a comprehensive view of the real welfare of the people, and

STUDY 30: LEADERS OF THE RECONSTRUCTION PERIOD

4th Day: § 166. The Dedication of the Walls (Neh. **12**:27—**13**:3)

§ 167. Correction of Abuses by Nehemiah (Neh. **13**:4-31)

adopted the measures best calculated to promote it. In dealing, whether with friend or foe, he was utterly free from favor or fear, conspicuous for the simplicity with which he aimed only at doing what was right, without respect of persons. But in nothing was he more remarkable than for his piety, and the singleness of eye with which he walked before God. He seems to have undertaken everything in dependence upon God, with prayer for His blessing and guidance, and to have sought his reward only from God."

Personal Thought: With Psalm **119**:17-32 deal as directed to do with vv. 1-16 in Personal Thought of yesterday. If a declaration, do you make it? If a petition, do you offer it? If a confession, do you present it? If a determination, do you will it? Memorize v. 18.

STUDY 30: LEADERS OF THE RECONSTRUCTION PERIOD

5th Day: § 168. The Message of Malachi (Mal. 1:1—4:6)

"God reveals Himself in His Word as He does in His works. In both we see a self-revealing, self-concealing God, who makes Himself known only to those who earnestly seek Him; in both we find stimulants to faith and occasions for unbelief; in both we find contradictions whose high harmony is hidden, except from him who gives up his whole mind to reverence; in both, in a word, it is a law of revelation that the heart of man should be tested in receiving it; and that in the spiritual life, as well as in the bodily, man must eat his bread in the sweat of his brow."—*Neander.*

1. By way of review and a final summary: (1) Write out in chronological order in a perpendicular column the names of all the persons who easily come into mind beginning with Abraham and ending with Nehemiah; (2) Set over in a second column on the right the good characters; (3) Set over in a third column to the right the bad characters; (4) Set over in a fourth column your selection of the thirty characters, whose study, on the whole, you consider to be most profitable for instruction and reproof.

2. Recalling what was noted in Study 30, 4th Day, about the relation of Malachi to Nehemiah, read in Malachi the words following the expression "Ye say," in 1:2, 7, 13; 2:14; 3:7, 8, 13, 14. Go now over those expressions in order, for the connection in each case. Give a moment to 2:10 and the connection. Does the context justify the popular interpretation? If the universal fatherhood is here referred to would the prophet's reasoning have force? Is he not protesting against alliances with other nations?

Personal Thought: "For I the Lord change not; therefore ye, O sons of Jacob, are not consumed." Some one has strikingly said: "God is patient because He is eternal." Am I wholly free from the trifling which to the reprover answers, "Wherein?" Of what spiritual state is such a question indicative?

STUDY 30: LEADERS OF THE RECONSTRUCTION PERIOD

6th Day: § 169. Some Psalms of the Restoration Period (Psalms **85, 97, 105, 106, 118, 119, 126, 135, 136, 146—150**)

"I saw a beautiful vase and asked its story. Once it was a lump of common clay. Then it was crushed and ground in the mill, then put upon the wheel and shaped, then polished and tinted, then put in the furnace and burned."—*Selected.*

1. Of the thirty characters selected yesterday as on the whole most profitable for study, *take the first fifteen,* and proceed as follows: (1) Go over the list naming aloud the Sub-Period in which each is found (refer if necessary to Diagram III); (2) Go over the list a second time naming aloud any persons of whom you can easily think, who were associated with each character; (3) Go over the list a third time writing down by each name not more than five most prominent traits of character. Select from the list of traits given below, or introduce others as you think best; (4) Go over the list the fourth time selecting for each what you consider to be the most notable characteristic. Would faithfulness be the word to set opposite Abraham's name? What better than persistence could you set over against Jacob?

2. Some Commendable Traits of Character: Courage, Disinterestedness, Purity, Single-heartedness, Persistence, Faithfulness, Candor, Calmness, Cheerfulness, Contentment, Caution, Promptness, Conscientiousness, Decision, Diligence, Endurance, Earnestness, Fearlessness, Firmness, Generosity, Hopefulness, Kindness, Loyalty, Love, Meekness, Perseverance, Patience, Prudence, Prayerfulness, Reverence, Sincerity, Resiliency, Steadfastness, Sympathy, Self-control, Self-reliance, Thoroughness, Truthfulness, Zeal, Uncompromising Adherence to Conviction. Note how prominent this last has been in successful characters.

Personal Thought: Read vv. 65-80 of Psalm **119**, proceeding as suggested in Personal Thought of the 3d Day, this Study. Memorize v. 74. How will my hoping in God's Word be the occasion of gladness in those that fear Him?

STUDY 30: LEADERS OF THE RECONSTRUCTION PERIOD

7th Day: § 169. Some Psalms of the Restoration Period (Psalms **85, 97, 105, 106, 118, 119, 126, 135, 136, 146—150**)

"To find the truth and the will of God as expressed in it, to stay by it, love it, make it one's own, defend it to the death,—that is the common goal of religion and of all true science. If one man study the Bible religiously and another study it scientifically, still they are friends and allies unless the one's religion or the other's science is somehow at fault. Indeed, why should your religion exclude my science even here, or my science your religion, if both the science and the religion possess the teachableness and the sweet humility of the little child to which was made the promise of the Kingdom?"—*Bissell.*

1. Proceed with *the second fifteen* selected characters as directed in the 6th Day of this Study to do with the first fifteen. Read Isaiah **42**:1-9 for a portrayal of ideal character. In vv. 2-4 we have the "Servant" described as: (1) Meek and quiet; (2) Tender and patient; (3) Persevering and hopeful. Look out the expressions on which this analysis is based. Read quotation at head of Study 30, 1st Day. Read Isa. **50**:4-9, attempting as you do so to note the prominent features of the character described. Is there any similarity between this description and the one in Isa. **42**:1-9? The "Servant" passages culminate in chaps. **52**:13—**53**:12, which it is suggested you now read.

Personal Thought: Do with vv. 97-112 of Psalm **119** as directed in Personal Thought of 3d Day in the present Study. Memorize v. 97. Live v. 112 from henceforth.

Appendix — Diagrams

DIAGRAM I

Correlation of the General Outlines of the Sharman-Bosworth-White Courses of Bible Study*

THIRD COURSE

Studies in Old Testam't Characters

THE OLD TESTAMENT

The Old Testament History of Abraham and his Posterity

I	II	III	IV
Preparatory Centuries	National Development	National Declination	Times of Reconstruction

The Inter-Testament Period

FIRST COURSE

Studies in the Life of Christ

THE GOSPELS

From the Birth of John the Baptist until the Ascension

I	II	III	IV	V	VI	VII	VIII	IX
The Thirty years of private life	The Opening Events of Christ's	The Early Judean	The First Period of the	The Second Period of the	The Third Period of the	The Perean	The Closing Events of Christ's	The Forty Days

GALILEAN MINISTRY

SECOND COURSE

Studies in the Acts and Epistles

THE ACTS AND EPISTLES

From the Ascension until the death of John the Evangelist

I	II	III	IV	V
From the Ascension to the death of Stephen	From the death of Stephen to the sending of Paul and Barnabas from Antioch	From the sending of Paul and Barnabas from Antioch to the last arrival of Paul at Jerusalem	From the last arrival of Paul at Jerusalem until his death	From the death of Paul to the death of John

*These Courses of Bible Study are based on "A HARMONY OF THE GOSPELS," by *Stevens and Burton;* "THE RECORDS AND LETTERS OF THE APOSTOLIC AGE," by *Burton;* and, "OLD TESTAMENT RECORDS, POEMS AND ADDRESSES," by *White.* The Outlines given above, are those of these books. The Courses are published by the Student Department of the International Committee of Young Men's Christian Associations, 3 W. 29th St., N. Y.

Diagram II

AN ANALYTICAL OUTLINE OF THE PRE-MESSIANIC AGE

I	II	III
A First Dispensation of Grace	A Second Dispensation of Grace	A Third Dispensation of Grace
From Adam until Noah	From Noah until Abraham	From Abraham until Christ
A Failure	A Failure	A Success as Preparatory
The Race as a whole		Abraham and his Posterity
Genesis 1-11		Genesis 12—Malachi 4
After two trials of the Race as a whole, all nations are forgetful of God. Self-renovation is manifested to be impossible		Initiation and progression of the Divine method of the renovation of the Race

"God Loved the World" *

*The Selection of the Jews was not for the purpose of keeping the Nations out—they had already elected not to come in—but in order that all Nations might be brought in. The choice of Abraham was inclusive, not exclusive. The purpose was to prepare for the advent of Jesus Christ. The development, coming without observation, was constant and along the line of the true prophets as the center of the faithful Remnant. It is to be traced along religious rather than along political lines.

Diagram III

PRINCIPAL DIVISIONS, WITH SUB-PERIODS OF THE OLD TESTAMENT HISTORY OF ABRAHAM AND HIS POSTERITY

I		II				III		IV	
Preparatory Centuries		National Development				National Declination		Times of Reconstruction	
From Abraham until Moses		From Moses until Solomon				From Solomon until the Captivity		From the Captivity until Nehemiah	
I	II	III	IV	V	VI	VII	VIII	IX	X
Patriarchal	Bondage	Wanderings	Conquest	Judges	United Kingdom	Divided Kingdom	Single Kingdom	Exile	Restoration
The Altar		The Tabernacle				The First Temple		The Second Temple	

The Inter-Testament Period

THE BONDAGE IN EGYPT

In all study of the Old Testament note the relationship of these two countries to the Israelites

THE CAPTIVITY IN BABYLON

The Climax of Priestly Legislation

The Climax of Kingly Realization

The Climax of Prophetic Inspiration

BEFORE	AFTER the Babylonian Captivity
In possession of national independence	Under foreign dominion to this day
Idolatrous—Polytheistic in tendency	Monotheistic to this day
In the periods when external national glory was prominent in the thought of the people, their religious life suffered	Thoughts turned to religion rather than to politics

Diagram IV

Designed to aid the student in fixing approximately a few important events of History

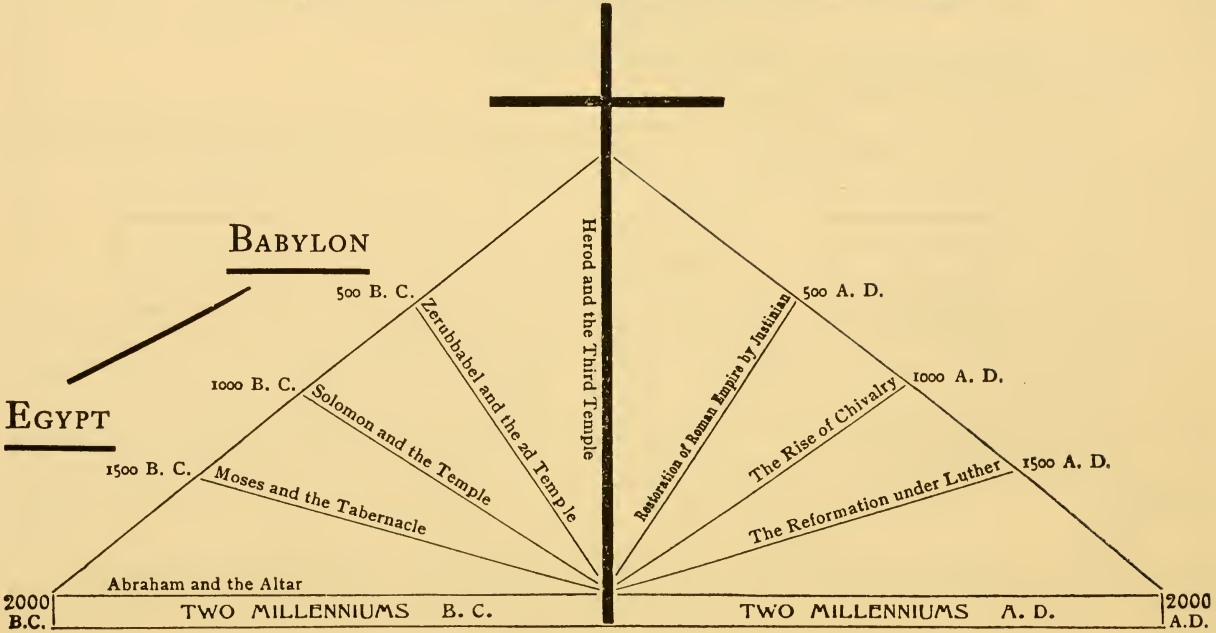


Diagram V

Outline Study of the Book of Genesis

A	1. Creation 2. Eden 3. The Fall 4. Cain and Abel 5. Generations of Adam	6. The Ark 7. The Flood 8. The Dove 9. The Rainbow 10. Generations of Noah 11. Babel	12. Abraham to Canaan—to Egypt 13. Abraham and Lot separate 14. Battle of the Kings 15. The smoking Furnace 16. Hagar 17. Circumcision 18. Visit of Three—Intercession 19. Sodom destroyed—Moab and Ammon 20. Abimelech 21. Isaac Born — Hagar departs 22. Moriah 23. Machpelah	24. Rebekah 25. Keturah—Generations—Esau and Jacob 26. Isaac and Abimelech	27. Jacob by stealth procures blessing 28. Jacob's vision at Bethel 29. Jacob's wives 30. Jacob's children and property 31. Jacob and Laban at Mizpah 32. Jacob at Peniel 33. Jacob meets Esau 34. Jacob at Shechem 35. Rachel dies—Generations 36. Generations of Esau	37. Joseph at home—Sold into Egypt 38. Judah and Tamar 39. Joseph in Potiphar's House—in Prison 40. Joseph and the Butler and Baker 41. Joseph and the King's dreams—Exalted 42. Joseph's brethren—First trip to Egypt 43. Joseph's brethren—Second trip to Egypt 44. Joseph's Cup in Benjamin's sack 45. Joseph's wagons for Jacob 46. Joseph meets his father 47. Joseph's father meets Pharaoh 48. Joseph's sons blessed by Jacob 49. Joseph's father blesses his own sons 50. Joseph's father's funeral — Joseph's death
	1—5	6—11	12—23	24—26	27—36	37—50
B	Adam	Noah	Abraham	Isaac	Jacob	Joseph
	I		II			
C	The Race as a whole		The Family of Abraham			

D **The Key to the arrangement of the material in Genesis is found in the word GENERATIONS.**

1. 2:4. "These are the **Generations** of the Heaven and the Earth."
2. .....5:1. "This is the book of the **Generations** of Adam."
3. .....6:9. "These are the **Generations** of Noah."
4. .....10:1. "These are the **Generations** of the Sons of Noah."
5. .....11:10 "These are the **Generations** of Shem."
6. .....11:11. "These are the **Generations** of Terah."
7. ..... 25:12. "These are the **Generations** of Ishmael."
8. .....25:19. "These are the **Generations** of Isaac."
9. ..... 36:12. "These are the **Generations** of Esau."
10. .....37:2. "These are the **Generations** of Jacob."

