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Historical and Literary
Outlines of the

Old
Testament



BY

ROBERT ALLEN ARMSTRONG

Historical and Literary
Outlines of the

Old Testament

With an Introduction in which are presented
Discussions of Materials, Manuscripts,
Versions, Etc.

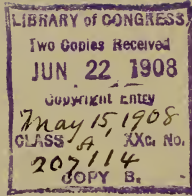


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Preface

This book is a class-room growth and was prepared primarily for the writer's own students. For more than ten years the author has been offering a course in the literature of the English Bible as a part of the yearly work of the English Department of West Virginia University, and the materials here presented have been gathered in the form of lectures, historical outlines, and literary syllabi, for these courses. The claim for the book is not that it is particularly original, but that the things it presents are put into such form as to be suggestive, practical, and interesting. There is far too little known of the rich treasures of law, history, poetry, song, and story, which the Bible holds in store for those who will patiently study it. If this little book shall lead even a few students into fuller knowledge and clearer appreciation of the marvelous literature of the Bible, its object will have been attained.

The Books of the Old Testament

THEIR ORIGIN

The Bible has a natural as well as a supernatural history. It was written as thousands of other books are written, and preserved and transmitted as thousands of other books are preserved and transmitted. There are some good people who believe that the Bible originated in some way purely miraculous. They think it was written in heaven, in English, divided into chapters and verses, with headlines and reference marks, and then brought to the earth by an angel. Whenever you make this sort of claim for a book you are doing most to discredit it. You are certain to convince sober-minded people that your book is spurious. A book that has no merit in itself and still would be received as a revelation from heaven is driven to adopt some such plan. For example, the Book of Mormon is said to have had such a miraculous origin. The story is that an angel appeared to Joseph Smith and told him that at a certain place he would find a stone box and that in this box he would find a volume six inches thick, composed of thin gold plates, eight inches by seven, held together by three gold rings. He was told that these plates were covered with writing in the "Reformed Egyptian" tongue; that he would be able to read and translate this "Reformed Egyptian" language by the use of a pair of supernatural spectacles. Thousands of Mormons believe this story, and we think them very foolish for such credulity. Yet there are thousands of Christians who believe things about the sacred Scriptures just as ridiculous.

In the last half century a great amount of study has been devoted to the Scriptures and the conclusions are of immense importance. This study is an attempt to learn from the Scriptures themselves the truth about their origin and history. It consists in a careful study of the language of the

books, of the manners and customs referred to in them, of the historical facts mentioned; it compares part with part and book with book to discover agreements, and discrepancies, if they exist, that they may be reconciled. No other writings have ever been subjected to the close criticism and careful inspection that these have undergone. Most of those who have pushed these inquiries have done so in the belief that the truth is the safest thing in the world, and that the things that can not be shaken will remain after the whole truth has been told.

The books of the Old Testament were of slow growth and give expression to the developing religious consciousness of the Hebrew race. The writing of the sixty-six books of the Old and New Testaments extended through a period of about sixteen hundred years. Among the people of the Hebrew race there appeared again and again men of lofty vision, men of inspiration, through whom messages of spiritual truth were given to their fellows and to the world. These messages were embodied in the books of the Bible, and the books grew as the messages grew. In writing these books the inspired authors made use of materials long since lost to the world.

LOST BOOKS

The Bible as we have it today represents the remains of a very wide literature. We need no other proof of this than references in the books which are now in the Bible. There are quotations from and references to at least sixteen other books which are now lost. Some of these books are—"The Acts of Solomon," "The Chronicles of King David," "The Book of Nathan the Prophet." "The Book of Gad the Seer," "The Book of Jasher," and "The Book of the Wars of the Lord."

NAMES

The word "Bible" is not a biblical word. It was not used until about four hundred years after Christ; indeed the Scriptures were not named as a single book until the thirteenth century. The name "The Bible" seems to have come about in this way: In the Greek language, the name is stated in the plural form as "Ta Biblia," which means "The Books." In the Latin language the Bible is often called "Biblia Sacra," which is plural again and means the "Sacred Books." When Greek and Latin were not understood and studied as they now are, some people took it for granted that "Biblia" was a word meaning one thing, that is, that it was singular number, and so the title of "The Books" became in English "The Book," or "The Bible."

The names "Old Testament" and "New Testament" are biblical words. At first the "Old Dispensation" was called the "Old Covenant," and the "New Dispensation," "The New Covenant." So the Greek-speaking Christians spoke of "The Books of the Old Covenant" and "The Books of the New Covenant." After a while they shortened the phrases and called the collections simply "The Old Covenant" and "The New Covenant." When the Latin-speaking Christians began to use the same terms, they translated the Greek word "Covenant" by the word "Testament;" hence the names "Old Testament" and "New Testament."

The word "Apocrypha" is generally or popularly regarded as a singular noun, referring to one book of that name, whereas it is really a plural noun referring to all the fourteen separate books united under that title.

THE CANON

The word "canon" is a Greek word meaning literally a measuring rod; it means in this connection an authoritative list or catalogue of the books which the churches receive as given by inspiration and as constituting for them the divine rule of faith and practice. It is an interesting study to follow

out the history of the collection of the books of the Bible into the canon as we have it today. There is an old legend that the books of the Bible were sorted out in a miraculous way from a great number of similar writings. It is said that the scene of this miracle was the church of Nicaea, at the first Ecumenical Council in 325 A. D.. It is asserted that a varied assortment of Christian literature lay under the altar until all doubt about the authentic list of books was instantaneously ended by the genuine books leaping of their own accord upon the holy table, leaving uncanonical writings below. It is hardly expected that we should give credence to this report, but still we might be at a loss to tell the true story of the gathering of the books of the Bible.

It is believed by the Jews that the thirty-nine books of the Old Testament, which they arranged as twenty-two, were collected and arranged by Ezra, Nehemiah, and their companions after the re-building of the Temple on the return from captivity. The Talmud says that the Hebrew canon was formed gradually by Ezra, and Nehemiah, and the Great Synagogue, a council composed of one hundred and twenty members, priests, Levites, doctors of the law, and other eminent representatives of the people. It is said that Nehemiah was its first president and that it met at different times in the city of Jerusalem through a period of over one hundred years.

The following is the arrangement of the books of the Old Testament according to the Jewish canon:

Vol. I. The Law—The five books of Moses: Genesis, Exodus, Leviticus, Numbers, Deuteronomy.

Vol. II. The Prophets:

1. The Former Prophets: Joshua, Judges, Ruth, 1 and 2 Samuel, 1 and 2 Kings.
2. The Latter Prophets:
 - a. Greater: Isaiah, Jeremiah, Lamentations, and Ezekiel.
 - b. The Lesser Prophets (all in one book): Hosea, Amos, Micah, Joel, Obadiah, Jonah, Nahum, Habakkuk, Zephaniah, Haggai, Zechariah, Malachi.

Vol. III. The Holy Writings: Psalms, Proverbs, Job, Song of Solomon, Ecclesiastes, Esther, Daniel, Ezra and Nehemiah, 1 and 2 Chronicles.

As is explained more fully under "The Apocrypha," the Septuagint version of the Bible added a number of new books to the Old Testament. There are ten of these new books besides three additions to Daniel, and an addition of six chapters and part of a chapter to Esther.

The Protestant church has always regarded the Apocryphal books of inferior authority and has, therefore, rejected them from the sacred canon. The Protestant canon of the Old Testament consists of the following books in order: Genesis, Exodus, Leviticus, Numbers, Deuteronomy, Joshua, Judges, Ruth, 1 Samuel, 2 Samuel, 1 Kings, 2 Kings, 1 Chronicles, 2 Chronicles, Ezra, Nehemiah, Esther, Job, Psalms, Proverbs, Ecclesiastes, Song of Solomon, Isaiah, Jeremiah, Lamentations, Ezekiel, Daniel, Hosea, Joel, Amos, Obadiah, Jonah, Micah, Nahum, Habakkuk, Zephaniah, Haggai, Zechariah, Malachi.

The Roman church accepts the canon established by a decree of the Council of Trent (1546) and reaffirmed by the Vatican Council of 1870. There are the following differences between this list and the Protestant canon: Esther contains six additional chapters and part of a chapter; Daniel contains the Song of the Three Holy Children, Bel and the Dragon, and the Story of Susanna; the new books are, The Wisdom of Solomon, Ecclesiasticus, Baruch, 1 Maccabees and 2 Maccabees.

MANUSCRIPTS

The oldest copies of the Bible are not in printed but in manuscript form. This is necessarily the case because printing was not invented until the fifteenth century. We are told that there are over one thousand acknowledged manuscripts of the Bible in existence, and that these are variously dated from 325 A. D. to the thirteenth century. They are distrib-

uted chiefly among the great libraries throughout the civilized world: two hundred fifty are found in England, three hundred twenty in Italy, two hundred fifty in France, ninety in Germany and Austria, seventy in Spain, and the rest in Switzerland, Holland, Denmark and Sweden. Of these about thirty only contain all the books of the Old and New Testaments. It may be asked why there are not manuscripts of a more ancient date and why the Hebrew manuscripts of the Old Testament are much more modern than the Greek and Latin manuscripts. These are questions that can not be very satisfactorily answered. We may suppose that there was frequent copying and correcting of all these manuscripts, and that when a corrected text had been given to the world, that little care was taken of the old manuscript: indeed it is said that it was customary to destroy the old Hebrew manuscripts after they had been copied.

Four of these manuscripts are very interesting, and important because they are so very ancient. All of these originally contained the entire Greek Bible of the Old and New Testaments. They are called: (1) The Vatican manuscript; (2) The Alexandrian manuscript; (3) The Ephraem manuscript; and (4) The Sinaitic manuscript.

The Vatican manuscript was long the most important one known. It has been in the Vatican library for about 500 years. Before this it belonged to a Greek priest Bessarion. This is the oldest of all the manuscripts, and by many scholars is assigned to the year 325 A. D. It has been kept with most jealous care by the Pope. It was not until 1866 that a complete copy of it was given to the world. After many attempts and many repulses Dr. Tischendorf, a German scholar, was allowed to study this jealously guarded manuscript and in 1867 he published a copy of it in the common Greek type. Thus this buried treasure became the property of the world.

The Alexandrian manuscript was found in Egypt, and is now kept in the British Museum. It was presented to Charles I in 1628 by Cyrillus Lucaris, the Patriarch of Constantinople, who brought it from Alexandria in Egypt where Cyrillus formerly had held the same office. It is in four volumes, three of which contain the Old Testament in the Greek

version and the fourth contains the New Testament. The Patriarch of Constantinople testified that the report concerning it was that it had been copied by Thecla, a Christian lady, of the nobility, in the 4th century A. D. Nearly all the critics agree that the manuscript is as old as the 5th century.

The Ephraem manuscript is named from Ephraem, the Syrian saint of the 4th century. It has a most interesting history. It is a palimpsest manuscript. A palimpsest is a parchment which has been written upon twice, the first writing having been erased to make place for the second. In this case the leaves were taken promiscuously without regard to their original order and sewed together as if they were blanks, and the sermons of Ephraem written upon them. In the latter part of the 17th century, Pierre Allix, a French theologian, observed the older writing under the works of Ephraem. It was very illegible, but a chemical preparation applied in 1834 revived it sufficiently to be read. In 1842, Dr. Tischendorf printed an edition of it, page for page and line for line. This manuscript contains 209 leaves on which are found parts of the Old Testament and about two-thirds of the New Testament.

The most interesting of all is the Sinaitic manuscript. The story of its finding is a veritable romance. It was discovered in 1859 by Dr. Tischendorf, the German scholar before mentioned, in the Convent of St. Catherine at the foot of Mt. Sinai. In 1844, Dr. Tischendorf was traveling in the East in search of ancient documents and when he was examining the old manuscripts of the library of this convent, his eye fell upon a large basketful of old parchments standing on the floor, apparently of no value and waiting only to be used as fire kindling. When he had turned them over, he learned to his great surprise and delight that they were sheets of a most ancient copy of the Septuagint. He was allowed to take forty sheets but when he unwarily expressed his delight, he was denied any more. As he grew persistent, the monks grew stubborn in their refusal. It became known in Europe that he had made an important discovery, and the English government sent out experts to search the East for lost documents.