N.B.—The book deals first with the families which branch off, and soon leaves them, hurrying down to the children of Israel. Cain is before Seth and is dropped. Japheth and Ham are before Shem. Ishmael is before Isaac. Esau is before Jacob. This narrowing down process is worthy of special note as a feature of the book of Genesis. The line followed is, *Adam—Noah—Shem—Terah—Isaac—Jacob.*

E **Words suggesting contents are:** Origins—Beginnings—Development—Generations—Genealogies—Covenants. (2, 9, 15, 17.)

F **Time limits:** Expressed in terms of men, not of years. "From Adam till Moses death reigned." Romans 5:13, 14. Genesis covers centuries in a sentence.

G **Thought of the Book in Messianic Terms:** Salvation—its Necessity; its Method; the Process towards its Realization begun—contrast the endings in Revelation.

H **The Messianic Element:** Some of the most important passages are: 3:15; 3:21; 5:24; 6:18; 9:8, 9; 9:26, 27; 12:1-3; 15:18; 17:3, 4, 5-9; 17:18-21; The 22nd Chapter; 28:14; 35:12, 13; 46:1-4; 48:3, 4, 21; 49:8-12; 50:24, 25. Note also frequent references to sacrificing.

I **Observation:** The book ends with Joseph in a coffin in Egypt. A sad end for such a beginning! This is what sin did. But this is not the end. Exodus and sixty-four other books of the Bible follow Genesis. Moreover before Joseph died he showed that he was not to remain in a coffin in Egypt. He "took an oath of the children of Israel, saying, God will surely visit you." See closing chapter of the drama in Revelation.

Diagram VI

Designed to give a General Outline of the life of Abraham as presented in the book of Genesis

| ABRAHAM | | |

Diagram VII

Designed to show the progress of revelation in the life of Abraham

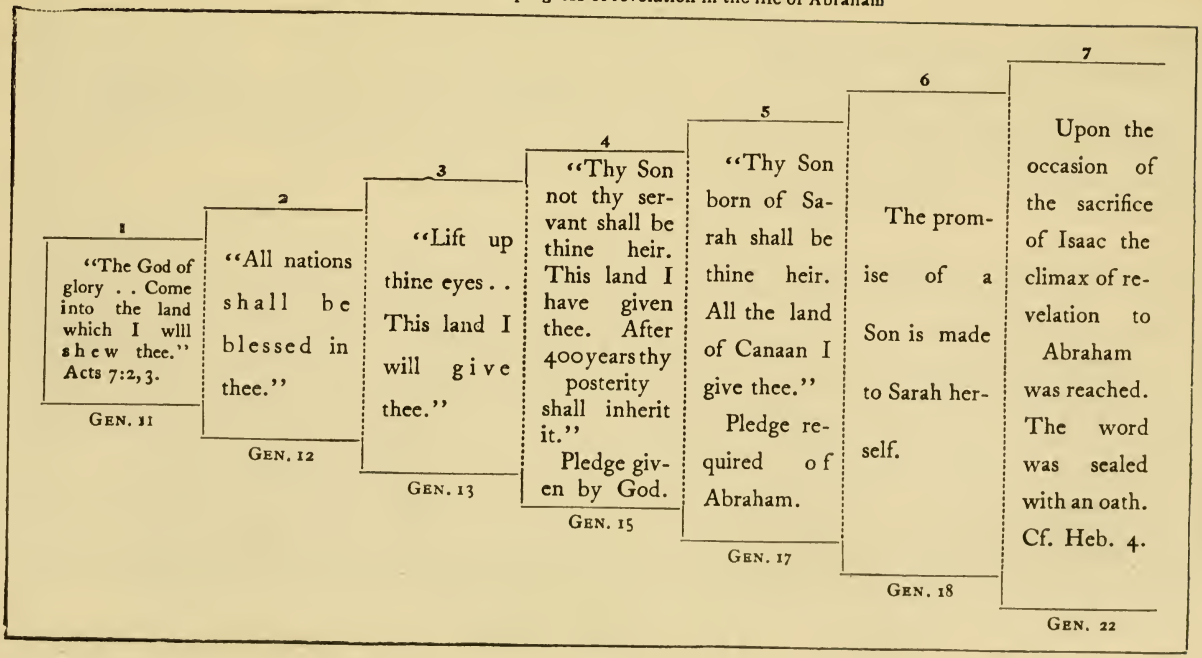


DIAGRAM VIII

An Outline Study of the Book of Exodus

1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19	20	21	22	23	24	25	26	27	28	29	30	31	32	33	34	35	36	37	38	39	40
The Taskmaster	The Bulrushes	The Bush	The Rod	The Bricks	—JEHOVAH—	The Blood	The Frogs—Lice—Flies	The Murrain—Boils—Hail	The Locusts—Darkness	The First-Born	—THE PASSOVER—	The Children	The Sea	The Song	The Bread	The Water	Jethro	The Mount	—THE DECALOGUE—	"The Book of the Covenant"				Plan of the Tabernacle and Specifications therefor							The Calf	The Vision	The Veil	Account of erection of the Tabernacle according to directions, and of the coming of the Glory of the LORD upon it					THE GLORY OF JEHOVAH
						THE PLAGUES																																	
A.	I											II																											
B.	Israel in Egypt											Israel in the Wilderness																											
C.	I											II																											
D.	Journey to Mt. Sinai											Encampment at Mt. Sinai																											
E.	Birth, Training and Call of Moses			The Plagues and the Passover								The Journey to Mt. Sinai								"The Law and the Gospel"																		
F.																				Legislation, Moral, Civil and Ceremonial																	
G.	A Key Word—DELIVERANCE																																						
H.	A Key Expression—"As the LORD Commanded Moses"																																						

DIAGRAM IX

An Outline Study of the Book of Leviticus

1 C. The Burnt Offering. 2 C. The Meal Offering. 3 C. The Peace Offering. 4 C. The Sin Offering. 5 C. The Trespass Offering. 6:8-7 C. A manual of directions to the priests concerning the offerings.	"The consecration of the priests and their solemn entry upon office." C. 8,9. Desecration by Nadab and Abihu. C. 10.	C. 11-15 occupy an appropriate position. "They come *after* the consecration of the priests whose functions they regulate, and *before* the law of the Day of Atonement on which the sanctuary was cleansed from the pollutions caused by involuntary uncleanness of priests and people."	The Great Day of Atonement.	"The principle which determines most conspicuously the character of this entire section is that of *holiness*—partly ceremonial, partly moral—as a quality distinguishing Israel, demanded of Israel by Jehovah (19:2; 20:7,8,26; 21:6-8,15; 22:9,16,32), and regulating the Israelite's life. Holiness is, indeed, a duty laid upon Israel in other parts of the Pentateuch; but while elsewhere it appears merely as one injunction among many, it is here insisted on with an emphasis and frequency which constitute it the leading motive of the entire section."	On the Commutation of Vows. Supplementary.
The various offerings.		Laws of Purification.			
1 | 2 | 3 | 4 | 5 | 6 | 7	8 | 9 | 10	11 | 12 | 13 | 14 | 15	16	17 "THE LAW OF HOLINESS" 26	27

A.	Laws of approach to God and of Communion with God.
B.	Key Verses——17:11; 19:2; 20:7,26.
C.	Prominent Ideas: **Sin, Death, Guilt, Confession, Restitution, Atonement, Forgiveness, Thanksgiving, Holiness, Communion.**
D.	Book of the New Testament to be compared with Leviticus——The Epistle to the Hebrews.
E.	"In regard to the whole sacrificial system of the Hebrew Law, it is most necessary that we should keep in view that it was intended for a people already brought into covenant with the living God, and that every sacrifice was assumed to have a vital connection with the spirit of the worshiper. A Hebrew Sacrifice, like a Christian Sacrament, possessed the inward and spiritual grace, as well as the outward and visible sign. The mere empty form, or the feeling of an opus operatum, was as alien to the mind of an enlightened Israelite who brought his gift to the Altar, as it is to the well instructed Christian who comes to the table of the Lord. This fact will be found not obscurely intimated in the words of the Law itself. But it is most clearly expressed by the sacred writers in later ages, when it became necessary that they should remind their backsliding countrymen of the truth. "It may however be supposed that to those who came to the Sanctuary in sincerity and truth, a sacrifice may have borne a very different amount of meaning according to the religious conditions of their minds . . . . "An Israelite who had studied the Law must have perceived a mystery and a contradiction in the perfectness and freedom from guilt of the animal which he brought as his sin-offering. On the one hand he must have felt that an offering without blemish was the only one which could be fit for the Altar of Jehovah: on the other hand he must have felt that it could not fairly represent himself in his actual condition, as bringing his offering expressly because he was burdened with the consciousness of sin and imperfection. He must also have learned from the language of the Law in prescribing what part of the ceremony was to be performed by the priest, that he could not be his own atoner. In these particulars, which in spite of prophetic teaching must have been difficult and obscure to him, we can now clearly trace the forecast shadows of the spotless Saviour who was to come, to stand for the sinful race as its head, to make the offering of Himself as both priest and victim, to perfect the work of redemption by Himself, and so to enter into the presence of God for us as a sweet savour."

Diagram X

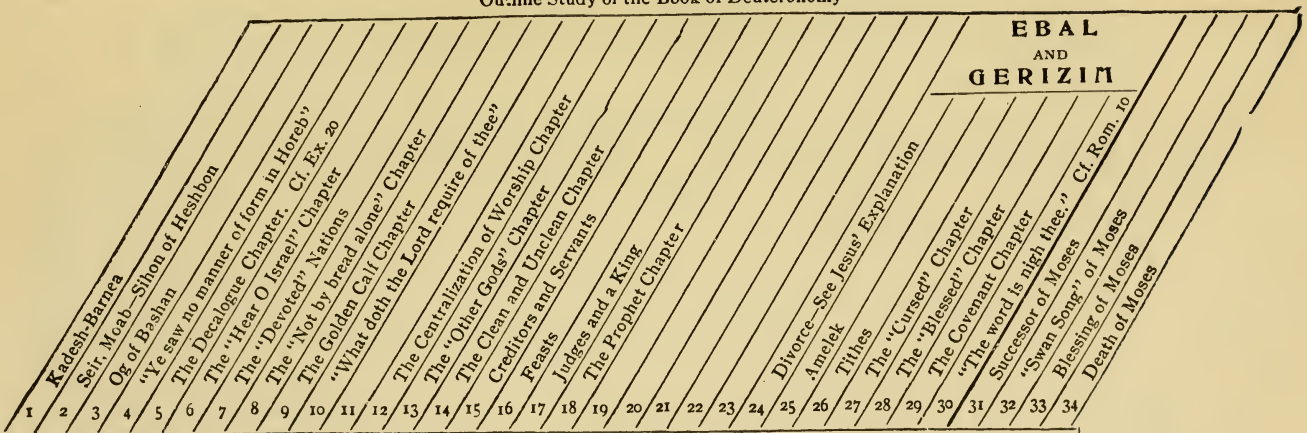
Outline Study of the Book of Numbers

1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19	20	21	22	23	24	25	26	27	28	29	30	31	32	33	34	35	36
The 603,550 Chapter, Chap. 26	The Hollow Square Chapter	The Levite Chapter	The Tabernacle Removal Chapter	The Law of Jealousy Chapter	The Nazarite Chapter	The Princes' Oblation Chapter	The Levites' Atonement Chapter	The Cloud Chapter	The Departure from Sinai Chapter	The Seventy Prophets Chapter	The Moses-Aaron-Miriam Chapter	The Spies Chapter	The Intercession Chapter	The Sticks on the Sabbath Chapter	The Korah-Dathan-Abriam Chap.	The Aaron's Rod Chapter	The Priest's Portion Chapter	The Red Heifer Chapter	The Twice Smitten Rock Chapter	The Brazen Serpent Chapter	The Balaam's Ass Chapter	Balaam's 1st and 2d Blessings	Balaam's 3d and 4th Blessings	The Baal-Peor Chapter	The 601,730 Chapter	The Joshua Chapter	The Offerings Chapter	The Holy Convocation Chapter	The Vow Chapter	The Midianite Chapter	The East Side Possessions Chapter	The Journeyings Chapter	The Boundary Lines Chapter	The Cities of Levites and Refuge Chapter	The Zelophed Chapter

	I	II	III
A.	In the Wilderness of Sinai	In the Wilderness of Paran	On Plains of Moab
B.	From Sinai to Kadesh 1:1——10:10	In Camp at Kadesh 10:11——20:21	From Kadesh to Jordan 20:22——36:13
C.	The Wilderness Book		
D.	Read Psalm 95 (especially v. 10) for a summary of the Wilderness experience		
E.	Read the Wilderness Psalm,——90		
F.	The name of this book has its origin in the numberings contained in it, especially those in the chapters 1 and 26		
G.	A Key Word of this book is **Pilgrimage**		
H.	A Key Verse is 10:29—**"We are journeying * * * Come thou with us and we will do thee good"**		
I.	The time covered by the book is nearly 40 years—the chasm is perhaps at 20:13		
J.	A reason for this long delay is given in Deuteronomy 8:2. Do you know of others?		
K.	A warning which this book gives us is found in Hebrews 4:1, 2		
L.	Read the following passages as indicated: 1. In connection with chapter 8, read Hebrews 7:27 2. In connection with chapter 13, read Hebrews 3:19 3. In connection with chapter 19, read Hebrews 9:13 4. In connection with chapter 20, read Psalm 106 and 1 Cor. 10:4 5. In connection with chapter 21, read John 3:14, 15		
M.	Special chapters are those marked with arrow heads		

Diagram XI

Outline Study of the Book of Deuteronomy



A.	FAREWELL ADDRESSES OF MOSES			
B.	FIRST	SECOND	THIRD	APPENDICES
C.	RESUME OF HISTORY OF WANDERINGS —EXHORTATIONS	UTTERANCE IN POPULAR FORM OF COMMANDMENTS, MORAL, CIVIL, AND CEREMONIAL, OF EXODUS, LEVITICUS AND NUMBERS	BLESSING AND CURSING	1. SUCCESSOR 2. SONG. C. 32 3. BLESSING 4. DEATH. C. 34
D.	Key Word:—Obedience. Cf. Key Words of GEN., EX., LEVIT., AND NUMB.			
E.	Note:—The obedience enjoined is based on a known and enjoyed relationship. It is not forced			
F.	Occasion:—A new Generation. Leader about to depart. People about to enter upon a new era. This a renewal of covenant			
G.	Time:—Last month of forty years' wanderings			
H.	Place:—East side of river Jordan			
I.	Style:—Free, hortatory, oratorical, repetitious, much like that of Jeremiah. How is this accounted for?			
J.	Name:—Deutero=second, another; Nomos=law. This name misleading. See 29:1			
K.	Use of, in N.T.:—Deut. is quoted 90 times in the N.T. The student should look up the passages. N. B., especially the use of Deut. by Jesus when tempted in the wilderness			
L.	Use of Deut. as a devotional book:—It is placed by competent judges with the GOSPELS, THE PSALMS, THE ACTS, COLOSSIANS, AND ISAIAH, among the first half-dozen dev. bks. of the B.			
M.	A Solemn Warning of this book:—FORGET NOT GOD—Cf. 8:12-14, 6:12, 8:11			

SUGGESTIONS

1. Read Deut., and note some peculiarities of Israel's God to which the book calls attention.

2. Read Deut. and note the emphasis put in it on the *Love of God*. The N. T. does not surpass 't in this respect.

3. Look up passages in other books of the Bible which warn not to forget God.

4. Fill in blank chapter spaces with catch words or sentences.

DIAGRAM XII

Outline Study of the Book of Joshua

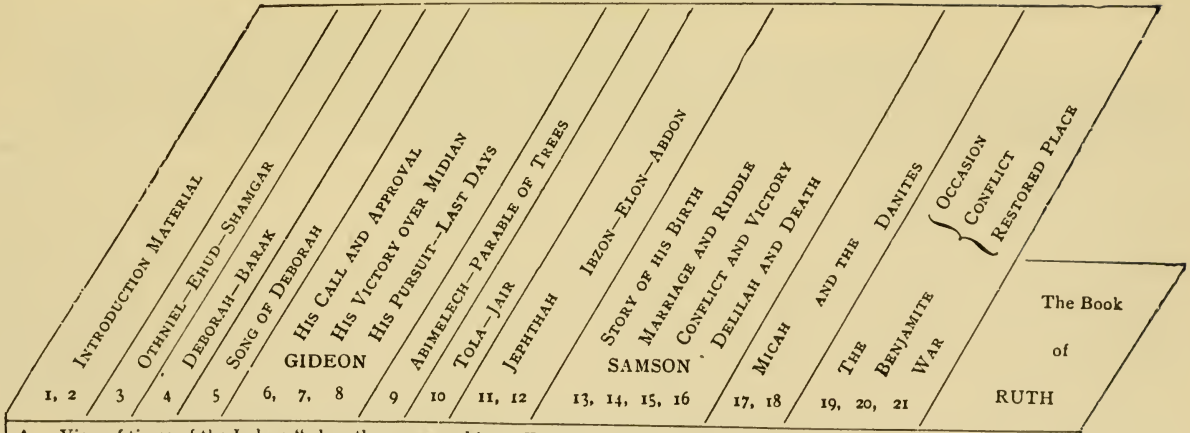
"HE HATH SAID:
I will never leave thee nor forsake thee—

SO THAT WE MAY BOLDLY SAY:
I will not fear what man shall do."—Hebrews 13:5, 6

	1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19	20	21	22	23	24
	The "Good Courage" Chapter	The Rahab Chapter. See Heb.11:31; Jas.2:25	The Jordan Chapter	The Twelve Stones Chapter	The Prince of the Lord Chapter	The Jericho Chapter	The Achan Chapter	The Ai Chapter	The Gibeonite Chapter	The King of Jerusalem Chapter [Southern Campaign]	The King of Hazor Chapter [Northern Campaign]	The Thirty-one Kings Chapter	The East Side Inheritance	The Caleb Inheritance	The Judah Inheritance	The Ephraim Inheritance	The Manasseh Inheritance	The Benjamin Inheritance	The Simeon— Asher— Inheritance	The Cities of Refuge	The Levites' Inheritance	The Altar Chapter	"One Has Chased a Thousand"	"As for Me and My House"
A.	Israel under God led by Joshua, enters, subdues, and distributes the Land of Canaan																							
B.	Key Verses:—1:2, 3. "Arise, go over.... unto the land which I do give.... Every place that the sole of your foot shall tread upon .. have I given"																							
C.	Key Word:—**INHERITANCE** Read Hebrews, Chapter IV.																							
D.	THE CONQUEST OF CANAAN																			THE DIVISION OF CANAAN				
E.	Preparation for the Campaign		Central Campaign			Southern Campaign			Northern Campaign							The East and Caleb's				The West				
F.	Note the promises and commands at the beginning of this book..... "Arise—Go—Possess—No man shall be able to stand—I will not fail—Be of a good courage—This book of the law shall not depart"																			And the testimony of Joshua at the end of the book "Not one thing hath failed of all the good things which the Lord spake—Therefore fear the Lord"				
G.	On the question of the propriety of the dispossession of the Nations by Israel, note: 1. This country had been given to Israel. This the nations knew, and contested the right of possession. Gen. 12:7; 13:15; 26:3,4; Joshua 11:20 2. These nations had been tolerated by God in gross sin for centuries. See Gen. 15:16. This was their day of Judgment 3. The moral character of these nations was extremely bad. See Leviticus 18:21-25, 27-30; 20:1-24; Deut.12:29-32; 20:10-18 4. The preservation of Israel for its world work for the race was at stake. Deut. 7:1-6; Joshua 23:7-13 5. This work was done under the direct command of God for sufficient reason. "It was a terrible surgery this: but it was surgery: the excision of the cancer, that the healthy part might remain"																							

Diagram XIII

Outline Study of the Books of Judges and Ruth



A. View of times of the Judges "when there was no king. Every man did that which was right in his own eyes"

B. EXTERNAL VIEW | INTERNAL VIEW

C. Key expressions of Judges are:—"Israel did that which was evil." "The anger of the Lord was kindled." "Israel cried unto the Lord." "The Lord raised up Judges which saved them out of the hand of their enemies."

D. THE KEY-NOTE OF JUDGES IS DISOBEDIENCE

E. Observations

1. Of the Introductory material in chaps. 1 and 2, note:
   a. We have a bird's-eye view Joshuaward in 1:1-2:10
   b. " " " " Judgeward in 2:11-3:6
2. The people were in servitude about one-third of the time during the period of the Judges
3. The prominence of Judah in chap. 1, and of Bethlehem-Judah in the closing episodes favors David's reign as the time of compiling these records. Note 2 Sam. 12:24; 1 c. 29:29; 2 c. 9:29
4. For a graphic description of these times read Psalm 106:34-46
5. Compare opening verses of Joshua and Judges
6. Read Milton's "Samson Agonistes" in connection with chapters 13-16
7. This book records seven apostacies, seven servitudes under seven nations, and seven deliverances. See 3:7,12, 4:1; 6 1; 8:33,35; 10:6; 13:1
8. The order under the account of each is: (1) *Apostasy*, (2) *Servitude*, (3) *Distress*, (4) *Prayer*, (5) *Deliverance* (6) *Rest*
9. Read 10:10-16 on the danger of frequent lapses into sin. The day of grace may be sinned away

Diagram XIV

An Outline Study of 1 Samuel

1 Samuel's Birth	2 Hannah's Song	3 Samuel the Prophet	4 The Ark of God Taken †	5 The Ark of God in Philistia	6 The Ark of God Restored	7 Ebenezer †	8 A King Demanded	9 Saul Selected to be King	10 Saul Anointed King	11 Saul Confirmed King †	12 Samuel's Valedictory	13 The Battle of Michmash †	14 The Battle of Michmash †	15 The Amalekites—Saul Rejected †	16 David Anointed King	17 David and Goliath †	18 David and Saul	19 David and Samuel	20 David and Jonathan	21 David and Ahimelech	22 David and Doeg	23 David and the Ziphites	24 David in Engedi	25 David and Nabal	26 David in Ziph	27 David and Achish	28 Saul and the Witch	29 David and the Philistines	30 David and the Amalekites	31 The Death of Saul †
I								II								III														
SAMUEL								SAUL								DAVID														

Note:—

1. "The title Samuel does not denote authorship, but like the titles Joshua, Ruth and Esther, commemorates the prominent actor in the events recorded in the book. Its adoption shows a true insight into the connection of the history it contains. It stands as a monument of the greatness of the Prophet who was Jehovah's instrument for establishing the Kingdom of Israel, and guiding the chosen people through a crisis in its history second in importance only to the Exodus. The book begins with the account of his birth: and his direct influence extends to the close of it, in the reign of the king whom he anointed as Jehovah's choice."—*Kirkpatrick.*
2. The books of Samuel are distinguished for simplicity, minuteness, and every indication of fairness and truth.
3. The period covered by 1 Sam. is little less than a century and nearly coincides with the life of Samuel.
4. The chapters which contain records of Saul's wars are indicated by daggers above.

Diagram XV

An Outline Study of 2 Samuel as related to 1 Samuel

1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19	20	21	22	23	24
David's "Song of the Bow"	Conflict between Abner and Joab	David's Lament over Abner	Ishbosheth's Death Avenged	Jerusalem Taken	Uzzah and the Ark	The Messianic Promise	David's Victories	David and Mephibosheth	David's Victories	David and Bathsheba	David and Nathan	Absolom and Tamar	Joab's Ruse with David	Absolom's Rebellion	David and Shimei	Ahithophel's Counsel	Absolom's Death	David's Return	Sheba's Insurrection Quelled	Famine and War with Philistia	David's Song of Deliverance	Last Words of David	Numbering the People

A. "TRUE HISTORY IS PROPHECY"

B. Messianic Purpose of the Books of Samuel:—
"The Messianic character of the Books of Samuel is one of its marked features. The central figure, David, is also the central figure of Messianic prophecy; the man who most of all Old Testament personages, in his life, experiences, and character, sums up the life of the servants of God, and thus represents the great Head of them all. It is here that the three elements of the Jewish state, the prophetic, priestly, and kingly offices, are first fully established, and not only fix the development of typical Israel, but set forth the functions of the anointed leader of the true Israel."—*Toy in Lange.*

C. THE TWO BOOKS OF SAMUEL

D. I | II | III

E. SAMUEL | SAUL | DAVID

F. FIRST SAMUEL | SECOND SAMUEL

G. A History of the Advancement of David to the Throne | A History of the Government of David

H. 2 Samuel might be called "the Book of the King." The word king is found in these chapters 278 times. Here David the man as well as David the king is portrayed. Contrast the portrayal in 1 Chron. where matters of private interest are omitted.

I. Reign at Hebron, 7½ years | Reign at Jerusalem, 33 years

J. Triumphs | Troubles

K. "No one sins at so great a cost as a Christian."—*McClarren.*
Spend a few minutes in thinking why this is so.
Read 2 Samuel 11-24 to discover how expensive sin was in David's case. Perhaps the chief lesson of 2 Samuel is: "Be sure your sin will find you out." But do not miss what this book reveals about the Divine forgiveness.