But the searchers came back empty-handed. In 1853, Dr. Tischendorf visited the old convent, but no traces of the old manuscripts could be found. He did not despair, but in 1859 started again to the convent in the desert. He arrived, but his errand seemed in vain and he was about to leave for home; but the evening before his departure he walked about the grounds with the steward of the convent and went with him into his cell to partake of some refreshments. When they were alone the monk said, "I, too, have read a copy of that Septuagint," and as he spoke, he placed in the hands of the anxious searcher a bulky volume wrapped in red cloth. Immediately the great scholar knew his wish was fulfilled, for therein he found the fragments he had seen in the basket fifteen years before, with other parts of the Old Testament, the whole of the New Testament and other manuscripts of minor importance. He was careful to restrain his joy this time. He was permitted to take the volume to his own room where he declares he literally danced for joy; and for several nights afterward he felt that it would be wickedness to sleep. After much negotiation the great manuscript was given into the hands of the Emperor of Russia, the great patron of the Greek Church, and was deposited in the library of St. Petersburg, and in due time Dr. Tischendorf, with the aid of assistants made an edition of it in facsimile, and in 1862 by the munificence of the Emperor of Russia, a copy of it was sent to every great institution and great library throughout the world.

The names and order of the books in the Septuagint are as follows: Genesis, Exodus, Leviticus, Numbers, Deuteronomy, Joshua, Judges, Ruth, 1 Kings (1 Samuel) 2 Kings (2 Samuel) 3 Kings (1 Kings), 4 Kings (2 Kings), 1 Chronicles, 2 Chronicles, 1 Esdras, 2 Esdras, (Ezra), Nehemiah, Tobit, Judith, Esther, Job, Psalms, Proverbs, Ecclesiastes, Song of Solomon, Wisdom of Solomon, Ecclesiasticus, Hosea, Amos, Micah, Joel, Obadiah, Jonah, Nahum, Habakkuk, Zephaniah, Haggai, Zechariah, Malachi, Isaiah, Jeremiah, Baruch, Lamentations, Epistle of Jeremiah, Ezekiel, Daniel, 1 Maccabees, 2 Maccabees, 3 Maccabees — forty-nine books.

ANCIENT VERSIONS

The Bible has been translated into more than four hundred languages and dialects, but there are a few ancient versions which are peculiarly valuable because the student must look to them as furnishing the authentic text for his modern version in whatever language it may be. The principal ancient versions are the Septuagint, the Syriac Peshito, the Old Latin, and the Latin Vulgate. The Greek version, called the Septuagint, is worthy of special notice for several reasons: In it are the oldest existing copies of the Scriptures or any part of them in any language; it exerted the largest influence on the language and style of the New Testament; it was extensively used in the time of Christ not only in Egypt where it originated, and in the Roman provinces generally, but also in Palestine; it is notable, too, because the quotations from the Old Testament found in the New Testament, are more commonly from this version than from the Hebrew version.

The Jewish account of its origin is, that Ptolemy Philadelphus, who reigned B. C. 285-247, at the suggestion of his librarian, Demetrius Phalereus, sent an embassy, with costly gifts, to Eleazar the high priest at Jerusalem, requesting him to send seventy-two chosen men with a copy of the Jewish law that it might be translated into the Greek language and laid up in the royal library at Alexandria: Eleazar accordingly selected six elders from each of the twelve tribes to do this work. They went to Alexandria taking with them a copy of the law written, it is said, on parchments in letters of gold. These chosen men were received by the king with high honors, and lodged in a palace on an island, supposed to be the Island of Pharos, in the harbor of Alexandria, where they completed their work in seventy-two days, and were sent home with munificent gifts. There is a legend that they were shut up in seventy-two separate cells where they had no communication with each other, and yet at the end of the seventy-two days when their work was compared it was found that their seventy-two versions agreed with each other word for

word. This seems clearly a legend, but Justin Martyr says that he saw the cells in which the versions were made.

The Syrian Peshito is the oldest version made by Christians from the original Hebrew. The word "Peshito" signifies "simple," indicating that it gives the simple meaning of the original without paraphrastic or allegorical additions. This was the standard version of the Syriac Christians, being used alike by all parties; a fact which is naturally explained by its high antiquity. Scholars say that it dates not far from the close of the second century.

The Old Latin or Itala version is probably more ancient than the Syriac. It originated in Africa in the second century and was used by the early Latin fathers. It has been preserved only in fragments so far as is now known, and its full character and value are therefore uncertain. It was a translation of the Septuagint version.

The last of these ancient versions to be considered, is the Latin Vulgate. The word "Vulgate" means "common" or "current." About 383 A. D., Jerome at the solicitation of Damasus, Bishop of Rome, undertook the great task of revising the Old Testament by a comparison with the original Greek. He revised the New Testament about 385 and then began his work on the Old Testament. He was convinced that there should be a new translation of the Old Testament from the original Hebrew. He was himself acquainted with the Hebrew language and availed himself also of the help of many Jewish scholars. This was completed in the year 405 A. D. He did not venture to make a new version of the Psalms because the Itala version was in such constant use in the church services, and its phraseology had become so familiar to the worshippers that he knew that a new version would not be received. Jerome's translation was not at first accepted by the church, but it gradually made its way and about 200 years after his death it became the universally received version of the church. In 1546, it was declared the authorized version of the Roman church and has remained so to the present day.

ENGLISH VERSIONS

The Bible was not translated into the English tongue all at once. It grew slowly following closely the course alike of religious and intellectual life. Its story begins with Caedmon of Whitby, on the northeastern coast of England, in the year 670. Here the English Bible and English poetry both took their rise. Caedmon, in his rude rhyme sang the song of Genesis and Exodus, and of the Gospel. The next translating was done by the Venerable Bede, the father of English learning. At the monastery of Jarrow he translated different parts of the Bible and the last work that he did was a translation of the Gospel of John. King Alfred the Great was the third translator. While battling with the Danes and giving laws to his people, he yet found time to translate many books. With a band of helpers he translated the Ten Commandments, the Lord's Prayer, the 20th, 21st and 22nd chapters of Exodus, and parts of the Psalms, and when he died was engaged in completing the translation of the Psalms.

The first great monument of real English literature is Wycliffe's Bible, published in 1383. This translation has influenced every succeeding English translation of the Bible to the present day. In 1526, the mantle of Wycliffe fell on William Tyndale, later the martyred hero. He published his translation of the New Testament in that year. On account of his efforts to put the Bible in the hands of the common people, he was forced to flee from England, but from his place of refuge on the continent, he poured Testaments into England in a flood; sometimes they were packed in cases, sometimes they were hidden in barrels, in bales of cloth or in sacks of flour. By order of Cardinal Wolsey these books were bought up and destroyed, but as fast as they were bought up and burned at St. Paul's Cross, the money which was paid for them as they were seized, was used to run the printing presses of Tyndale, which turned out two or three copies of the New Testament for every one that the authorities destroyed. In 1530, he published his translation of the Pentateuch, and in 1534 he published a revision of the New Testa-

ment of 1526. In 1536, he was martyred for his zeal and persistence in the work of giving the Bible to the people in their own language.

From 1526 for three quarters of a century there were numerous versions of the Bible published in England. Among these were: Miles Coverdale's Bible, 1535; Matthew's Bible, 1537; The Great Bible, 1540; the Geneva New Testament, 1557; the Geneva Bible, 1560; the Bishops' Bible, 1568; the Rheims' New Testament, 1582; and the Douay Bible, 1609; these last two were translations made by the Roman church.

The Great Bible has an abiding memorial in the Psalter of the English Prayer Book. When the language of the services in the English churches was changed from Latin to the vernacular after the Reformation, the scripture readings were taken from the Great Bible. Later when King James's Bible gained general acceptance, many of the scripture readings of the Prayer Book followed its text, but the Psalms were retained in the old form. So that today the Psalms found in the English Prayer Book do not agree in form with the Authorized Version; a better known illustration is found in the "debts" and "trespasses" in the Lord's Prayer. The English Prayer Book Psalter has had a most interesting history. It was taken from the Great Bible, as has been said, which took it from the "Sarum Use," a liturgy prepared by the Bishop of Sarum about 1085; he made use of the Gallican Psalter, which was compiled at Bethlehem by Jerome in the year 389. Another notable thing about the Great Bible was that there were omitted from it all controversial notes, such as had made former translations so strongly partisan.

In 1611 what was known as the Authorized Version was completed. It was translated and published under the direction of King James I. When James came to the throne he found the Geneva Bible supported by the people at large, the Bishops' Bible, supported by ecclesiastical authority, and in order to harmonize the factions he called together fifty-four learned men from both the High Church and the Independent Church to undertake a new translation. This version is the one that has been accepted by all the Protestant churches up

to the time of the translation of the Revised Version, which was undertaken in 1870. Materials were then at hand which had been entirely hidden to the scholars of King James's day. The four oldest manuscripts of the Bible, the Ephraem, the Sinaitic, the Vatican, and the Alexandrian, could now be consulted. In 1881, the New Testament was finished and published to the world, and the Old Testament was completed in 1885.

While the exactness and clearness of the translation and the correctness of the text of the Revised Version are far superior to those of King James's version, it will be many years before it can so completely win the hearts of the people as to take the place of the old version. It is doubtful whether in beauty of words, pleasure of rhythm, and felicity of phrase it can rival the Authorized Version. Our ears must have time to become accustomed to its new cadences. Still while we prefer the literary beauty of King James's version, it is to be hoped that none of us will show the ignorance of the youthful English clergyman who objected to the new version in the words: "I much prefer the Authorized Version. A version that was good enough for St. Paul is good enough for me."

THE APOCRYPHA

A list of the books of the Old Testament found in the Septuagint version of the Bible has been given above. This version includes a number of books and parts of books not found in the Hebrew versions of the Old Testament. They are called the Apocrypha. The word "Apocrypha" means "hidden," or "secret;" why the name was applied to these so-called "spurious" books is not clear.

The Septuagint version is a translation made into the Greek from Hebrew, made by Jews in Alexandria, about 275 years B. C. This version is the one that was generally in use among the early Christians since they were not familiar with the Hebrew language, and hence were not familiar with the

Hebrew version of the Old Testament. So, in later years when the Septuagint and Hebrew versions were compared, it was found that many books and parts of books had been added to the Septuagint or Greek version. Then followed a discussion, lasting for centuries, to determine the value and status of these additional books. There have been numerous and conflicting pronouncements regarding them from church Fathers and Councils. Jerome refused to accept any books as authoritative except those found in the Hebrew version, although he named some of the books of the Apocrypha as worthy of being read "for the edification of the people though not for authority in establishing church doctrines."

The Council of Hippo A. D. 393, at which Augustine was present, called the books in dispute, "ecclesiastical books," and included them in the catalogue of the sacred books; and from that day to the time of the Reformation, the extent of the Old Testament canon was regarded as an open question. In 1534, when Luther published his complete Bible, he placed the disputed books between the Old and New Testaments and called them "Apocrypha, that is, books which are not to be considered equal to Holy Scripture, and yet are useful and good to be read." The English Protestant translators soon followed the example of Luther and no longer published the Bible with these books distributed among the other books, but the Council of Trent (1546), as if to rebuke the reformers, declared all the Apocryphal books "sacred and canonical," except the third and fourth books of Esdras and "The Prayer of Manasses." The Vatican Council of 1870 reaffirmed this decree of the Council of Trent. Thus the Roman church accepts eleven of the Apocrypha as equal in authority to the thirty-nine books of the Hebrew Old Testament, which are accepted by the Protestant church.

The English versions of the Bible contained the fourteen Apocryphal books, placed between the Old Testament and New Testament, until the year 1827. In that year the British and Foreign Bible Society dropped these books out of their volumes and have since published them only in separate volumes.