Diagram XVI

Designed to show the relation of the accounts in the books of Samuel, Kings and Chronicles to each other and to the kingdoms of Judan and Israel

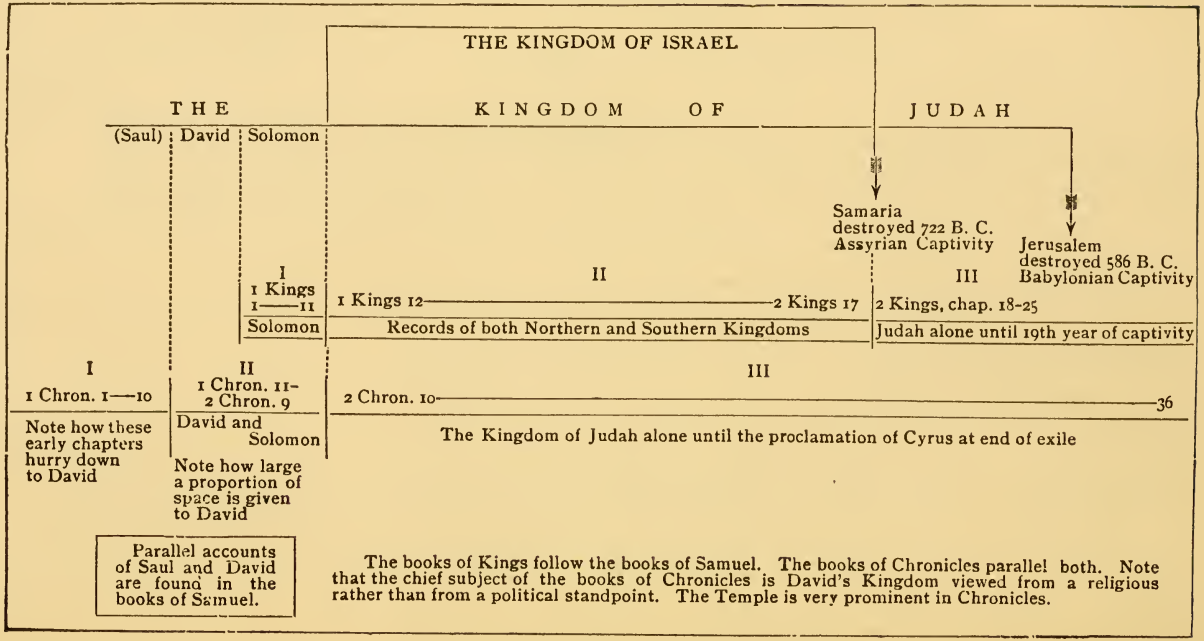


Diagram XVII

The Books of the Kings

Contents of chaps. 1-11 are suggested by the following:
1 Adonijah's claims
2 Solomon's accession
3 Solomon's dream and choice
4 Solomon's possessions
5 Hiram of Tyre
6 The house of the Lord
7 The house of the Lord
8 The Dedication
9 The second vision and warning
10 The Queen of Sheba
11 Solomon's wives and adversaries

Contents of chapters (1 Kings) 12- (2 Kings) 17, are suggested as follows:
12 Rehoboam's little finger
13 The rent altar
14 Jeroboam's wife and Ahijah
15 Asa's reformation
16 Zimri and Omri
17 Elijah and the barrel of meal
18 Elijah and the prophets of Baal
19 Elijah and the juniper tree
20 Ahab and Benhadad of Syria
21 The Naboth tragedy
22 Micaiah and Ahab

Here begins 2 Kings
1 Baalzebub
2 The "chariots of fire"
3 The valley of trenches
4 The pot of oil
5 Naaman the Syrian
6 The siege of Samaria
7 The four lepers
8 Elisha's visit to Damascus
9 The death of Jezebel
10 Jehu and Jehonadab
11 Jehoiada and Joash
12 The temple restored
13 Joash and Elisha
14 Jeroboam II and Jonah
15 The period of anarchy
16 Ahaz and Tiglath-pileser
17 The downfall of Samaria

Contents of chaps. 18-25 are suggested by the following:
18 Sennacherib
19 Sennacherib
20 Merodach baladan
21 Manasseh and Amon
22 Josiah and the book of the law
23 Josiah's reformation
24 First and second invasions of the Babylonians
25 Capture of Jerusalem

I	II	III.
Before the division	During the division of the Kingdoms	After the division
Solomon	Both the Northern and the Southern Kingdoms	The Southern Kingdom
1 Kings c. 1-11	1 Kings c. 12 — 2 Kings c. 17	2 Kings c. 18-25

THE KINGDOM OF ISRAEL

THE KINGDOM OF JUDAH

Samaria destroyed 722 B. C. by the Assyrians

Jerusalem destroyed 586 B. C. by the Babylonians

Compare Diagram XVI

Diagram XVIII

Designed to give, from the standpoint of Assyrian history, a general view of the Third Principal Division of the Old Testament History of Abraham and His Posterity, which is the Period of National Declination. (Compare Diagram III)

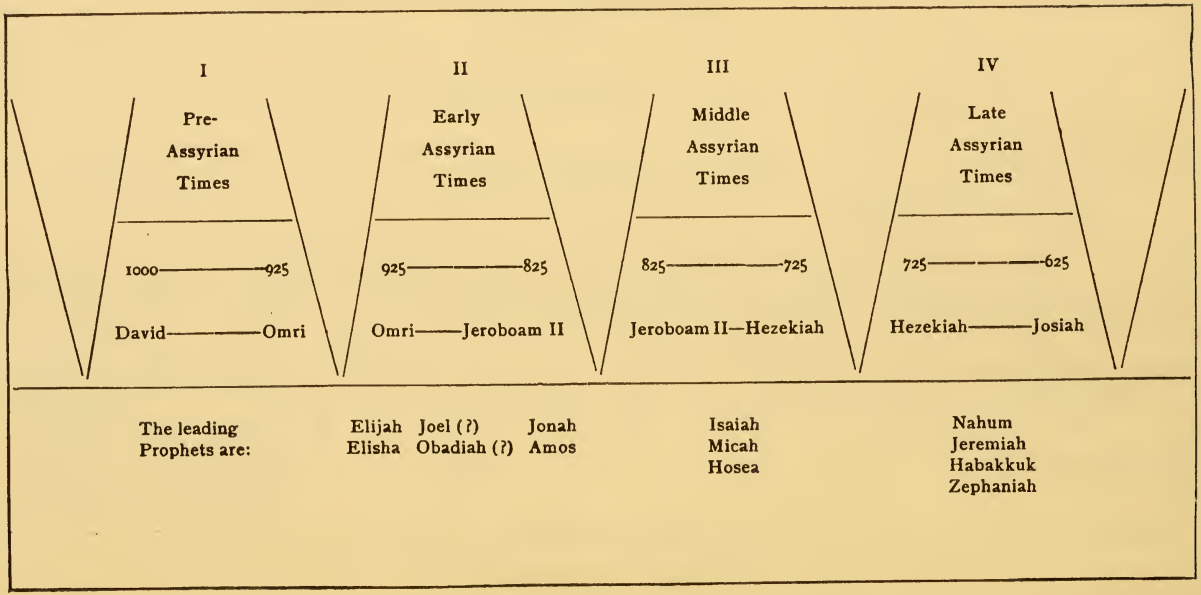


Diagram XIX

Designed to show the relation of the Kings of the North (Israel) as distributed into Dynasties, to the Kings of the South (Judah)

975 (?) B. C. — 722 B. C.

DYNASTIES								
I	II	III	IV	V	VI	VII	VIII	IX
Jeroboam Nadab	Baasha Elah	Zimri	Omri Ahab Ahaziah Joram	Jehu Jehoahaz Jehoash JeroboamII Zechariah	Shallum	Menahem Pekah	Pekaiah	Hoshea

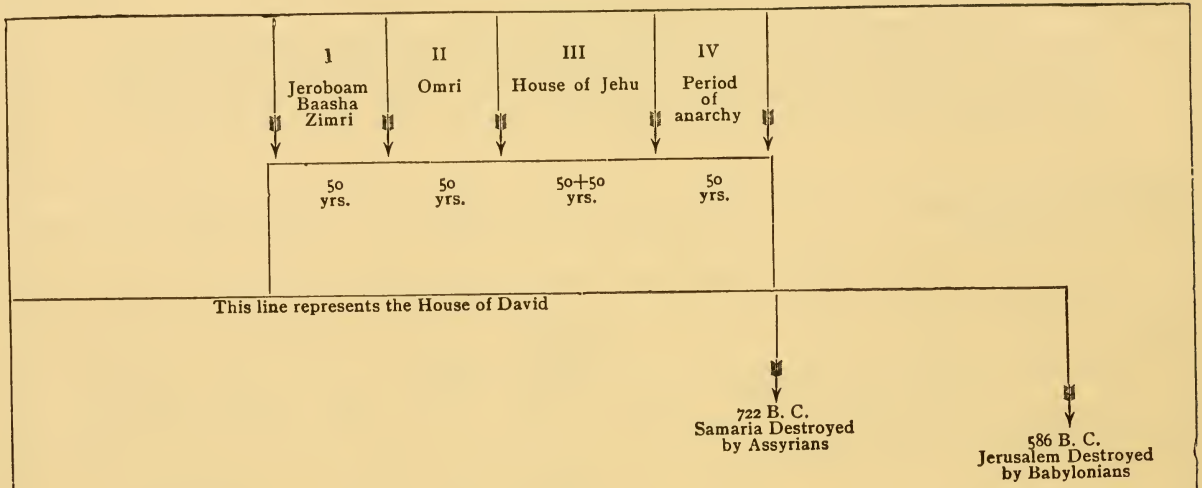
586 B. C.

In the Kingdom of Judah there was the House of David only

David—Solomon—Rehoboam—Abijam—Asa—Jehoshaphat—Jehoram—Joash—Ahaziah—Athaliah—Amaziah—Uzziah—Jotham—Ahaz—Hezekiah—Manasseh—Amon—Josiah—Sons of Josiah

The Kingdom of Israel lasted about 250 years, coming to an end in the destruction of its capital, Samaria, by the Assyrians in 722 B. C. The Kingdom of Judah began nearly 100 years before the disruption, and lasted nearly 150 years after the destruction of the Kingdom of Israel, coming to an end in the destruction of Jerusalem by the Babylonians in 586 B. C. Israel had 19 kings and 9 dynasties. All the kings were idolaters. Judah had 19 kings, nearly all of whom were idolaters. Is there any wonder we name this period that of National Declination?

Diagram XX



One may be helped by thinking of the Kingdom of Israel in four periods. Speaking only approximately the Kingdom lasted 250 years. The two great dynasties of the North were, (1) that of Omri (which is made famous by Ahab and Jezebel), and (2) that of Jehu. Over 50 years elapsed before the reign of the house of Omri. This house reigned about 50 years. The house of Jehu reigned about twice 50 years, and the 50 years following was a period of anarchy. So we may think in periods of 50 as follows: 50—50—twice 50—50. In the first 50 years were three dynasties; in the second, one; in the next two, one; and in the last, four. Compare Diagram XIX.

Diagram XXI

Designed to show the relationship of the kings and prophets of the early days of the disruption. These correspond in the main to the Pre-Assyrian times of Diagram XVIII

	Dynasty I		Dynasty II		Dynasty III	Dynasty IV	
	Jeroboam—Nadab—		Baasha—Elah—		Zimri—	Omri—Ahab	
	22 yrs.	2 yrs.	24 yrs.	2 yrs.	7 days	6 yrs.	22 yrs.

| | | |

Diagram XXII

Designed to show relative locations of the nations with which the Children of Israel came into contact during the period of National Declination

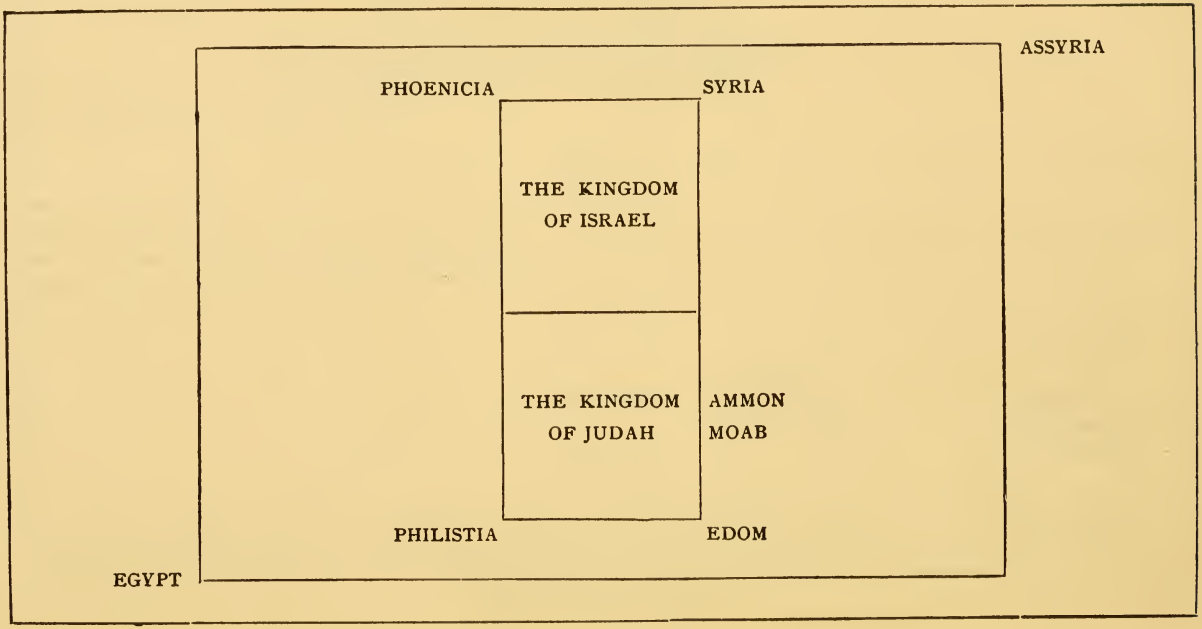


Diagram XXIII

Designed to show the general tendency of the Nation as a whole, in spite of the four great reformers, during the period of National Declination. During this progress of evil the prophetic vision grew clearer. As darkness increased the lamp of the Lord shone brighter. In the darkest times the prophetic light was brightest.

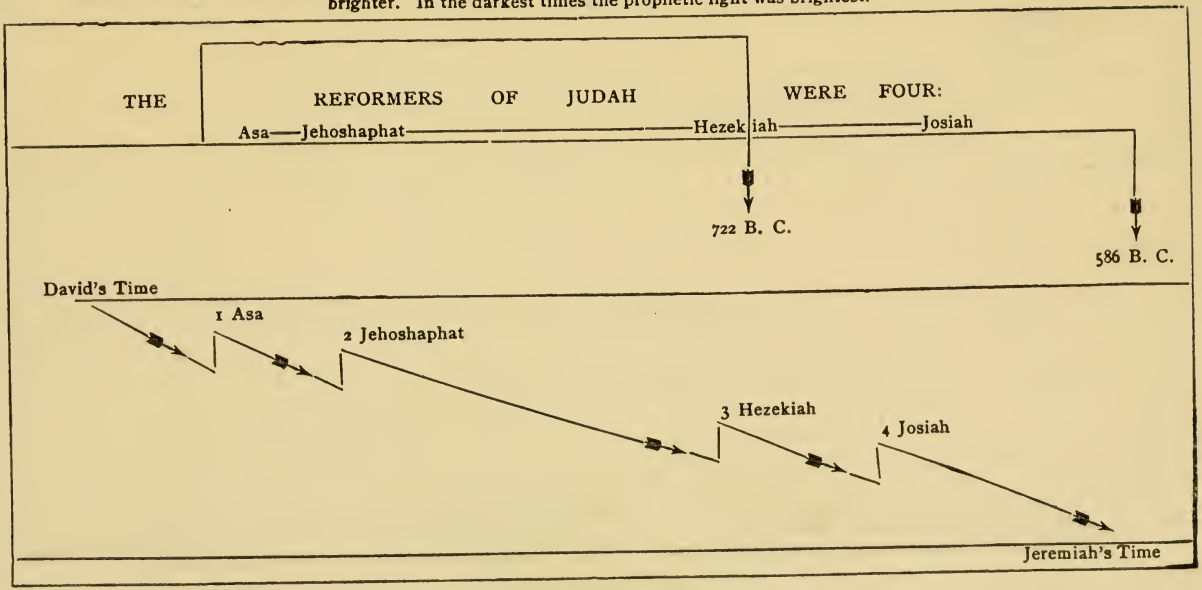


Diagram XXIV

Designed to show the Kings of the house of Omri in relation to the house of David. Compare Diagrams XX, XXI

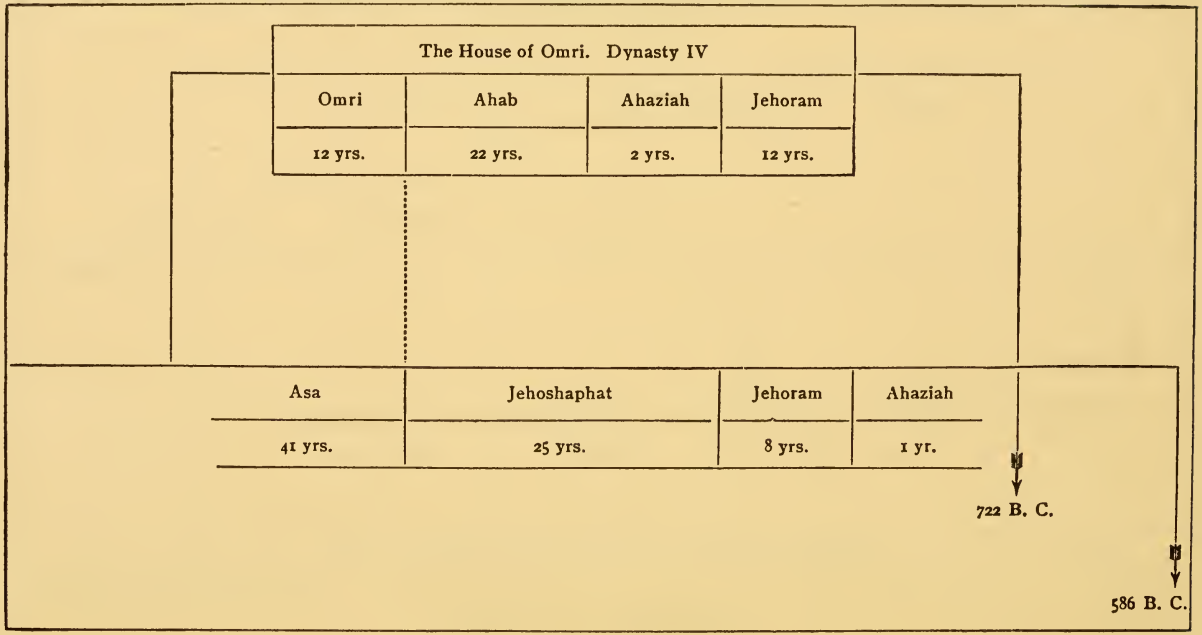
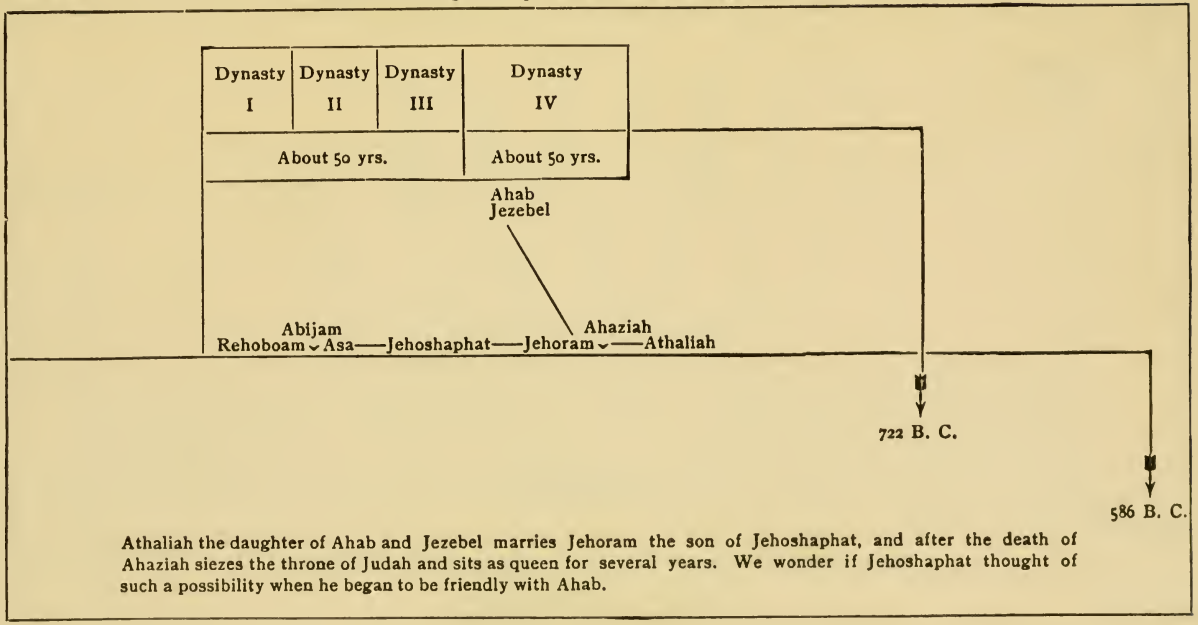


Diagram XXV

Designed to indicate the time of the alliance by marriage of the house of Judah with the idolatrous house of Omri. To trace the effect of this in the Kingdom of Judah is most interesting and instructive



Athaliah the daughter of Ahab and Jezebel marries Jehoram the son of Jehoshaphat, and after the death of Ahaziah siezes the throne of Judah and sits as queen for several years. We wonder if Jehoshaphat thought of such a possibility when he began to be friendly with Ahab.

Diagram XXVI

Designed to show the relation of the dynasty of Jehu to the house of Judah

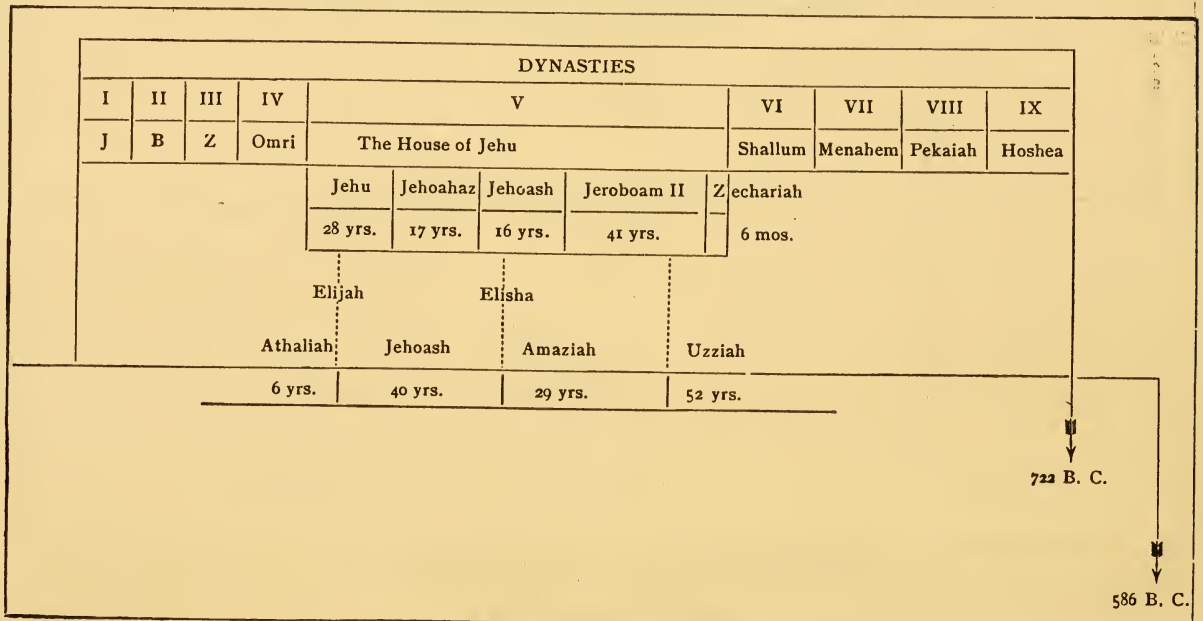


Diagram XXVII

Designed to suggest the progress of the Assyrian Westward, before his overthrow of the Kingdom of Israel

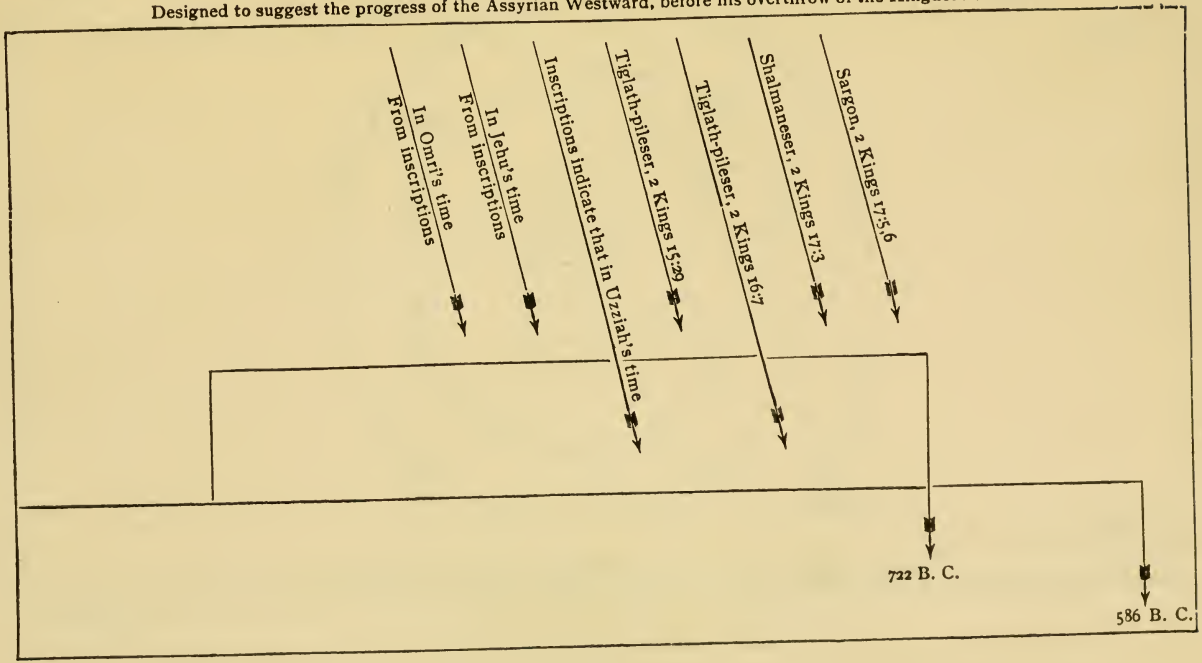


Diagram XXVIII

Designed to indicate the political situation as described by Amos in chapters 1, 2. From beyond the political situation as here presented the destroyer was to come. Clearly the prophet had the Assyrian in mind