Following is a list of the fourteen Apocryphal books and

parts of books: 1 Esdras, 2 Esdras, Tobit, Judith, Additional Parts of Esther, Wisdom, Ecclesiasticus, Baruch with the Epistle of Jeremiah, The Song of the Three Holy Children, The Story of Susanna, The Idol Bel and the Dragon, The Prayer of Manasses, 1 Maccabees, 2 Maccabees.

THE TARGUMS

We know that at the time of Christ the Jews did not speak Hebrew. When they lost the use of their native language, is a disputed point, but we know from Nehemiah VIII that after their return from captivity the law in Hebrew had to be interpreted to them in their vernacular, the Aramaic: "And Ezra the priest brought the law before the congregation both of men and women. * * * And he read therein before the street that was before the water gate from morning until mid-day. * * * So they read in the book in the law of God, distinctly and gave the sense and caused them to understand the reading." The word Targum means "interpretation" and refers to the translations, or paraphrases, of the law which were made by the priests and scribes when they read it to the people. Naturally these interpretations would take on a more or less fixed form as the scribes and priests repeated them from time to time; and yet it was forbidden to reduce them to writing. In time, however, they were written down and called the "Targums." They are free paraphrases and were never intended to be exact translations of the original texts. They are supposed to be the work of different authors, collected and revised by one or more persons. No one of them extends to the whole of the Old Testament.

THE TALMUD

The Talmud is a large collection of writings containing a full account of the civil and religious laws of the Jews. These writings are so voluminous that the phrase "the ocean of the Talmud," is often used. The Pharisees declared that

besides the written law there was an oral law to comment upon and explain the written law. The Mishna says, "Moses received the (oral) law from Sinai and delivered it to Joshua, and Joshua to the elders, and the elders to the prophets, and the prophets to the men of the Great Synagogue."

This oral law with the almost endless commentaries on it constitutes the Talmud. It is divided into two parts, the Mishna and the Gemara, which stand in the relation to one another of text and commentary. The Mishna was unwritten until about the first or second century A. D. The writing down of the Mishna caused a schism among the Jews that has not been healed to this day; the Karaites reject the entire written Talmud and think it a great sin to write it down.

VERSES AND CHAPTERS

The division of the poetical books and passages in the Old Testament into separate lines is very ancient, if not primitive. It is found in the poetical passages in the Law and the historical books and in the three books, Job, The Psalms, and Proverbs, which are the only books reckoned poetical by the Hebrews. The division of the whole of the Old Testament into verses is the work of Jewish scholars. It existed in its completeness in the ninth century and must have had its origin much earlier from the necessity of its convenience in the public reading and interpretation of the books in the synagogue service. These verses, however, are not like the verses in the English version. In the Hebrew text the verses are not paragraphed and numbered, but are separated by two points somewhat like a colon.

The verse divisions as found in the English versions to-day were first made by Robert Stephens in his Greek Testament of 1551, and then in his Latin Bible of 1556. Before the modern division into verses was adopted, there was in the early printed Bibles in many cases a series of letters of the alphabet on the margin of each page, roughly dividing

the text into sections. The letters commenced a new series with each chapter and continued through the chapter in alphabetical order, somewhat after the manner of a modern paragraph Bible, though the letters were placed without any regard to the commencement of paragraphs. These were used, of course, for convenience of reference. The first English version to use the paragraph and numbered verses was the Genevan New Testament of 1557; the same verse division was extended to the complete Genevan Bible of 1560.

The present division into chapters is much later than the verse divisions, and is the work of Christian scholars. By some it is attributed to Stephen Langton, Archbishop of Canterbury, who died 1227; by others to Cardinal Hugo de St. Cher of the same century. The Jews transferred it from the Latin Vulgate to the Hebrew text.

Why Study the Bible as Literature

George Eliot makes Adam Bede say, "I prefer to read the Apocrypha rather than the Bible, for in reading the Apocrypha, I can use my own reason." There are many people who do not look upon the Bible as a readable book; some because they think it irreverent to treat it as other literature, and others because they think it very dull reading. Both classes are wrong; the Bible is no fetich, neither does it lack literary interest. In many respects it is like other books and may be measured by the same literary standards. True, it has for us "apples of gold in baskets of silver," but it is not sacrilegious for us to examine the "baskets of silver." It is, indeed a book of literary treasures. It is full of marvelous incidents and engaging history, with sunny pictures of old world scenery, and charming and pathetic anecdotes of patriarchal times. Any one who wishes literature having unity, variety, beauty, charm, strength and interest, can find it in this volume of sixty-six books. He will there find law, folk-lore, tradition, official records, historical narrative, epic poetry, dramatic poetry, lyric poetry, proverbial philosophy, patriotic addresses, religious addresses, parables, prayers, prophecies, biographies, theology, circular letters, private letters, riddles, fables, dream literature, love songs, patriotic songs, and songs of praise. Here is a body of prose and poetry unequaled in any book or library of books in the world.

There are many reasons why it should be studied as other masterpieces are studied:

1. A close and critical study will make its message clearer.
2. Such study will be profitable because it is a great storehouse of good English.
3. Its study is important because in our everyday speech and in our secular literature there are multitudes of words

and phrases drawn from the Bible, whose full meaning and force are understood only by those familiar with the original sources.

4. Its study is worth while because it is a literature of power. It has shaped the thought and the morals of the best nations of the world.

5. It is profitable to study it because in it are found the best examples and forms of literature.

1. A study of the Bible as literature will aid in understanding its message. Language does not give forth its meaning with unvarying exactness. It is never easy to know just how much meaning or how little a writer intends to convey by a word or a phrase. One must have abundant knowledge of the way in which men have thought and spoken, a large experience in interpreting the thoughts and feelings of men from their words, who can be at all sure that he is getting what an author intended he should get. In secular literature no one is bold enough to set himself up as an interpreter of masterpieces unless he brings to this interpretation a mind trained to understand and appreciate the force of words and literary forms and a method of study and interpretation which has stood the test of years of application.

Of course there are things about this great book that are so simple that even a child can understand and appreciate them; but there are things profound enough to puzzle the philosopher and these the reader can not hope to understand unless he has prepared himself for the task of weighing and considering. The man of little experience in interpreting men's thoughts and feelings from their written words must fail to get at the heart of many a passage. He should be able to read between the lines, to discern where he ought to rest his full weight and press out the fullest meaning and where he ought to pass lightly. The man of no range in his reading must be inclined inevitably to treat all parts alike, to make one word just as emphatic, just as literal, as another.

The truths of the Bible are offered to us in the same words, phrases, and literary forms that are used in all other literature; it ought to require no argument to prove that if

the student is to get all that is bound up in these words, phrases, and forms, he should make diligent use of all his secular knowledge, of all his culture, of all his best methods of getting at the meaning and force of language, and of all his trained powers of interpreting literature.

2. The Bible is a great storehouse of good English.

Dr. Cook, of Yale, says:

"From Caedmon's time to the present the influence of Bible diction upon English speech has been virtually uninterrupted. The Bible has been an active force in English literature for over twelve hundred years, and during the whole period it has been moulding the diction of representative thinkers and literary artists."

S. T. Coleridge says:

"Intense study of the Bible will keep any writer from being vulgar in point of style."

John Ruskin, who was doubtless the greatest master of pure idiomatic, vigorous and eloquent English prose that the last century produced, says that his mother required him in childhood to commit to memory and repeat to her over and over again many passages of the Bible. We need not seek further for the secret of his admirable diction and perfect command of English phraseology.

Mr. Venable has these words to say about Bunyan's *Pilgrim's Progress*:

"The great charm of the 'Pilgrim's Progress' is the purity, the homeliness of its vernacular. Few were ever such complete masters of their 'sweet mother tongue' in its native vigor as Bunyan. The book stands unrivaled as a model of our English speech, plain but never vulgar, full of metaphor, but never obscure, always intelligible, always forcible, going straight to the point in the fewest and simplest words. The reason of this excellence is evident. Bunyan's English is the English of the Bible. By constant perusal his mind was thoroughly steeped in Holy Scriptures; he thought its thoughts, spoke its words, adopted its images."

Charles Dudley Warner in speaking of the educational and culture value of the Bible says:

"Wholly apart from its religious or from its ethical value, the Bible is the one book that no intelligent person who wishes to come into contact with the world of thought and to share the ideas of the great minds of the Christian era can afford to be ignorant of. All modern literature and all art are permeated with it. There is scarcely a great work in the language that can be fully understood and

enjoyed without this knowledge, so full is it of allusions and illustrations from the Bible. This is true of fiction, of poetry, of economic and philosophic works, and also of the scientific and even agnostic treatises. It is not at all a question of religion, or theology, or of dogma; it is a question of general intelligence. A boy or girl at college in the presence of the works set for either to master, without a fair knowledge of the Bible is an ignoramus, and is disadvantaged accordingly. It is in itself almost a liberal education, as many great masters in literature have testified. It has so entered into law, literature, thought, the whole modern life of the Christian world, that ignorance of it is a most serious disadvantage to the student."

Saintsbury, in his "History of Elizabethan Literature," says:

"But great as are Bacon and Raleigh, they can not approach, as writers of prose, the company of scholarly divines who produced what is probably the greatest prose work in any language—the Authorized Version of the Bible in English. Now that there is at any rate some fear of this masterpiece ceasing to be what it has been for three centuries—the school and training ground of every man and woman of English speech in the noblest use of the English tongue—every one who values his mother tongue is more especially bound to put on record his own allegiance to it."

3. "It is woven into the literature of the scholar and colors the talk of the street." A familiar acquaintance with the words, phrases, stories, and characters of the Bible is valuable because our everyday speech and our secular literature have been enriched by the use of and by allusions to them. There are in our secular literature multitudes of allusions to the Bible. Again and again does a writer take advantage of the associations which cluster about a Bible phrase or incident and by a simple touch bring up in the mind of the understanding reader all the circumstances and sentiments connected with the original: Indeed no one who lays claim to any degree of culture can be ignorant of these incidents, phrases and characters. They have been assimilated into the common speech. The most illiterate man understands after a fashion, the phrases "The widow's mite," "a Judas kiss," "the flesh-pots of Egypt," "a still small voice," "a Jehu," "a perfect Babel," "a Nimrod," "bread upon the waters," "a Daniel come to judgment," "a Solomon" and "a Delilah."

As has been said, even one who is ignorant of the Bible will have little difficulty in getting a general idea of the mean-

ing of these expressions, but to those who are familiar with the origin and setting of these terms, they have a vigor and significance which others can not at all appreciate.

All our poets have enriched their pages with thoughts and images from this wonderful literary storehouse. If one wishes to know how frequently Tennyson drew out of this inexhaustible mine treasures both new and old, let him examine the appendix to Dr. Henry Van Dyke's "Study of Tennyson;" he will find listed there more than two hundred references. Among these are the phrases:

"As manna in my wilderness," "Pharaoh's darkness," "Ruth amid the fields of corn," "Stiff as Lot's wife," "I have flung thee pearls and find thee swine," "And marked me even as Cain," "The church on Peter's rock," "A whole Peter's sheet," "One was the Tishbite whom the ravens fed," "Who can call him friend that dips in the same dish?"

From Dr. Oliver Wendell Holmes are selected the following allusions, a few from many that might be cited:

"We, too, who laugh at Israel's golden calf;" "A cloud by day, by night a pillared flame;"

"Mountains are cleft before you

As the sea before the tribes of Israel's wandering sons;"

"He who prayed the prayer of all mankind;" "Why did the choir of angels sing for joy?" "I thought of Judas and his bribe;" "They who gathered manna every morn."

"When Moab's daughter homeless and forlorn,
Found Boaz slumbering by his heaps of corn."

The space of many chapters would be required to set forth Shakespeare's indebtedness to the Bible. The following are some of the most familiar allusions:

"Good name in man or woman, dear my lord,
Is the immediate jewel of their souls."

"You found his mote; the King your mote did see;
But I a beam do find in each of thee."