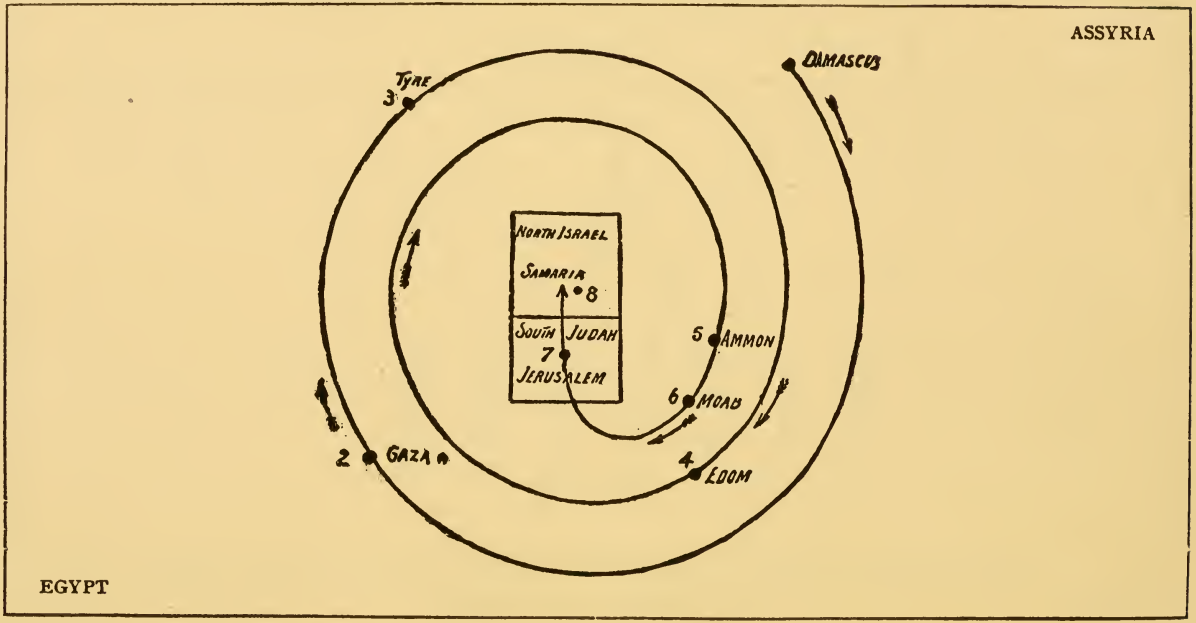


Diagram XXIX

Designed to show the relation of places mentioned by Amos

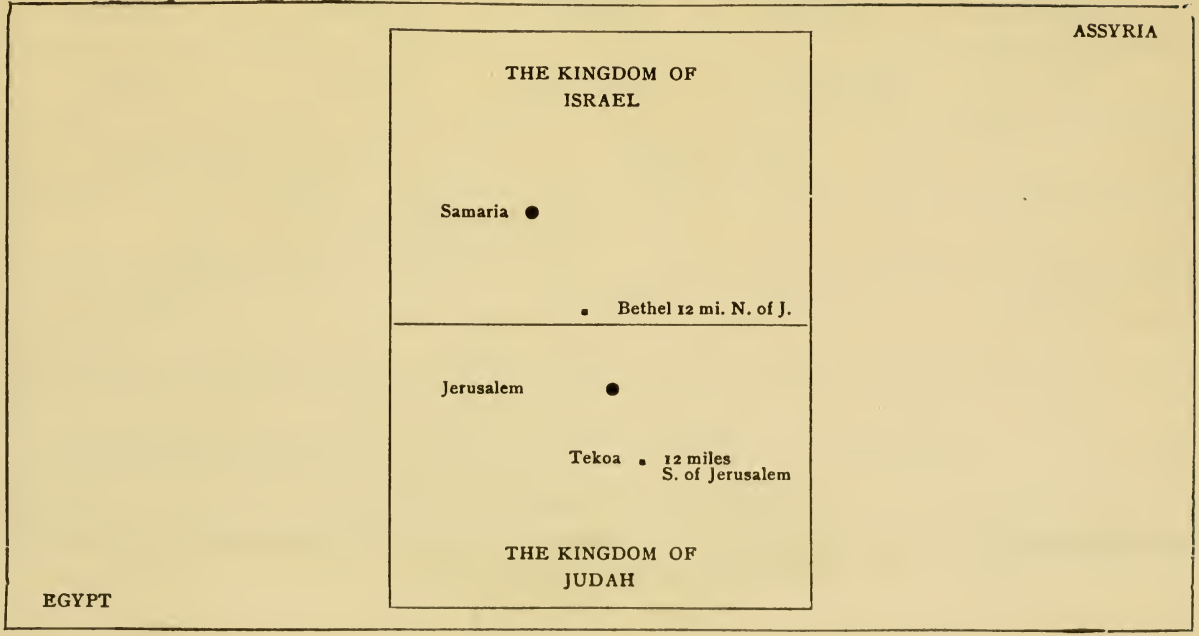


Diagram XXX.

Designed to aid in the study of Amos, chaps. 7-9

<table>
<tr><td colspan="5">THE SERIES OF VISIONS, AMOS, CHAPS. 7-9</td></tr>
<tr><td>1</td><td>2</td><td>3</td><td>4</td><td>5</td></tr>
<tr><td>7:1-3</td><td>7:4-6</td><td>7:7-9</td><td>8:1-14</td><td>9:1-10</td></tr>
<tr><td>Locusts</td><td>Fire</td><td>Plumb-line</td><td>Ripe fruit</td><td>God by altar</td></tr>
<tr><td colspan="4">Symbols of destruction to come</td><td></td></tr>
<tr><td colspan="2">In these two, prayer and response</td><td colspan="2">In these two, no prayer</td><td></td></tr>
<tr><td>"It shall not be"</td><td>"It shall not be"</td><td>"I will not pass by them"</td><td>"I will not pass by them. The end is come"</td><td></td></tr>
<tr><td>Destruction threatened</td><td>Destruction threatened</td><td>Destruction determined</td><td>Destruction imminent</td><td>Destruction progressing</td></tr>
</table>

Diagram XXXI

Designed to suggest the progress of thought in the book of Amos, and to indicate the great contrast of the book

1	2	3	4	5	6	7	8	9
	These chapters end with an announcement of judgment	This chapter ends with an announcement of judgment	This chapter ends with an announcement of judgment	This chapter ends with an announcement of judgment	This chapter ends with an announcement of judgment	This chapter ends with an announcement of judgment	This chapter ends with an announcement of judgment	This chapter ends with an announcement of blessing

In the book of Amos are five series as indicated below

A series of foreign prophecies	A series of questions	A series of past warnings	A series of invitations	A series of visions

The burden of these chapters is Judgment

Blessing is announced in 9:11-15

The great contrast of the book may be indicated thus:

The immediate future—dark
The palaces of the nations shall be destroyed

The remote future—bright
The hut of David shall be exalted and shall remain forever

Diagram XXXII

Designed to show the relation of Hosea the Prophet to the Kings of Judah and Israel. See Hosea 1:1

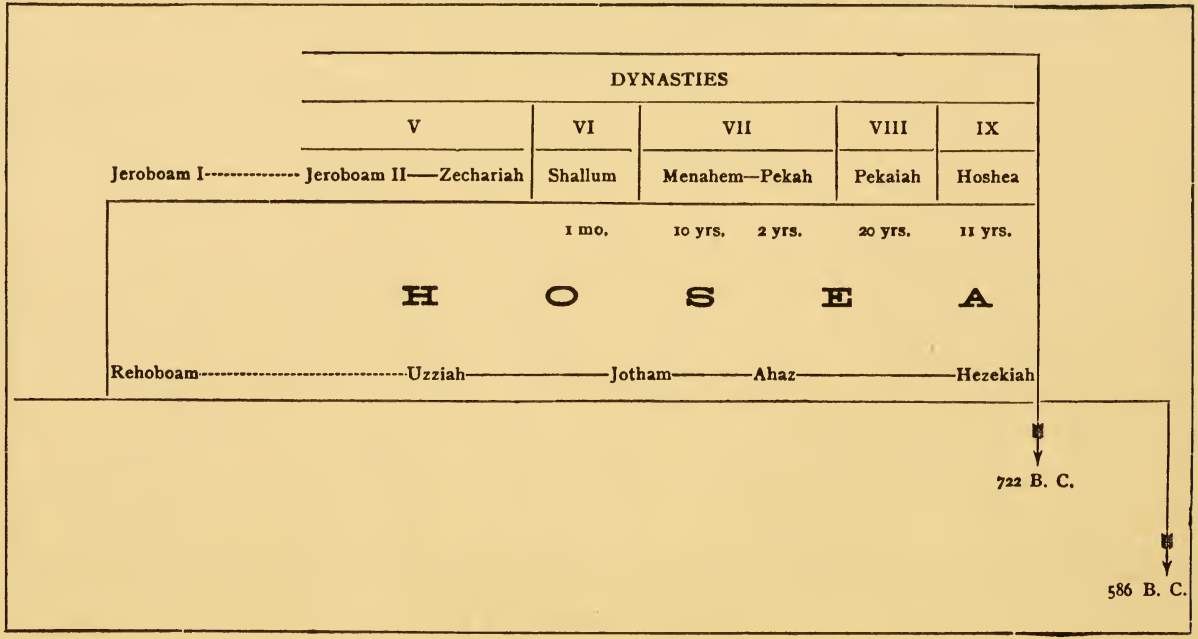


Diagram XXXIII

Designed to give a general idea of the contents of the Book of Isaiah

1 The Great Arraignment	13 Oracle concerning Babylon	28	
2 The Mt. of the Lord	14 Oracle concerning Babylon	29	
3 Daughters of Zion	15 Oracle concerning Moab	30 } Woe	
4 Pillar of Cloud	16 Oracle concerning Moab	31 } Chapters	
5 The Vineyard	17 Oracle concerning Damascus	32	
6 The Vision	18 About Ethiopia	33	
7 The Virgin	19 About Egypt	34 } Joy and Gladness	
8 Immanuel	20 About Egypt	35 } Chapters	
9 Prince of Peace	21 Wilderness of the Sea		
10 Forest of Assyria	22 Valley of Vision		
11 Stock of Jesse	23 Tyre		
12 Wells of Salvation	24 The Waste Earth		
	25 } "The Little		
	26 } Apocalypse"		
	27 }		

N. B. Chaps. 36-39 An Historical Portion, both Assyrian and Babylonian in Horizon

I

Chapters 1-39

In the main, Assyrian in horizon

1	2	3
1——12	13——27	28——35
Uzziah—Jotham—Ahaz prophecies	Foreign prophecies and others	Woe and other prophecies

Of Chapters 1-12 (with which in our Studies we deal) Delitzsch says:

"Chapters 2-5 and 7-12 form two prophetic cycles, chapter 1 being the portal which leads into them, and chapter 6 the band which connects them together. The prophetic cycle in chaps. 2-5 may be called the *Book of Hardening*, and chaps. 7-12 the *Book of Immanuel*, because in all the stages through which the proclamation in chaps. 7-12 passes, the coming Immanuel is the banner of consolation which it lifts up even in the midst of the judgments already breaking upon the people, in accordance with the doom pronounced upon them in chap. 6."

Some truths in the light of which these chapters may be read with new interest:

1 Israel is downcast and doubts her Lord
2 Israel is assured that without doubt she shall be delivered
3 Israel's God is unlike the gods of the nations
4 Israel's future shall be most glorious
5 Israel's enemies shall become her friends
6 Israel's mission is to the entire world
7 The nations of the earth shall come to God when they see His dealings with Israel

II

Chapters 40-66

In the main, Babylonian in horizon

1	2	3
40——48	49——57	58——66

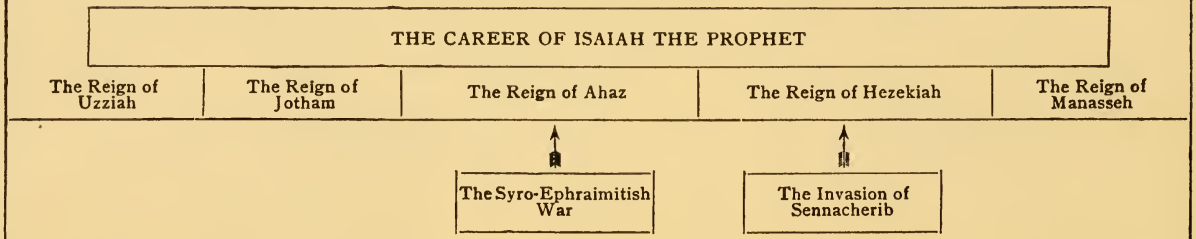
See refrain at close of chaps. 48 and 57

Theme:—Redemption of God's people
Object:—Comfort

Redemption promised	Redemption provided	Redemption realized

Diagram XXXIV

Designed to present the prophet Isaiah in relation to the Kings of his time, and to suggest an outline for the study of his words and life



In thinking of the prophet Isaiah and his writings it might be well to do so in terms of the two notable wars of his time. The following outline is suggested. The student may insert passages:

1. Experiences and prophecies belonging the Uzziah-Jotham period.

2. Experiences and prophecies belonging to the reign of Ahaz preceding the Syro-Ephraimitish war.
3. Experiences and prophecies belonging to the reign of Ahaz relating to the Syro-Ephraimitish war.
4. Experiences and prophecies belonging to the reign of Ahaz after the Syro-Ephraimitish war.