"It is hard to come as for a camel
To thread the postern of a needle's eye."

"Samson, master, was a man of good carriage, great carriage; for he carried the town gates on his back like a porter."

"I am no great Nebuchadnezzar, sir. I have not much skill in grass."

By the use of these allusions the poet may not only give completeness to his thought, force to his truth, and vividness to his imagery, but he may add to his verse the inimitable glory of lines above his power. He may write "A little lower than angels"—and at once we hear added to the music of his lines,

"What is man, that thou art mindful of him?
And the Son of man that thou visitest him?
For thou hast made him a little lower than angels,
And crowned him with glory and honor."

The poet speaks the phrase "Solomon-shaming flowers," and we at once hear:

"Consider the lilies how they grow; they toil not, neither do they spin; and yet I say unto you that Solomon in all his glory was not arrayed like one of these."

4. The study of the literature of the Bible is worth while because it is a literature of power; it has shaped the thought and morals of the Christian world.

DeQuincey divided literature into two classes, the literature of knowledge and the literature of power. The Bible belongs peculiarly to the literature of power. We know that it is the most powerful book that ever spoke to man. The literature of power is always the great literature; it is the only literature that has an unending lease of life. The literature of knowledge will live only till some one else embodies the old facts in a partially new form. Literature of power can never become obsolete because it deals with things eternally true; and the deeper and truer the message of a book, the more inevitable will be the form in which this message will state itself. The literature of the Bible is so surcharged with power that virtue goes out of it whenever it touches the people. This virtue influences their thoughts, forms their governments, frames their laws, shapes their morals, moulds their characters and fashions their lives.

Theodore Parker, a Unitarian minister of Boston said:

"This collection of books has taken such a hold on the world as no other. The literature of Greece, which goes up like incense from that land of temples and heroic deeds, has not half the influence of this book, from a nation alike despised in ancient and modern times."

Matthew Arnold, poet and critic, and profound student of the Bible, although he was not orthodox in his religious beliefs, said:

"As well imagine a man with a sense for sculpture not cultivating it by the help of Homer and Shakespeare, as a man with a sense for conduct not cultivating it by the help of the Bible."

The great German poet Goethe said:

"Let culture and science go on advancing and the mind progress as it may, it will never go beyond the elevation and moral culture of Christianity as it glistens and shines forth in the Gospels."

Coleridge, poet, philosopher and theologian, wrote:

"For more than a thousand years the Bible collectively taken has gone hand in hand with civilization, science, law,—in short, with the moral and intellectual cultivation of the species, always supporting and often leading the way."

Judge Blackstone in his famous Commentaries on the laws of England says:

"The Bible has always been regarded as a part of the common law of England."

Mr. W. B. Leigh, a famous Virginia lawyer, wrote:

"I advise every man to read his Bible. I speak of it here as a book which it behooves a lawyer to make himself fairly acquainted with. It is the code of ethics of every Christian country on the globe, and tends, above all other books, to elucidate the spirit of law throughout the Christian world. It is, in fact, a part of the practical law of every Christian nation, whether recognized as such or not."

Indeed almost an unlimited number of illustrations and opinions might be given, but let a particular and concrete illustration be adduced—an account of the influence of the Bible on a particular nation at a particular time. It is the time of the great Reformation. Luther's German Bible had stirred the heart of Germany, and Wycliffe's Bible had most powerfully stirred the life and conscience of England. In his History of the English People the historian Green has this to say of that time:

"So far as the nation at large was concerned, no history, no romance, hardly any poetry save the little known verse of Chaucer, existed in the English tongue when the Bible was ordered to be set up in the churches. Sunday after Sunday, day after day, the crowds that gathered around the Bible in the nave of St. Paul's, or the family group that hung on its words in the devotional exercises at home, were leavened with a new literature. Legend and annal, war song and psalm, state roll and biography, the mighty voices of prophets,

the parables of evangelists, stories of mission journeys, or perils by the sea and among the heathen, philosophic arguments, apocalyptic visions, all were flung broadcast over minds unoccupied for the most part by any rival learning. But far greater than its effect on literature or social phrase was the effect of the Bible on the character of the people at large. The Bible was as yet the one book which was familiar to every Englishman; and everywhere its words as they fell on ears that custom had not deadened to their force and beauty, kindled a startling enthusiasm. The effect of the Bible, however dispassionately we examine it, was simply amazing. The whole people became a church. The problem of life, and death, whose questionings found no answers in the higher minds of Shakespeare's day pressed for an answer not only from noble and scholar, but from farmer and shopkeeper in the age that followed him."

It has always been true that whenever and wherever this great book has been properly opened to the people it has reached their hearts. It is not the purpose of this essay to discuss the divine element in it which gives it this unusual power—but the very fact that this world-transforming force comes to us expressed in the same words and phrases that the most secular literature may use, makes these literary forms of extraordinary interest.

5. It is profitable to study the Bible because it contains the best forms of literature in satisfying perfection. The English historian James Anthony Froude wrote:

"The Bible thoroughly known is a literature of itself—the rarest and the richest in all departments of thought or imagination which exists."

Mr. Bowen says:

"The opinion of scholars is unanimous that the Bible's excellence as pure English is unmatched; English literature has nothing equal to it, and is indeed largely indebted to conscious or unconscious imitation of it for many of its best and most characteristic qualities. The diction is remarkable for its clearness, simplicity and strength. It is as simple and natural as the prattle of children at play, yet never lacking in grace and dignity, or in variety and expressive force."

South, the great English divine, says:

"In God's word we have not only a body of religion, but also a system of the best rhetoric; and as the highest things require the highest expressions, so we shall find nothing in Scripture so sublime in itself, but it is reached and sometimes overtopped by the sublimity of the expression. So that he who said he would not read

Scripture for fear of spoiling his style showed himself as much a blockhead as an atheist, and to have as small a gust of the elegancies of expression as the sacredness of the matter."

Sir William Jones testifies:

"I have carefully and regularly perused these holy Scriptures, and am of opinion that the volume independent of its divine origin contains more sublimity, purer morality, more important history, and finer strains of elquence, than can be collected from all other books in whatever language they may have been written."

Do you ask for tenderness and devotion expressed in faultless rhetoric?

"And Ruth said, Entreat me not to leave thee, or to return from following after thee, for whither thou goest I will go; and where thou lodgest I will lodge: thy people shall be my people, and thy God my God; where thou diest I will die, and there will I be buried: the Lord do so to me, and more also, if aught but death part thee and me."

Do you ask for pathos and elegant simplicity?

"And Cushai said, Tidings, my lord the king; for the lord hath avenged thee this day of all them that rose up against thee.

"And the king said unto Cushai, Is the young man Absalom safe? And Cushai answered, The enemies of my lord the king, and all that rise against thee to do thee hurt, be as that young man is.

* "And the king was much moved, and went up to the chamber over the gate, and wept; and as he went, thus he said, O, my son Absalom, my son, my son Absalom! would God I had died for thee, Oh Absalom, my son, my son!"

Do you want eloquence of appeal, gentleness of warning, depth of yearning and glorious promise united with beauty of poetic form, delightful imagery and most picturesque metaphor? Hear Isaiah:

"Ho every one that thirsteth, come ye to the waters, and he that hath no money; come ye, buy and eat; yea, come, buy wine and milk without money and without price. Wherefore do ye spend your money for that which is not bread? and your labor for that which satisfieth not? Hearken dilligently unto me, and eat you that which is good, and let your soul delight itself in fatness. * * * For ye shall go out with joy and be led forth with peace; the mountains and the hills shall break forth before you into singing; and all the trees of the field shall clap their hands. Instead of the thorn shall come up the fir tree; and instead of the briar shall come up the myrtle tree: and it shall be to the Lord for a name, for an everlasting sign that shall not be cut off."

Do you want the most practical wisdom set forth in sentences of the utmost vigor, terseness, and rhythmic beauty?

“My son, forget not my law; but let thine heart keep my commandments;
 For length of days and long life and peace shall they add to thee.
 Let not mercy and truth forsake thee; bind them about thy neck;
 write them upon the table of thine heart;
 So shalt thou find favor and good understanding in the sight of God
 and man.

* * * * *

Happy is the man that findeth wisdom and the man that getteth
 understanding;
 For the merchandise of it is better than the merchandise of silver,
 and the gain thereof than fine gold.
 She is more precious than rubies; and all the things thou canst desire
 are not to be compared unto her.
 Length of days is in her right hand; and in her left hand riches and
 honor.
 Her ways are ways of pleasantness, and all her paths are peace.
 She is a tree of life to them that lay hold upon her; and happy is every
 one that retaineth her.”

Do you ask for sublimity?

“Whither shall I go from thy spirit,
 Or whither shall I flee from thy presence?
 If I ascend up into heaven, thou art there;
 If I make my bed in hell, behold, thou art there.
 If I take the wings of the morning, and dwell in the uttermost parts
 of the sea,
 Even there shall thy hand lead me,
 And thy right hand shall hold me.”

Method of Studying the Bible

I do not think that it is treating the Bible irreverently to study it somewhat as we study other literature. But the fact is we do not read the Bible at all as we read any other book. When we read our secular books, we begin at the first and take things in their order. If we take up one of Shakespeare's plays, we begin with the first scene of the first act and then go on in an orderly way with the second, third, fourth and fifth acts to the conclusion. If we are reading *Evangeline*, we begin at the first and follow the story through in logical order. We never think of reading a scene in the middle of one of Shakespeare's plays out of all connection with what goes before and what comes after—at least if we expect to get at the author's real meaning.

Yet that is the very thing we do in our study of the Bible. If from a feeling of pious obligation we promise ourselves that we will read the book of Job, it makes very little difference to us whether we begin at the end, the middle or the beginning. We persuade ourselves that we are doing helpful, conscientious work if we read isolated chapters and verses anywhere in the Bible from Genesis to Revelations. Can it be possible that these books are not constructed like other books, with a beginning, a middle and an end, with introduction, development and conclusion, with order and arrangement, so that the first part lays the foundation for what follows and the last part is better understood in the light of what has gone before? The fact is that these books of the Bible are just like other books in this respect. They are to be taken as units; there is a connecting thread which runs through from the beginning to the end, and it is absolutely necessary for us to study them in a logical way to keep from misunderstanding or misinterpreting many of the isolated pas-

sages. The light of the whole chapter, the whole book, must be thrown on the individual passage or verse.

I believe that the division of the English Bible into verses was rather a calamitous thing. Although the Hebrew Bible had some such divisions, the Geneva Bible was the first English version that split up the chapters into paragraph verses and numbered them in order. It is evident that this method of printing the Bible has been productive of some evil and much more ignorance concerning the real meaning, the larger truth of many parts of the Bible. It has led to the use of the Bible as a sort of dictionary of religion. Such an arrangement is admirably suited for this use. Indeed, to a great many persons, the Bible is simply a collection of texts to which they may go to gather ammunition now to bombard an enemy, now to defend themselves. And we know from the multiplication of creeds and sects in the world that almost any sort of doctrine can be supported if one is allowed to select isolated passages and regard verses as having a complete meaning when taken out of their connection with chapter and book. It is too often the case that we take texts as teaching certain things and forget where they came from, or what is their setting. A good illustration is the case of the Universalist divine who preached a sermon on immortality from the text, "Thou shalt not surely die," entirely oblivious of the fact that those were the words which the Devil spoke to Eve, and that his sayings are not usually considered to be of unimpeachable orthodoxy. We may, for instance, quote a text from the book of Job without inquiring whether the words were spoken by Job or by one of his three friends. Now the fact is that Job and his friends are carrying on a debate. What he affirms, they deny; what they affirm, he denies; they are fencing with one another; both can not be right. Possibly in the very next chapter there is a complete refutation of the statement made in the text. At least at the end of the book of Job we are told that the three friends had been saying the thing that is not right, while Job had been speaking the truth. For example, take these

two passages, "Yea, the light of the wicked shall be put out and the spark of his fire shall not shine:" and "Wherefore do the wicked live, become old, yea are mighty in power? their houses are safe from fear, neither is the rod of God against them." There is no reconciling these two passages unless one takes into consideration the character of the book of Job.

It is said that there was one time a pious young preacher who felt it his solemn duty to preach a sermon against the peculiar style in which the ladies of his congregation persisted in wearing their hair. They wore it in a big knot on the top of their heads—Psyche knot. This conscientious young preacher thought that it was a very wicked fashion. At first he was at a loss to find a text from which to preach his denunciatory sermon. But one Sunday morning, to the surprise of his auditors, he announced the following text—"Top-knot come down." From this text he preached a powerful sermon against the vanities of the world in general and against the little vanities of women in particular. Of course, there was great curiosity to know where the pious young reformer had got his text, and at last it was found in the 24th chapter and 17th verse of Matthew's Gospel: "And when ye shall see the abomination of desolation spoken of by Daniel the prophet, let him that is in Judea flee to the mountains, and let him that is on the house top not come down into the house to take anything out of the house." This is a rather foolish illustration, but the thing I want to protest against is the incompleteness of view which we have if we study the Bible by texts or chapters alone.

There are indeed thousands of verses that furnish themes for grand and fruitful sermons, and it is possible to get a multitude of maxims, proverbs, wise sayings, and luminous texts from this great volume; but how much more satisfactory would be our study if we extended our vision over a whole chapter, a whole book; if we studied the book of Job as a complete masterpiece; if we studied the book of Revelations as a unit; if we looked upon the Gospel of Luke as being a continuous and complete narrative to be studied all together.

We do not expect to arrive at completeness by such study of secular literature. We do not expect a single scene from Hamlet to give us the author's meaning in that great play; we do not expect a sentence from one of Burke's speeches to supply an adequate notion of his statesman-like grasp of thought; we do not expect to get even partially a true impression of Daniel Webster unless we read all of one of his great speeches; why should we not look upon the study of the books of the Bible in the same way? Why should we not read Joshua as we read Caesar's Commentaries? Solomon's Song as we read Romeo and Juliet? Job as we read Hamlet?

A great literary product is like a great masterpiece of architecture—the whole must stand out and be taken into account to reveal the master's thought.

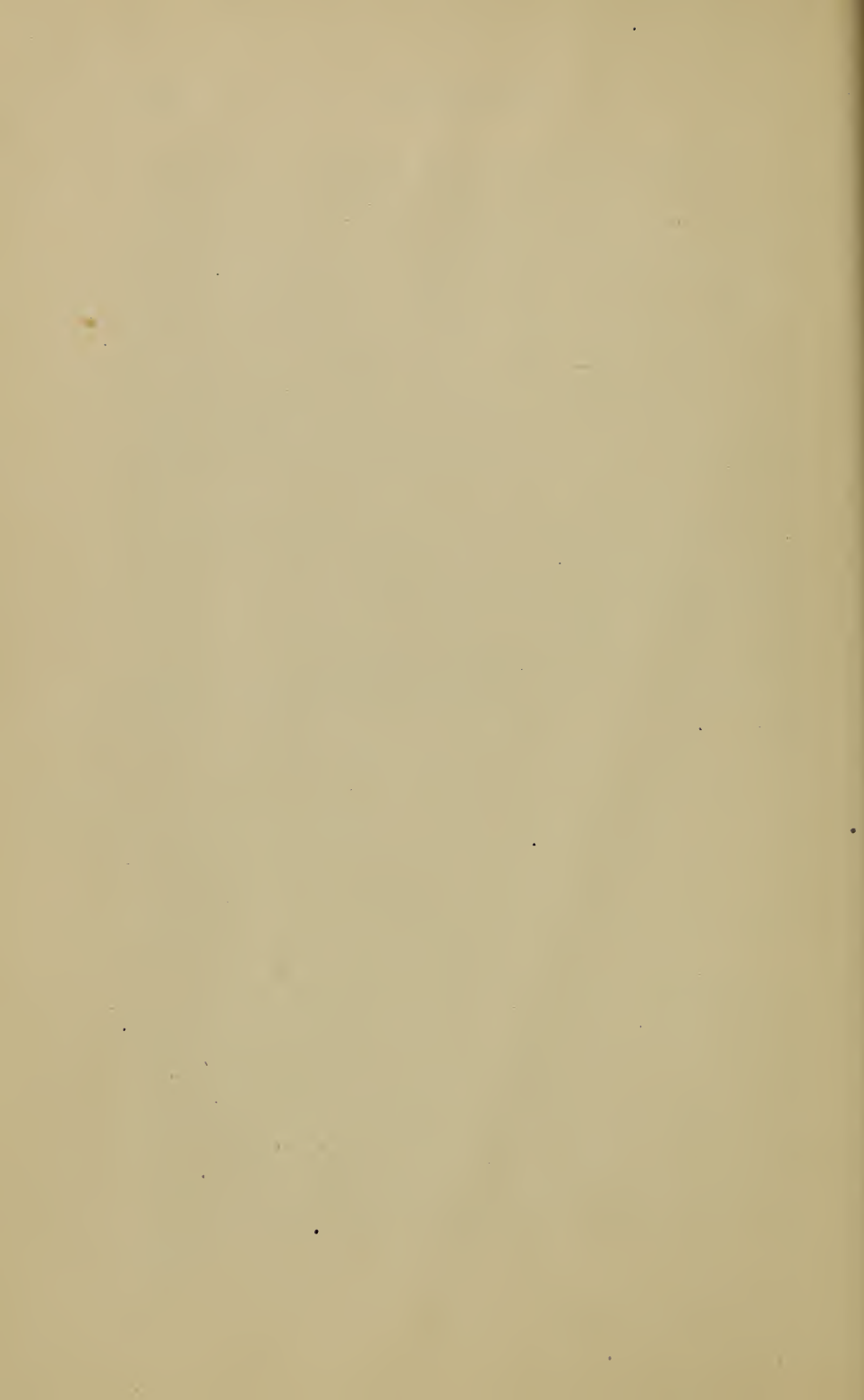
“Walk about Zion, and go round about her;

Tell the towers thereof.

Mark ye well her bulwarks, consider her palaces;

That ye may tell it to the generations following.”

That is the way we should treat the great books of Zion, too.



Outlines of Old Testament History

GENESIS—BOOK I. THE BEGINNINGS OF THINGS.

Introduction. Creation of the heavens, earth, and man.

1. The six formative periods(1:1-2:3).
 2. The place assigned man.
- I. The generations of the heavens and the earth (2:4-4:26).
1. A second account of the beginning of man upon the earth.
 2. The temptation. How accomplished. Its meaning.
 3. Cain and Abel. Their offerings. The murder. Significance of Cain's sentence. The growth of inventions. The birth of Seth.
- II. The generations of Adam (5:1-6:8).
1. Line of descent from Adam to Noah.
 2. Term of life.
 3. Increase of wickedness on the earth.
- III. The generations of Noah (6:9-9:29).
1. Noah and his three sons.
 2. The corruption of men.
 3. The flood. God's command to Noah. Story of the flood. Subsidence of the water. The going forth from the ark. The promise.
- IV. The generations of the sons of Noah (10:1-11:9).
1. The nations which sprang from Noah's sons.
 2. Noah's shame. Curse of Canaan.
 3. The confusion of tongues.
- V. The generations of Shem (11:10-26).
- The line of descent from Shem to Terah.
- VI. The generations of Terah (11:27-32).
1. The family of Terah.
 2. Migration of Terah and his family.

GENESIS—BOOK II. THE CHOSEN PEOPLE AS A PATRIARCHAL FAMILY.

- I. The story of Abraham (12:1-25:11).
1. The call and the promise and the journeyings.

2. The journey into Egypt. Sarah and Pharaoh.
3. Return to Bethel. Parting of Abraham and Lot.
4. The raid on Sodom. Melchizedek.
5. Sarah, Hagar, and the promised seed. Change of name.
6. The judgment on Sodom. Abraham's plea. The angels with Lot.
The escape of Lot. Lot's wife. Lot in the mountains.
7. Abraham at Gerar. Abimelech and Sarah.
8. Birth of Isaac and casting off of Ishmael. The great feast.
9. The offering of Isaac.
10. The burial of Sarah. First record of use of money.
11. The wooing of Rebecca. The journey of Eliezer. The meeting at the well. Departure of Rebecca. Meeting with Isaac.
12. The marriage of Abraham to Keturah. Abraham's death.

II. The generations of Ishmael (25:12-18).

A very brief account of Ishmael and his descendants.

III. The generations of Isaac (25:19-35:29).

1. Birth of Esau and Jacob. Characteristics of the men.
2. Esau sells his birthright to Jacob.
3. Isaac at Gerar. Trouble with Abimelech and with the people.
4. Esau's marriage and its effect upon his parents.
5. The stolen blessing—equivalent to a deed of primogeniture. The flight of Jacob. Vision at Bethel.
6. Jacob's service for Laban at Padan-aram. His wages. The fraud practiced on him.
7. Change in his wages and his prosperity.
8. Jacob's departure from Padan-aram. Laban's pursuit and the result.
9. News of the approach of Esau. Jacob's fear. The wrestling with the mysterious stranger. The meeting with Esau and its amicable result.
10. The story of Dinah and Shechem. The bloody treachery of Simeon and Levi.
11. Jacob at Bethel. Birth of Benjamin and death of Rachel.
12. List of the sons of Jacob. Death of Isaac.

IV. The generations of Esau or Edom (36:1-43).

V. The generations of Jacob (37:1-50:26).

1. Jacob's partiality for Joseph. Joseph's dreams.
2. Plot of the brothers. Joseph sold into Egypt. The servant of Potiphar.
3. In prison on false accusation. He interprets dreams for baker and butler. Interpretation of Pharaoh's dream.
4. Elevation of Joseph. The famine.
5. Sons of Jacob go down into Egypt for corn. Their reception. Their return.

6. The second journey. Joseph's device to try them. Judah's speech. Joseph's revelation of himself.
7. Jacob sent for. Takes his whole family into Egypt. They locate in Goshen.
8. Continuance and effect of the famine.
9. Jacob's blessing of Joseph's children and his final prophetic benediction on his sons.
10. Burial of Jacob in the land of Canaan. Joseph's magnanimous conduct toward his brethren. His last days and death.

THE WANDERING IN THE WILDERNESS (1491-1452, B. C.)...

(Exodus, Leviticus, Numbers, Deuteronomy).

I. Antecedent Events in Egypt.

1. Enslavement of the Israelites: Attempts to prevent their increase (Ex. 1).
2. The birth of Moses. Education in the palace. Sympathy with his people. His flight into Midian and residence there. The burning bush. The call. Departure from Midian and meeting with Aaron (Ex. 2-4).
3. Message to Pharaoh and Pharaoh's defiant tone. Increasing of the people's burdens. Their discontent. Second message to Pharaoh. Miracles in his presence (Ex. 5-7).
4. The plagues: The river turned to blood. Frogs. Lice. Flies. Murrain. Boils. Hail. Locusts. Darkness. Death of the first born (7:20-12:1-30).
5. Institution of the Passover: Meaning of the word, and its memorial character (12: 11-51).

II. Geography of the Wanderings.

1. Three seas: The Red Sea (Gulfs of Suez and Akaba); The Dead Sea; The Mediterranean.
2. Five deserts: Desert of Shur (Exod. 15:22); Desert of Paran Num. 10:12), where thirty-eight of the forty years were passed; Desert of Etham (Num. 33:8), on the shore of the Gulf of Suez; Desert of Sin (Ex. 16:1), near Mount Sinai; Desert of Zin (Num. 13:21), the desolate valley between the Gulf of Akaba and the Dead Sea.
3. Five lands: Goshen, the land of the sojourn. (Exod. 9:25); Midian, the land of Moses's shepherd life, on both sides of the Gulf of Akaba (Ex. 2:15); Edom, the land of Esau's descendants, east of the Dead Sea (Num. 21:13); Canaan, the land of promise (Gen. 12:7).
4. Three mountains: Mount Sinai, where the law was given (Ex. 19:20); Mount Hor, where Aaron died (Num. 20:23-; Mount Nebo, (Pisgah) where Moses died (Deut. 34:1).