5. Experiences and prophecies belonging to the reign of Hezekiah preceding the invasion of Sennacherib.
6. Experiences and prophecies belonging to the reign of Hezekiah relating to the invasion of Sennacherib.
7. Experiences and prophecies belonging to the reign of Hezekiah after the invasion of Sennacherib.

Diagram XXXV

Designed to present the career of Hezekiah in relation to that of Isaiah the prophet, and in relation to the Kings of Assyria, etc.

ISAIAH THE PROPHET

THE CAREER OF HEZEKIAH KING OF JUDAH

728 B. C. — Four important events in probable chronological order — 697 (?) B. C.

Reformation— | Sickness and Recovery— | Embassy of King of Babylon— | Invasion of Sennacherib

KINGS OF ASSYRIA IN RELATION TO HEZEKIAH

Tiglath-pileser III	Shalmaneser IV	Sargon	Sennacherib
727	722	705	682

THE KINGDOM OF ISRAEL

THE KINGDOM OF JUDAH

722
Samaria Destroyed
by the Assyrian
Samaria was besieged by Shalmaneser, and taken by Sargon

Diagram XXXVI

Designed to give a general view of: (1) the relation of the Empires of Assyria and Babylonia to each other, and, (2) of the Kingdoms of Judah and Israel to Assyria. For suggestion of Part I, see McCurdy's History, Prophecy and the Monuments, pp. 85-87

Part I

The Empire of Babylon for 4000 years

Period I	Period II	Period III	Period IV
Days of Independence	A Series of Reverses	Rivalry with Assyria	The unparalleled splendor and power under Nebuchadnezzar
		Here belongs the story of Assyria which was but an episode in a longer and more eventful History	606 B. C.——536 B. C.

Part II

This space is intended to represent Period III above. The outline below is that of Assyrian History

Period I	Period II	Period III
Struggle for Existence and Independence	Rivalry with Babylon	Thorough-going policy of Subjugation
	Nineveh the Capital of Assyria rose about 1500 B. C., and was destroyed 625-606 B. C., after a uniform and monotonous policy of her rulers to subdue and spoil nations	

Part III

The following belongs chiefly under Period III of Part II above, and represents the succession of Assyrian Kings through the 9th, 8th and 7th centuries B. C., or from 884-625. The 8th century (from 800-700 B. C.) coming most directly into contact with the Biblical history, was the greatest century of Assyrian History

Ashurnat-sinpal	Shalman-eser II	Shamshir-amman II	Ramman-irari III	Shalman-eser III	Ashur-dan III	Ashur-nirari	Tiglath-pileserIII	Shalman-eser IV	Sar-gon	Senna-cherib	Esarhad-don	Ashur-banipal
884	860	825	811	782	773	754	745	727	722	705	682	668	626——606
With this King Assyria took a great step forward. Assyria was in decline from 1100-900 B. C., during which time David and Solomon flourished	See Price in The Monuments and the Old Testament, p. 150 for first mention of the name of a King of Israel on tablet			During the reign of these three kings there was a temporary decline of the glory of the Assyrian Empire. During this time Jeroboam II of Israel and Uzziah of Judah flourished			Probably an usurper who introduced a new period of conquest. Known as Pul. 2 K. 15:19 2 K. 15:37 2 K. 16:5	For references to this king see 2 K. 17:1-6	Probably the greatest of all the Assyrian Kings. Cf. 2 Kings 17:24, for reference to his taking Samaria			Of these yrs. we are imperfectly informed

Diagram XXXVII

Designed to relate the times of Isaiah and Jeremiah

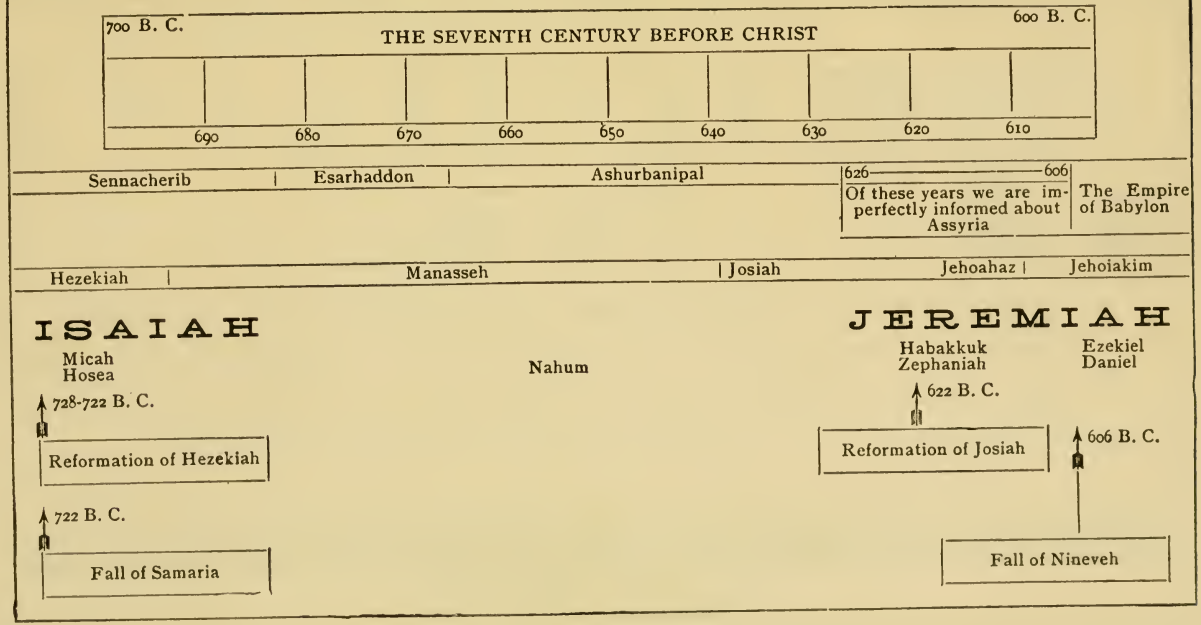


Diagram XXXVIII

Designed to relate the prophecies of Jonah and Nahum. Study the character of God as presented in these two prophets in relation to Assyria

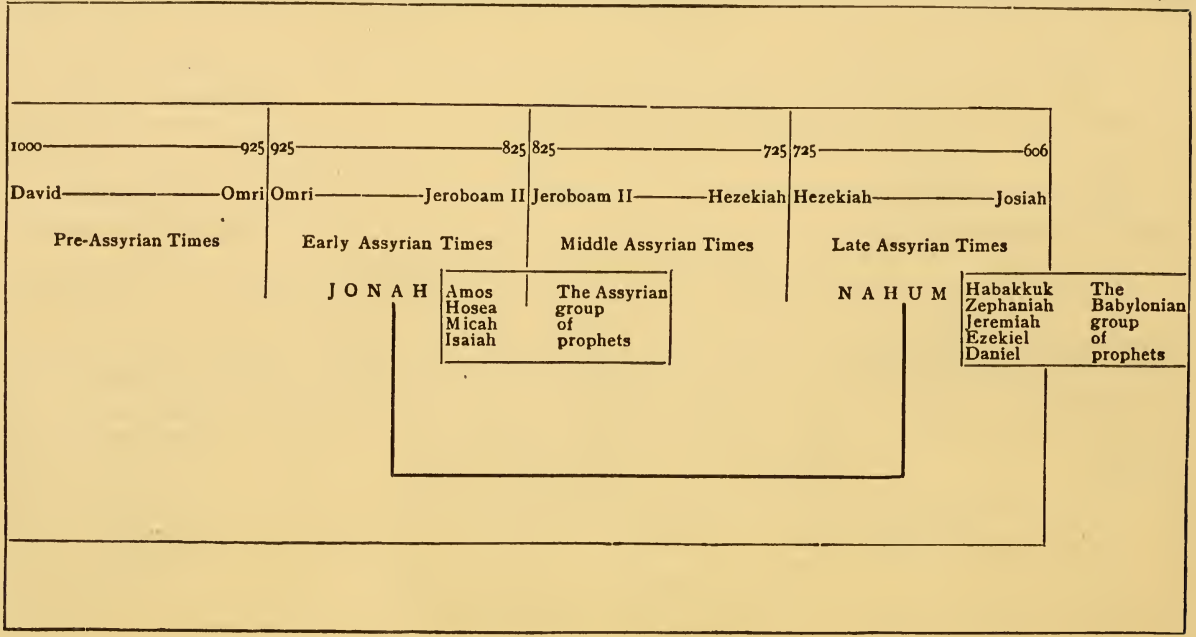


Diagram XXXIX

Designed to give a general idea of the arrangement of the material in the Book of Jeremiah

The reign of the Kings to which each portion belongs is indicated below

Probably to the reign of Josiah	In the main to the reign of Jehoiakim	To the reign of Zedekiah	To the reign of Jehoiakim	To the reign of Zedekiah	To the reign of Jehoiakim	To the reign of Zedekiah	To the reign of Jehoiakim	To the reign of Zedekiah	This portion belongs to post-captivity times and relates to the Remnant in Judea and in Egypt	This portion is composed of prophecies against the nations and dates from the reign of Jehoiakim	To the reign of Zedekiah
1—6	7—20	21	22, 23	24	25, 26	27—34	35, 36	37—39	40—44	45—49	50—52

I	II
Chapters 1–39	40–52
A loose chronological outline is: Prophecies and events preceding the fall of Jerusalem	Prophecies and events following the fall of Jerusalem

A loose topical outline is as follows:

I	II
Prophecies and events relating to God's chosen people, chapters 1–45	Foreign prophecies, the order being geographical

The material is quite differently arranged in the Septuagint version. The book as we have it is manifestly a growth and the result of various re-arrangements. Note suggestive passages in 36, 50, 51, 52. "The very lack of order, if we may say so, which is here displayed, serves a valuable end in showing that we possess the words of Jeremiah put together in those same troublous times in the course of which they were spoken, not arranged with the care and method which would have been afterwards employed to remodel and fit them to men's notions of propriety. It is not the book of Jeremiah edited by a future generation, but his words as they fell from the inspired lips themselves that are thus in God's Providence preserved to us."—*Streane.*

Diagram XL

Designed to show the career of Jeremiah in relation to the kings of his time, etc.

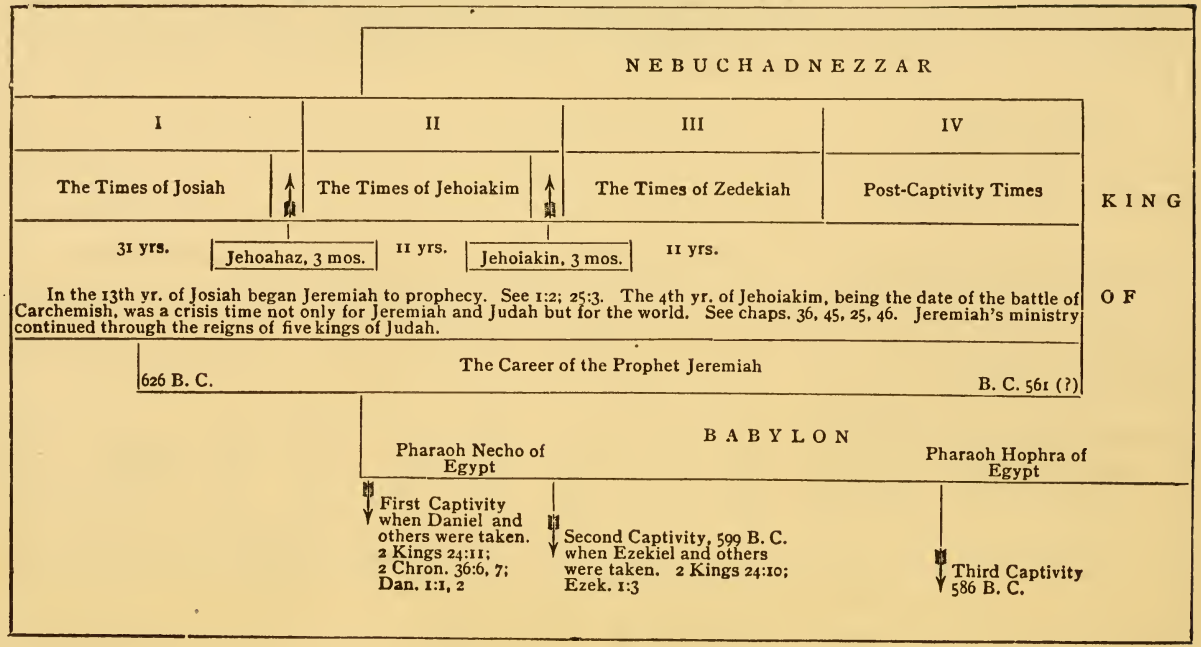


Diagram XLI

Designed to aid in securing a clearer conception of the political and religious situation in the times of Jeremiah