5. Seven important places: Rameses, the starting point (Ex. 12:37); Baal-zephon, the place of crossing the Red Sea (Ex. 14:2); Marah, where the bitter waters were sweetened (Ex. 15:22); Elim, the place of rest (Ex. 15:27); Rephidim, the place of the first battle near Mount Sinai (Ex. 17:8); Kadesh-barnea, whence the spies were sent forth (Num. 13:26); Jahaz, in the land of Moab, south of the brook Arnon, place of victory over the Amorites (Num. 21:23).

III. Journeys and Events of the Wanderings.

1. From Rameses to the Red Sea, (Ex. 14): The departure. Spoiling the Egyptians. The first journey. Continuation of journey and how they were guided (13). The pursuit. Alarm of Israelites and their reassurance by Moses. Passage of the Red Sea. Destruction of Pharaoh's army. The song of victory.
2. From the Red Sea to Mount Sinai (Ex. 15-18): Apprehension of famine and murmurings. Miraculous supply of quails and manna. The waters of Marah. The waters of Meribah. Defeat of the Amalekites. Counsel of Moses's father-in-law. Moses on Mt. Sinai and God's charge to him and the people.
3. At Mount Sinai (Ex. Chs. 19-31): Here the camp was kept for nearly a year. The Ten Commandments given (Ex. 20:2-17). Two division of the decalogue. Several civil and moral ordinances (Ex. 21-23). Four capital offenses. Penalty for destroying an eye, tooth, etc. Restitution for stealing a sheep or an ox. Trespass or destruction of property. The great apostasy—worship of the golden calf. Consequence to the people (32). The offense of Nadab and Abihu (Lev. 10:8). Occasion of the long stay at Mount Sinai (Ex. 40:36, 37).
4. From Mount Sinai to Kadesh-barnea: Signal for departure (Num. 10:11). Destination (Deut. 1:6-7). Character of the country (Deut. 1:19). Spirit of mutiny among the people (Num. 11:4-6). Jealousy of Miriam and Aaron against Moses (Num. 12). Removal to Hazeroth (11:35).
5. At Kadesh-barnea: Sending out the spies (Num. 13:1-26). Their report (21-33). Effect of the report (14:1-4). The defeat at Hormah (40-45).
6. From Kadesh-barnea through the desert of Paran and return: Thirty-eight years of wandering. Punishment for violating the Sabbath (Num. 15:32). Mutiny of Korah, Dathan, and Abiram (Num. 16.) The miracle of the rods (Num. 17).
7. At Kadesh-barnea again: Death of Miriam (Num. 20). The fountain in the rock (Num. 20).
8. Preparation for the invasion: Defeat of the Canaanites (Num. 21:1-3). Request made of the King of Edom to go through his territory (Num. 20:14-21). Journey to Hor. Death of

Aaron. Journey around the land of Edom. Murmuring of the people. The brazen serpent. Continued journeyings toward the east of Jordan (Num. 21:10-20).

THE CONQUEST OF CANAAN.

- I. Campaign east of Jordan. (B. C. 1451).
1. The conquest of Gilead (Num. 21:21-31): Request made of Sihon, king of the Amorites. Battle of Jahaz, near the brook Arnon. Possession of land from the Arnon to the Jabbok.
 2. The conquest of Bashan (Num. 21:33-35): Defeat of Og, King of Bashan, at battle of Edrei, in the mountains.
 3. Balak, Balaam, and the Israelites (Num. 22, 23, 24, and 25:2-3). Alarm of Balak, King of Moab. Device to thwart the Israelites. Character of Balaam. Balak's messages to him. Account of Balaam's journey. His prophetic utterances and Balak's disappointment. The Israelites lured into idolatry.
 4. Conquest of Midian (Num. 31:1-8): The attack led by Phineas, the warrior priest. Capture of their land and other wealth (Num. 31).
 5. Request of Reuben, Gad, and half of Manasseh: They receive their inheritance in the recently conquered territory (Num. 32:1-42). The request is granted on conditions.
 6. Cities of refuge (Num. 35:9-34).
 7. The vision and death of Moses (Deut. 34:1-12).
 8. The long journey ends: The Israelites are encamped at the foot of Mount Nebo.
- II. Campaigns west of the Jordan (B. C. 1451).
1. Preparations: God's charge to Joshua (Josh. 1:1-9). Expedition of the spies. Aid afforded by Rahab. Passage of the Jordan. The commemorative monument (Josh. 4:1-9, 20-24). National rite renewed and great feast celebrated. Gilgal made center of operations (Josh. 4:19).
 2. Invasion of Central Palestine: The taking of Jericho. Rescue of Rahab. The repulse at Ai. The sin of Achan. The punishment. Conquest of Ai. Injunction of Moses observed (Deut. 27:2, 3, 8, and Josh. 8:30-35).
 3. Campaign against southern Palestine: Confederation of the Canaanitish Kings (Josh. 9:1-2). The device of the Gibeonites (Josh. 9:3-27). The five kings against Gibeon. Joshua defeats them at the great battle of Beth-horon. The miracle. Execution of the kings of Jerusalem, Hebron, Jarmuth, Lachish, and Eglon. Joshua takes the towns of Makedah, Libnah, Lachish, Eglon, Hebron, Debir, defeats Horam, King of Gerer, and all the country from Kadesh-barnea unto Gaza, and from Goshen unto Gibeon.

4. Conquest of northern Palestine: The northern confederation (Josh. 11:1-9). Completion of the conquest (10-23). The great battle of the campaign near Lake Merom (Josh. 11:7). This campaign won the mountain regions of western Palestine.
5. Supplementary campaigns: Caleb's capture of Hebron (Judg. 1:10-15). The Judahites' capture of Bezek, an unknown place between Jerusalem and the Philistine plain (Judge. 1:1-8). The Danites' capture of Laish, in the extreme north, afterwards called Dan (Judg. 18).
6. The apportionment of land among the tribes (Josh. 13 to 22): Boundaries of land to be divided (Josh. 13). How the land was apportioned (Josh. 14 to 18). The tabernacle set up at Shiloh. Six cities of refuge appointed. Forty-eight cities given to the Levites (Josh. 20 to 21).
7. Joshua's farewell: He convenes the tribes at Shechem. Brief historical survey. Warns the people against idolatry. Charges them to be faithful to God. Reviews the covenant. Death of Joshua and Eliezar and their burial.

III. General Condition of Israel at the Close of the Conquest.

1. The native races were not destroyed nor driven away. They remained as subject peoples in some places, as the ruling races on the sea-coast and in the Jordan valley. The Israelites possessed most of the mountain regions.
2. The landed system was peculiar. Estates were inalienable. They might be leased, but not sold; and on the year of Jubilee (every fiftieth year) all land reverted to the family originally owning it. Thus every family had its ancestral home, the poor were protected, and "swollen" riches were kept within bounds.
3. The government was a republic of families without an executive head, except when a judge was raised up to meet special needs. Each tribe had its own ruler, but there was no central authority after Joshua (Judg. 21:25). This condition of affairs promoted individuality and personal energy of character, but led to national weakness.
4. The religious system was simple. There was but one altar at Shiloh and all the tribes were required to visit it for the three great feasts (Deut. 12:11, 14; Josh. 18:1). This was the religious bond which united the people. But there were frequent and gross lapses into idolatry. The great masses of the people were ignorant, prone to idolatry, and easily influenced by the native races.
4. Tribal jealousy was frequently the cause of serious trouble. Only under some great chieftain like Gideon or Samuel would the twelve tribes consent to bury their jealousies. Often when

the northern tribes were in peril, the southern tribes stood aloof; and in like manner the southern tribes were frequently left to fight the Philistines without assistance. Especially between the two great tribes, Judah and Ephraim, was there a constant struggle for the leadership of the nation. This rivalry may be traced through all the reign of David. At last it led to the division of the empire after the death of Solomon.

ISRAEL UNDER THE JUDGES (1426-1095).

(Judges and I. Sam. 1-12).

I. Introductory.

1. The Book of Judges is fragmentary and unchronological. To a large extent the events are local and tribal and not national. Still, there is presented a view of the character and condition of the people which is historically important.
2. The judges were military dictators with religious authority, a sort of union of the warrior and the religious reformer. They were not chosen by the votes of the people, but were men whom the people recognized as called of God to their offices. Their authority did not rest on law nor on armies but on the personal elements of integrity and leadership in the men, and in the general belief in their inspiration. They arose in some hour of great need, and held their power to the end of their lives.
3. The extent of their rule was generally local. Deborah ruled in the north (Judg. 5:14-18). Jephthah governed east of the Jordan only (Judg. 11:29). Gideon and Samuel alone ruled all the twelve tribes.
4. This may be called the age of the heroes. As men were needed they were raised up, for there was opportunity for the strongest, the fittest. There came to the front such strong men as Othniel, Ehud, Gideon, Jephthah, Samson and Samuel.
5. It was an age of lawlessness. During all this period there is no reference to the law of Moses. The nation was unorganized and unsettled, for "In those days there was no king in Israel. Every man did that which was right in his own eyes" (Judg. 21:25).
6. It was an age of idolatry.

II. Divisions of the Book of Judges.

1. The preface (Judg. 1:1-3:6): There is given here a recapitulation of events which took place in Joshua's time with another account of his death (1:1-2:10); and second, reflections upon the history to be narrated with a formula according to which the history of the period repeats itself. The formula is:

Apostasy, Idolatry, Subjection, Reformation, Victory, and Temporary Prosperity.

2. The main narrative in which are recounted the successive events of the oft-repeated formula with most space given to the exploits of the judges (Judg. 2:11-16).
3. The appendix (Judg. 17-21): These five chapters describe in detail two incidents belonging to this period: The migration of a part of the tribe of Dan to the north, and the war of the Israelites against Benjamin growing out of the outrage at Gibeah.

III. Analysis of the Books of Judges.

1. The preface (Judg. 1:1-3:6): The acts of Judah and Simeon. The cruelty of Adonibezek justly requited. Jerusalem and Hebron taken. Enumeration of unconquered peoples. Rebuke of the people at Bochim. Death of Joshua. Wickedness of the people of Israel. Outline of the history and conduct of the people during this period (Judg. 2:10-23). The nations which were left to prove Israel.
2. The main narrative:
 1. Israel serves Chusman-Rishathaim, king of Mesopotamia, eight years. Deliverance by Othniel. Peace for forty years (3:7-11).
 - (2.) Israel serves Eglon eighteen years. Deliverance by Ehud. An account of Ehud's stratagem. Peace for eight years (3:12-30).
 - (3.) Oppression by the Philistines. Deliverance by Shamgar, who slew 600 Philistines (3:31).
 - (4.) Oppression by Jabin, King of Canaan twenty years. Deborah and Barak make a campaign against Sisera and Jabin. Treachery of Heber, the Kenite. Battle of Mount Tabor. Jael's bold act. Poetic account of the events of the battle, the song of Deborah and Barak (4-5).
 - (5.) Oppression by Midian seven years. Condition of the people. The Divine warning. The call of Gideon. Results of the call and its further confirmation. Account of Gideon's revolt and its success. Singular test in the organization of his forces. Foreshadowing of victory. The assault and its success. The Ephraimites make trouble. Gideon's politic words. Civil dissensions and punishment of refractory cities. Discomfiture of the Midianite people and princes. The land has rest for forty years.
 - (6.) The career of Abimelech. Murder of his brothers and usurpation of the local government. Jotham's parable and prophecy. Dissension and disorder and civil war. Death of Abimelech (Ch. 9-10).

- (7.) Tola and Jair judge and defend Israel forty-five year (10:1-5).
- (8.) Oppression by Ammon eighteen years. Early history of Jephthah. Appeal of the people and his answer. His demand of the Ammonites, their reply and Jephthah's answer. Jephthah's rash vow. The great victory. The dreadful consequence of his vow. The Ephraimites again make trouble and are punished for their folly (10:6-12:7).
- (9.) Ibzon, Elon, and Abdon judge Israel twenty-five years.
- (10.) Oppression by the Philistines forty years. Samson's career. Birth and consecration by his parents. Samson and the woman of Timnath. He slays a lion. His marriage feast. His riddle. Slaughter of the thirty Philistines. Burning of the Philistines' corn. Delivered over to the Philistines he slays them with the jawbone of an ass. Samson's escapade at Gaza. Delilah of the valley of Sorek. She betrays him into the hands of the Philistines. Their treatment of him. The feast to Dagon and Samson's death (Ch. 13-16).
3. The appendix: Stories from Israelitish life.
- (1.) The story of Micah and his priest. The stolen silver. The graven image. The young Levite. The expedition of the Danites. Their second coming and treatment of Micah (17-18).
- (2.) The Levite and his wife. Their delay at the father-in-law's house. The old man at Gibeah. The outrage by the Gibeathites. The Levite's call for vengeance. The struggle between Israel and Benjamin. The oath of Israel and how it was evaded (19-21).

IV. The Book of Ruth.

This is a story of the time of the judges. It is a picture of piety, contentment, love, devotion, patience, and faith remarkable in a time of idolatry, violence, and bloodshed.

V. The Book of Samuel.

Only the first twelve chapters are given to the account of the rule of the judges. The book opens with Eli as the priest, and leader of the people. Samuel takes the place of Eli and on demand of the people and by command of God anoints Saul as king of the nation. Samson's life was probably partly contemporaneous with that of Samuel.

1. The rule of Eli (1 Sam. 1-4):

Continued domination of the Philistines. The vow of Hannah. Birth of Samuel. Wickedness of Eli's sons. He reproves his sons. God rebukes Eli. Destruction of Eli's house revealed to Samuel. The Philistines defeat the Israelites. The ark taken to the camp. Disastrous results. The death of Eli.

2. The rule of Samuel (1 Sam. 5-12):
- (1.) Effect of the presence of the ark among the Philistines. Incidents connected with the return of the ark. Reformation under Samuel. The Philistines defeated. Samuel's rule as judge. His wicked sons. The people demand a king. Samuel's remonstrance. The Lord's direction to grant their request.
 - (2.) Anointing of Saul. Saul goes in search of his father's asses. His visit to Samuel at Ramah. The anointing. Saul's return and the fulfillment of Samuel's predictions. Public designation of Saul as king.
 - (3.) Saul's first exploit as leader of the people—rescuing Jabesh-gilead. His magnanimity. Renewing of the kingdom.
 - (4.) Samuel's rehearsal of history, his surrender of authority, and counsel concerning future conduct of Israel. Miraculous phenomenon and its effect on the people.

THE RISE OF THE KINGDOM.

I. Introductory: The causes leading to the monarchy.

The establishment of the kingdom was not the result of a sudden impulse. There had been a gradual preparation for it through the whole period of the judges and now there seemed to be a necessity for it.

2. Former attempts: There had been a desire for a king before this time and several attempts to establish a kingdom. The people desired Gideon to become king (Judg. 8:22-23). Abimelech attempted to make himself king but failed (Judg. 9). Judges are seen setting up a semi-royal state (Judg. 10:4 and 12:14) and making marriages for their children outside of the tribe (Jud. 12: 9, 13), and associating their sons with themselves (Judg. 10:4 and I. Sam. 8:1, 2).
3. The spirit of surrounding nations: The movement of Israel toward monarchy was also in accordance with the spirit of the surrounding nations. In the days of the conquest there were few kings in the lands surrounding Palestine. There were "lords" and "elders" but no kings among the Moabites, Ammonites, and Phenecians (Judg. 3:3; I. Sam. 5:8; Num. 22:7). But a wave of "imperialism" seems to have swept over all those lands for soon they all have kings (I. Sam. 21:10; 11:1; 22: 3; II. Sam. 5: 11).
4. Danger of invasion: They felt themselves weak while other nations were organized for conquest and strong because they were joined under one leader (I. Sam. 12:12).

5. Their experience under Samuel showed them the contrast between a government weakened by tribal dissensions and one under a wise, strong, and steady rule.
6. Worldly ambition too, was no small factor in bringing about the change in the sentiments of the people. They wished to be like the nations about them, to establish a secular state, to conquer an empire for themselves (I.Sam. 8:5-20).

II. The Character of the Israelite Kingdom.

1. It was a theocratic kingdom in name: God was to be recognized as the supreme ruler, and the king should rule as his representative, by divine right and by his own right. If the king should disobey the divine commands he should lose the kingdom (I. Sam. 12:13-15; 13:13, 14; 15:26).
2. It was a constitutional kingdom: The rights of the people were carefully guaranteed, and there was a written constitution (I. Sam. 10:25). Nearly all the Oriental countries were governed by absolute monarchs; but Israel was to be an exception to that rule. The people could demand their rights from Rehoboam (I. Kings 12:3, 4). Ahab could not seize, nor even buy Naboth's vineyard against the owner's will (I. Kings 21:1-3).
3. It was regulated by the prophets. The order of prophets was a regular institution in Israel. The prophets had a recognized standing and were a check upon the king's power as representatives both of God's will and the people's rights. There are many instances of the boldness of the prophets in rebuking kings (I. Sam. 15:16-23; II. Sam. 12:1-7; I. Kings 13:1-6; 17:1; 22:7-17).

III. The Reign of Saul (B. C. 1095-1055). (I Sam. 12-31).

1. The selection of Saul as king: (See outline under rule of Samuel).
2. Continuation of trouble with Philistines (I. Sam. 13-14). Saul's first transgression and the predicted penalty. Scarcity of weapons among the Israelites. Daring adventure of Jonathan and its marvelous success. Saul's injunction and imprecation. Jonathan's transgression. The great victory. Faintness of the people and consequent conduct, and Saul's reproof of them. Jonathan saved from penalty of his transgression. Saul's success and prosperity.
3. War against the Amalekites (Ch. 15): Saul's second transgression. Samuel's rebuke and Saul's defense. The condemnation and repentance. Samuel's rejection of Saul. Slaughter of Agag.

4. Anointing of David (Ch. 16): Samuel's journey to Bethlehem to anoint David. The selection of a king. The choice and anointing of David.
5. David plays before Saul: An evil spirit possesses Saul. The remedy recommended. David's musical skill and its effect upon Saul.
6. The Philistine War (Ch. 17). The gathering of the armies at Shochoh. The giant champion's defiance. David's appearance at the camp. David's proposal to Saul. The combat and subsequent events. Jonathan loves David.
7. David a member of Saul's household (18-19): David's popularity. Saul's jealousy. Attempt to slay him. His appointment to dangerous positions under promise of becoming the king's son-in-law. Merab given to Adriel instead of to David. Promise of hand of Michal if David will slay 100 Philistines. Michal given to David. Return of the evil spirit and attempt on David's life. Assassins sent to David's house.
8. Flight of David (Ch. 19:12-21:15): Michal's device. David with Samuel. Saul sends for him. Goes himself to Ramah. The result. David's interview with Jonathan. Covenant between the friends. Jonathan's warning. David's flight to Nob to Abimelech, the priest. Gets the sword of Goliath. Goes to Achish, king of Gath. Feigns madness.
9. David a wandering outlaw (22:1-30:31): Various persons resort to David and he becomes chief of a company thus formed. He takes his parents to Mizpah of Moab for safety and goes to the forest of Hareth in Judah. Saul appeals to his friends against David, and Doeg, the Edomite, gives information. Saul's cruel vindictiveness in the punishment of Abimelech and his friends. Abiathar escapes and takes refuge with David. David's exploits at Keilah. Saul plans to take David at Keilah. David flees to the wilderness of Ziph. Jonathan's magnanimity to David. The Ziphites betray David to Saul. David flees to the wilderness of Maon and Saul follows him. Saul is recalled to repel an invasion of the Philistines. David at Engedi. Saul's pursuit of David with an army. David's opportunity for revenge. His self-restraint. Saul's humiliation and confession. Recognition of David's future kingship. A covenant made. Death of Samuel. The affair with Nabal. The mediation of Nabal's wife. Death of Nabal and the sequel. Saul again pursues David and is again at his mercy. David will not stretch forth his hand against the Lord's anointed. David flees to Achish. His conduct and fortunes among the Philistines. Marauding expeditions. David deceives Achish. Philistines renew war against Saul. Saul and the familiar spirit. The Philistine chief's suspicions of David. He is

dismissed by Achish. The Amalekites destroy Ziklag. Pursuit of the captors. Adventures on the way. Success of the expedition. Division of the spoil.

10. Last great battle of Saul: The battle of Mount Gilboa. Saul is discomfited. He commits suicide. His sons are slain. Loyal conduct of the men of Jabesh-gilead.

IV. The Reign of David over Judah (1055-1047).

1. David's lament over Saul and Jonathan. He hears the reports of the battle. Punishment of the man who declares that he assisted in Saul's death. David's memorable dirge.
2. David anointed king, at Hebron. His message to the men of Jabesh-gilead. Abner, captain of Saul's host, makes Ishbosheth king over all Israel except Judah. Beginning of civil war. Defeat and flight of Abner's army. Death of Asahel. End of the pursuit.
3. Continuation of the war and David's success. David's family. Quarrel of Ishbosheth and Abner. Abner negotiates with David to bring the dissenting tribes under his rule. Conditions of the league. The feast to Abner. Indignation of Joab at the situation. Abner pursued, brought back, and treacherously slain by Joab. David's grief and imprecation on Joab.
4. Murder of Ishbosheth. His slayers, Rechab and Baanah, thinking to be rewarded, are, by David's order, put to death.

V. The Reign of David over the Whole Kingdom (1047-1014).

1. The elders of Israel anoint David at Hebron. Jerusalem conquered and made the capital of the kingdom. David's prosperity. Invasion of the Philistines and their defeat at Baalperazim and at Rephaim.
2. Removal of the ark from Kirjath-jearim out of the house of Abinadab. The fate of Uzzah. The ark left with Obed-edom. Its second removal. The joyful celebration. Michal's rebuke.
3. The king's purpose to build a temple unto the Lord. David forbidden to build; the privilege to be granted to his son. Explicit reason given elsewhere for this prohibition (I. Kings, 5:3).
4. Final subjugation of the Philistines, and conquest of neighboring nations. Chief officers of his government. David's kindness to Mephibosheth.
5. A kindly embassy to Hanun, King of Ammon, is received with suspicion and disgracefully treated. David's indignation and the terrible punishment inflicted upon the Ammonites and their allies.

6. David and Bathsheba. David falls into flagrant sin. Attempts to conceal it by another sin. The murder of Uriah. Nathan's parable. The divine rebuke and terrible punishment. Death of David's child and conduct of the king. Birth of Solomon. Conquest of Rabbah-Ammon.
7. The story of Absalom. Ammon's great crime. The anger of the king. The revenge of Absalom and his exile. Joab's stratagem to bring about the return of Absalom. Absalom's personal appearance. His family. His restoration to the king's favor after two years' stay in Jerusalem. He plots against the government and "steals the hearts of the people." Rebellion and insurrection. Flight of David with his family and body-guard. He sends back the ark. Hushai returns to act secretly in the king's interest and to be a snare to Absalom. The trick of Ziba. Continued flight. The insults of Shimei. David's forbearance. Absalom enters Jerusalem. Takes counsel of Ahithophel and Hushai. Hushai's shrewd and successful device. Zadok and Abiathar, the priests, send word to David concerning the plans of Absalom. The death of Ahithophel. The two armies, at Nahanaïm, and in Gilead. Supplies for David's troops. Preparations for the battle. David's charge to his captains. The battle in the wood of Ephraim. David's solicitude for Absalom. Report of the defeat of the insurgents and of the death of Absalom. David's intense sorrow. His continued grief and Joab's reproach.
8. David's return to Jerusalem. Incidents of Shimei, Mephibosheth, and of Barzillai. Jealousies and dissensions among the people. David's appeal to Judah. Revolt of Sheba. Amasa, who had been Absalom's chief captain, is commissioned to organize the troops, but is delayed. Abishai and Joab ordered to pursue the insurgents. Joab treacherously slays Amasa. The rebellion crushed and its leader slain. Chief officers of the king.
9. A famine and its cause. The satisfaction of the Gibeonites for the cruelty of Saul toward them. The barbarous offering to meet their demand. The touching devotion of Rizpah. Burial of the dead bodies and the bones of Saul and Jonathan in Zelah. Exploits of David's mighty men. David's song of deliverance. David through vanity and ambition takes a census of his military forces. Dire results. David's repentance.
10. David's old age. Attempt of Adonijah to usurp the kingdom (I. Kings 1). The matter reported to David and his directions concerning it. Solomon anointed king. The effect on Adonijah and his party. Solomon conditionally spares his brother's life. David's charge to Solomon. Gives directions concerning judgments against certain persons. Death of David.