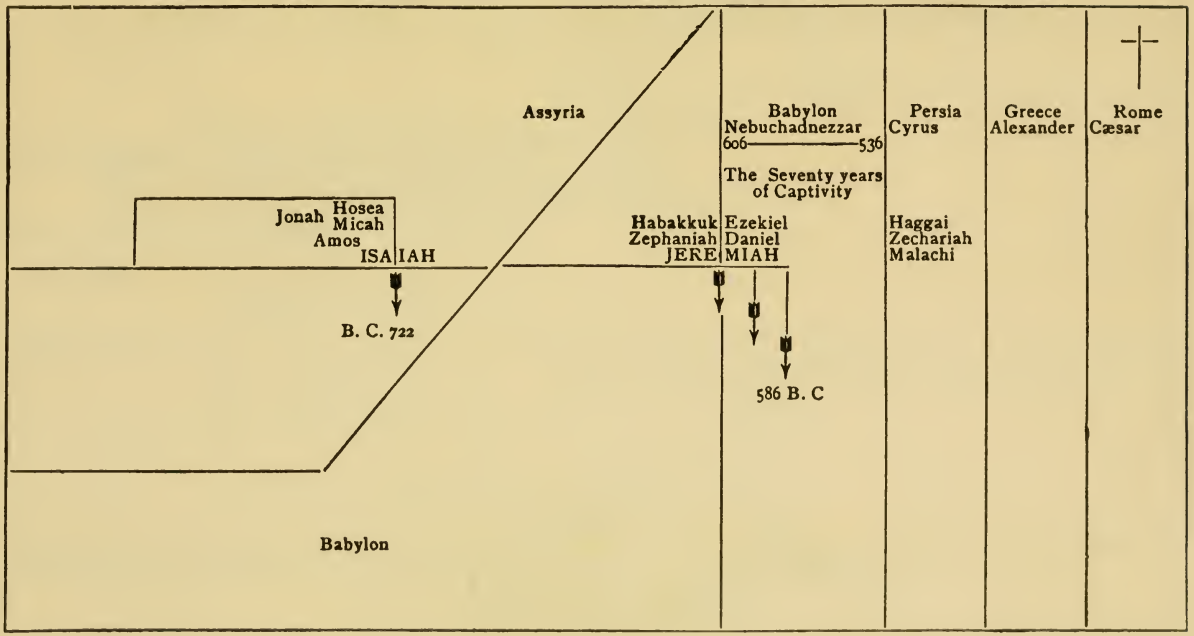
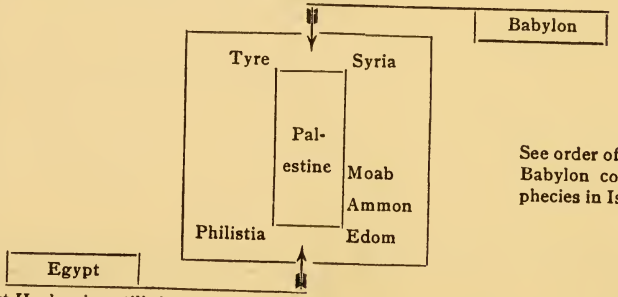


Diagram XLII

Designed to aid in the study of the life and times of Jeremiah

Part I, showing the political situation



See order of prophecies in Jer., chaps. 46-51. Egypt is mentioned first, and Babylon comes last. The order is geographical. Cf. order of foreign prophecies in Isaiah, Amos and Ezekiel

Part II, showing still the political situation

Josiah was friendly to Babylon and was slain by Pharaoh of Egypt
Jehoahaz was friendly to Babylon and was carried captive by Pharaoh to Egypt
Jehoiakim was friendly to Egypt and was carried captive to Babylon
Jehoiakin was friendly to Egypt and was carried captive to Babylon
Zedekiah was friendly to Egypt and was carried captive to Babylon

Part III, showing the pivotal importance of the times of Jeremiah to the Jewish nation

JEREMIAH

The Jewish Nation

An Independent, Theocratic Government under:	A dependent, dispersed nation to this day under:
Patriarchs—	Babylon—
Judges—	Persia—
Kings	Greece—
	Rome—

Diagram XLIII

Designed to aid in the study of the life and times of Jeremiah

Part I, showing relation of the five kings of Jeremiah's time and explaining Jer. 22:30

David { Solomon——Rehoboam——Josiah { Jehoahaz / Jehoiakim—Jehoiachin / Zedekiah
Nathan——Christ

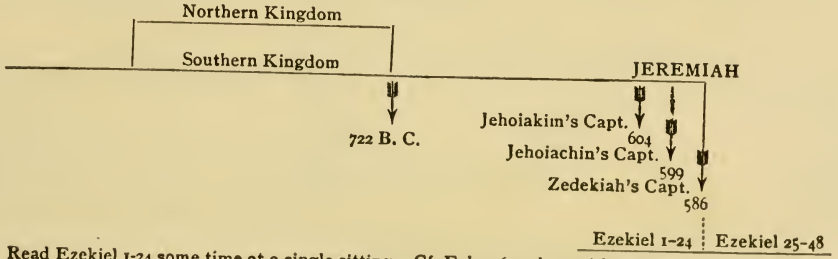
Cf. Matthew 1, Luke 3, and Jer. 22:30

Part II, showing relation of kings of Jeremiah's time to each other

Josiah
- Son Jehoahaz, 3 mos.
- Son Jehoiakim—Son Jehoiachin, 3 mos. (11 yrs.) See Jer. 22:29,30
- Son Zedekiah, 11 yrs.

See 2 Kings, chaps. 22-25, and 2 Chron., chaps. 34-36

Part III, showing the relation of the prophets Ezekiel and Jeremiah



Read Ezekiel 1-24 some time at a single sitting. Cf. Ezk. 16 and 23, with Jer. 2-9

DIAGRAM XLIV

Jeremiah Re-Arranged for Historical Study

	Chapters	
I. Portions belonging to the reign of Josiah	1	The Call and the Commission of Jeremiah
	2	
	3	
	4	
	5	The Substance of Jeremiah's Message during the reign of Josiah
	6	
	11	
	12	
II. Portions belonging to the reign of Jehoiakim	26	The arrest and trial of Jeremiah for preaching in the Temple Court
	7	
	8	The Message of Jeremiah for which he was arrested
	9	
	10	
	14	Jeremiah as an Intercessor
	15	
	16:1-13	The Prophet remaining unmarried
	16:14-	
	17:27	Various Messages of Warning
	18	The Potter's house visited and the lesson
	19:1-13	The Potter's vessel broken and the lesson
	19:14-	
	20:18	Jeremiah Smitten by Pashhur the Priest
	35	Wine offered by Jeremiah to the Rechabites
	36	The Roll cut and burned by Jehoiakim
Fourth Year Messages	45	The Message of Jeremiah to Baruch his secretary
	25:1:38	
	46	
	47	Prophecies against Judah and the Nations
	48	
	49	
	13	The Linen Girdle and its message
	22	The Kings and the False Prophets arraigned
	23	
III. Portions belonging to the reign of Zedekiah	24	The visions of the baskets of figs
	27:1-11	The symbolic yokes and bands
	27:12-	The Conflict with False Prophets in Judea
	28:17	
	29	The Conflict with False Prophets in Babylon
	50	The Message about Babylon
	51	
	30	"The book of Consolation," including the account of the purchase of the field
	31	
	32	
	33	
	21	The last days and the capture of Jerusalem
	34	
	37	
	38	
	39, Cf. 52	
IV. Portions belonging to post-captivity times	40	Jeremiah and the remnant in Judea
	41	
	42	
	43	Jeremiah and the remnant in Egypt
	44	

Diagram XLV

General view of the Book of Ezekiel

Words suggestive of contents of the first twenty-four chapters are:		About one-third of part second (8 chaps.) relates to foreign nations. The enemies of Israel are to suffer.	Nearly one-third of part second (7 chaps.) relates to the restoration of the *land* and the people.	About one-third of part second (9 chaps.) relates to the restoration of the *temple* (worship) and the people.
1 Throne	13 Untempered mortar			
2 Roll	14 Noah, Daniel and Job			
3 Watchman	15 The vine branch			
4 Tile siege	16 The harlot—An awful chapter			
5 Barber's razor				
6 Mountains of Israel	17 Another great eagle			
7 "The end"	18 Sour grapes			
8 Tammuz	19 A lioness			
9 Inkhorn	20 The Sabbath			
10 Fire	21 Sword song			
11 Caldron	22 Israel dross			
12 "Stuff"	23 Oholah and Oholibah			
	24 Ezekiel's wife a sign	25—32	33—39	40—48

"A diary containing nine orderly entries." Time covered 22 yrs., from 594-572 B.C. See 1:1; 8:1; 20:1; 24:1; 26:1; 29:1; 29:17; 32:1; 40:1

I	II
Before the destruction of Jerusalem	After the destruction of Jerusalem
Announcement of desolation of Country, City and Temple	Announcement of restoration of Country, City and Temple
Jehovah not there	"Jehovah there"

In chap. 11 God is represented as leaving the city; in 43 He returns; in 48 He is represented as remaining. See last expression in book

In chaps. 8-11 prophet in vision in Jerusalem. What he saw in the Temple before destroyed	In chaps. 40-48 prophet in vision in Jerusalem. What he saw in Temple after restored

Notes:

1. "Son of man" occurs about 100 times in Ezekiel
2. "Lord Jehovah" occurs about 200 times in Ezekiel
3. "And they shall know that I am the Lord" occurs about 50 times in Ezekiel
4. Nebuchadnezzar was king of Babylon during the time of Ezekiel
5. The entire book is admitted to be Ezekiel's
6. The book abounds in allegory and figure
7. The Apocalypse should be studied in the light of Ezekiel
8. Ezekiel abounds in detailed and accurate descriptions. He is more of a mathematician than a poet
9. Chief difficulties are: (1) Are the acts real or symbolical? (2) What is the interpretation of Gog and Magog? (3) Are the last nine chapters, allegorical, historical, typical, conditional, literal, spiritual, symbolical or ideal?

Diagram XLVI

A general view of the Book of Daniel

1 The Pulse	2 The Colossus	3 The Furnace	4 The Tree	5 The Feast	6 The Den	7 The Four Beasts	8 The Two Beasts	9 The Prayer	10 The Apocalypse	11 The Antiochus	12 The Resurrection
I						II					
Historical Portion						Prophetic Portion					
Daniel represented as spoken of—in third person						Daniel represented as speaking—in first person					
Principal part written in Chaldean, $\frac{3}{5}$ of the entire book being in Chaldean, 2:4-7:25						Principal part written in Hebrew, $\frac{2}{5}$ of the entire book being in Hebrew, 8:1-12:13					
Interpretation by Daniel of visions of others						Visions of Daniel himself					
Kings mentioned in Daniel are distributed as follows: Nebuchadnezzar			Belshazzar	Darius		Belshazzar 7:1; 8:1		Darius 9:1		Cyrus 10:1	

Compare chapters 2 and 7; the one is from the standpoint of a heathen king who gives the external form, the other from the standpoint of a servant of God who gives the spirit

A very prominent teaching of this book is: The kingdoms of the earth are going, and the kingdom of the saints of the Most High is coming, and will last forever. "The dominion of the God of Heaven is an everlasting dominion." 2:20, 21; 4:17, 25, 34, etc. There is much about the reigning of the saints in the New Testament.

Diagram XLVII

Designed to show the sequence of Important Events in the Period of the Return

The Assyrian Period	The Babylonian Period	The Persian Period			
	Nebuchadnezzar and Successors	Cyrus Cambyses Darius	Xerxes	Artaxerxes	
The Kingdom of Israel The Kingdom of Judah 722 B. C.	The Seventy Years of Captivity 606 B. C.——B. C. 536	The temple building undertaken, delayed and finished under Zerubabbel, Haggai, and Zechariah. See Ezra 1-6, Haggai, Zechariah 536 B. C.——B. C. 516 1st Return	Interval of 58 yrs. (516-458) in which comes the story of Esther	Ezra's journey to Jerusalem and his reforms See Ezra 7-10 458 B. C.-B. C. 444 2d Return	Nehemiah's missionto Jerusalem and his work See Neh. 1-13 444 B. C.-B. C. 432 3d Return
		536 B. C.——B. C. 432			

Notes:

1 The Books Ezra, Esther and Nehemiah, Haggai, Zechariah and Malachi should be associated together.

2 One might think of Ezra, Esther and Nehemiah thus:
Ezra and the Temple—The Church.
Esther and the People.
Nehemiah and the City—The State.

3 With Ezra, chaps. 4-6, read Haggai and Zechariah.

4 With Esther associate the battles of Marathon (490) and Thermopylæ (480).

5 With the last chapters of Nehemiah read Malachi.

6 The books of the Bible belonging to the Persian period should be read in the following order: Ezra 1-6, Haggai, Zechariah, Esther, Nehemiah, Malachi.

Date Due

MR 26 '52			
DE 9 '58			
[redacted]			
APR 24 '61			
JUN 12 '61			
[redacted]			

BS1194 .W58
Studies in Old Testament characters.
Princeton Theological Seminary-Speer Library
1 1012 00056 1656