VI. The Reign of Solomon.

1. Condition of Israel in the reign of Solomon:

- (1.) It was a period of peace: For sixty years there were no wars. This gave opportunity for development, for wealth, and for culture.
- (2.) It was a period of strong government: The age of individual and tribal energy was ended, and now all the life of the nation was gathered around the throne. All the tribes were held under one strong hand; tribal lines were ignored in the government of the empire (I Kings 4:7-19); every department was organized.
- (3.) It was a period of wide empire: It was Israel's opportunity for power in the East; for the old Chaldean empire had been broken up, and the new Assyrian had not arisen, and Egypt was passing through a change of rulers and was weak. For one generation Israel held the supremacy in the Oriental world.
- (4.) It was a period of abundant wealth (I Kings 3:12, 13; 4:20; 10:23-27): David had left great riches to Solomon (I. Chron. 22:14-16). There was large tribute from subject kingdoms (I. Kings 10:25). The government carried on commerce with foreign countries, Egypt, Arabia, Tarshish, and Ophir. The trade from Egypt and Tyre to the East passed through Solomon's dominions and enriched the land. There were taxes laid upon the people (I. Kings 4:7; 12:4).
- (5.) It was a period of absolutism, burdensome taxation, cold formalism in religion, corruption of morals, encouragement to idolatry and many heathen customs.

2. Events of Solomon's Reign:

- (1.) Punishment of those who were under the ban: The party of Adonijah cause suspicions of conspiracy. Adonijah asked for Abishag to wife which, was interpreted as showing a desire for the kingdom. Adonijah is put to death. Zadok is made priest in the room of Abiathar. Joab suffered death for his rash crimes. Shimei is placed under restrictions. He violates them and is punished.
- (2.) Solomon's piety and wisdom. His public and solemn recognition of God. His prayer for wisdom and God's answer. Example of his practical sagacity.
- (3.) Officers of his government (I. Kings 4:1-19). Chief Priest Azariah. Scribes, Elihoreph and Ahiah. Recorder, Jehoshaphat. Chief of war department, Benaiah. Prime Minister, Zabud. Chief of household, Ahishar. Secretary of the treasury, Adoniram. Twelve officers of the commissary department. Evidences of prosperity, both personally and politically.

- (4.) Solomon's intellectual endowments (4:29-34).
- (5.) Building of the temple: Treaty and amicable arrangement with King of Tyre. Number of men and plan of the labor. Laying the foundation of the temple. Dimensions. Costly materials (6:7, 9, 15, 21, 31, 34). The more prominent appointments of the temple (6:19, 20^o; 7:15-21, 23-26). Time in building (6:37, 38). Account of the dedication.
- (6.) Evidences of public prosperity (4:17-28). Visit of the Queen of Sheba. Her surprise and admiration of Solomon's prosperity and wisdom (10:1-10). Commercial prosperity (10:11-29).
- (7.) Solomon goes after strange women and strange gods. Enemies rise up against him. Jeroboam is given a place of authority. He rebels and is strengthened in his rebellion by the prophecy of Ahijah. Jeroboam flees to Egypt. Death of Solomon.

DIVISION OF THE KINGDOM.

I. Causes of the Division.

1. The oppressive government of Solomon: The people were restless under the heavy taxes which were levied to support the splendor and extravagance of the government of Solomon.
2. The opposition of the prophets: The prophets had great influence with the people and they had become disgusted with Solomon's idolatries (I Kings 11:29-33).
3. Foreign intrigues: Egypt and Damascus were centres of conspiracy against Israel. Rezon set up an independent government; and Egypt gave aid and comfort to Hadad of Edom and Jeroboam. These two married relatives of the king of Egypt and were admitted to the court. There they were active in stirring up conspiracies against the throne of Israel.
4. Tribal jealousy: The ancient jealousies of the tribes had a chance to break out again. Jeroboam, the enemy of Solomon, belonged to the haughty tribe of Ephraim, which was intensely envious of the greatness and influence of Judah under the kingdom.
5. The ambition and ability of Jeroboam: Jeroboam was recognized as a "mighty man of valour," the ablest young man of the time. He was in Egypt waiting for an opportunity to lead a revolt against the reigning house of Israel. The oppressed people sent for him to be present when they made their petition at Shechem that the new king Rehoboam should lighten their burdens and make the yoke less grievous.
6. The folly of Rehoboam: Rehoboam tried to play the part of a tyrant. He showed a plentiful lack of wisdom in following the counsel of the young men instead of heeding the advice

of the old, experienced men. His answer to the petition of the people was both foolish and insulting. It precipitated a revolt which he was powerless to suppress. The northern tribes threw off their allegiance and set up a kingdom whose capital was Shechem. Jeroboam was chosen king. This northern kingdom was called Israel. Judah and a part of Benjamin remained loyal to Rehoboam and were called the kingdom of Judah.

II. The Kingdom of Israel (975-734).

1. Its extent (I. Kings 12:19-21): It embraced all the territory of the twelve tribes except Judah and a part of Benjamin, and held a nominal supremacy over Moab east of the Dead Sea. Its area was about 9,375 square miles, while Judah included only 3,435.
2. Its capital was at first at Shechem; then, during several reigns at Tirzah; then at Samaria, where it remained until the end of the kingdom. That city after a time gave its name to the kingdom (I. Kings 21:1), and after the fall of the kingdom, to the province in the center of Palestine (John 4:3, 4).
3. Its rulers: Jeroboam, 975-953; Nadab, 953-951; Baasha, 951-927; Elah, 927-925; Zimri, —; Omri, 925-913; Ahab, 913-891; Ahaziah, 891-889; Jehoram, 889-877; Jehu, 877-849; Jehoahaz, 849-832; Jehoash, 832-816; Jeroboam II., 816,775; Zachariah, 775; Shallum, 775; Menahem, 775-765; Pekahiah, 775-763; Pekah, 763-743; Hoshea, 743-734.
 - (1.) Jeroboam (I Kings 12:26, 14:20). The golden calves at Dan and Bethel. The man of God from Judah. Jeroboam's withered hand. The disobedient prophet. The prophet of Bethel. Abijah's sickness. Ahijah's denunciation of Jeroboam.
 - (2.) Nadab (15:25-27): He was killed by Baasha while laying siege to the Philistine town, Gibbethon.
 - (3.) Baasha (15:27-16:6): He was no reformer but helped Israel on in her evil course. He warred with Judah during all his reign.
 - (4.) Elah (16:6-10): He reigned only two years and was killed by Zimri, a captain of his chariots.
 - (5.) Zimri (16:11-26): A usurper who reigned only seven days. On the approach of Omri's army he burned the king's palace over his head and so died.
 - (6.) Omri (16:16-28): He was made king by Israel when Zimri slew Elah. Tibni contended with him for the kingdom, but was overcome. He made Samaria his capital.
7. Ahab (16:29, 22-40):
 - (a) The son of Omri. The record of this king is the most interesting of all the kings. It is told in a very graphic way. Ahab marries Jezebel, daughter of Ethbaal of the Zidonians.

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- (b) Elijah's prophecy against Ahab. Elijah sent to Zarephath. The widow of Zarephath. The son of the widow.
 - (c) Elijah goes to confront Ahab (18). Meets Obadiah. Reproves Ahab. The contest on Mount Carmel (18:20-40). The great rain. Jezebel's threat (19). Elijah's flight. Under the juniper tree. The scene at the cave on Mt. Horeb. The three commands. The choosing of Elisha.
 - (d) Benhadad besieges Samaria (20). The first demand from Ahab. The second demand. Ahab's answer. The siege, the defense and victory. Benhadad's second invasion and defeat. Ahab's treaty with him.
 - (e) The prophet's device to rebuke Ahab for making the treaty.
 - (f) The story of Naboth's vineyard (21:1-16). Elijah's denunciation of Ahab and Jezebel (17-29).
 - (g) The campaign against the Syrians. Ahab joins Jehoshaphat, king of Judah. Conflict among the prophets. Zedekiah encourages Ahab and Micaiah warns him against the battle of Ramoth-Gilead. Ahab's precautions.
 - (8) Ahaziah (22:51, II K.1:18): A weak and idolatrous king. Disabled by a fall and seeks help from priests of Baalzebub. Elijah predicts his death. Ahaziah sends to take Elijah. The fate of the king's troops. The translation of Elijah (2).
 - (9) Jehoram (3:1-9:24):
 - (a) Mesha of Moab refuses to give tribute.. Jehoram and Jehoshaphat, king of Israel, and the king of Edom join forces against Mesha. The appeal to Elisha. The ditches of water. The Moabites deceived and defeated. The desperate resolution of the king of Moab.
 - (b) Notable miracles by Elisha: The widow's pot of oil, the Shunammite's son, the death in the pot, twenty loaves and the hundred men (4). Naaman's leprosy (5). Elisha's simple remedy. The gifts refused. Gehazi's avarice and duplicity. His punishment. The last ax (6). Elisha warns the king of Israel of the purposes of the Syrians. The Syrians seek to take Elisha and are smitten with blindness.
 - (c) The siege of Samaria by Benhadad, king of Syria. The sore famine. Cannibalism. Jeroboam's anger against Elisha. Elisha's prediction (7). The flight of the Syrians. Fulfillment of Elisha's prediction.
 - (d) The Shunammite's land restored. Hazael's message to Elisha from Benhadad. Hazael kills his master and succeeds him as king of Syria. Jehoram wars against Hazael and is wounded. He returns to Jezreel to be healed.
 - (9) Elisha sends a young man to anoint Jehu and to announce the purpose of the anointing. Jehu's spectacular dash to Jezreel to kill Joram. Jehu kills him and throws his body in the

- field of Naboth. Ahaziah, King of Judah, flees and is killed. The arts of Jezebel are lost on Jehu. She is killed and thrown to the dogs.
- (10) Jehu (II. Kings 9:1-10:36). Jehu challenges the guardians of Ahab's children to put one of them up as king in Samaria and contest with him the authority to rule. They submit to Jehu and at his request slay Ahab's seventy sons. Slaughter of brethren of Ahaziah, king of Judah. Meeting Jehonadab. Jehu's plan for destroying all the worshippers of Baal. Jehu is the first of the kings of Israel to be mentioned on the monuments.
- (11) Jehoahaz (13:1-9): The son of Jehu, a weak king, under whom the bad conditions of the kingdom grew worse. He was overcome by the Syrians, who wasted his armies and oppressed the people.
- (12) Jehoash (13:10, 14:16): The son of Jehoahaz. Consults with Elisha. Shows too little energy. Death of Elisha. Jehoash defeats the Syrians. Jehoash's message to Amaziah (9, 10). He defeats Amaziah and takes Jerusalem and plunders the city.
- (13) Jeroboam II. (14:23-29): Jeroboam, the son of Jehoash, raised Israel almost to its condition of empire in the days of Solomon. "He restored the coast of Israel from the entering of Hamath unto the sea of the plain."
- (14) Zachariah (15:8-10): Son of Jeroboam II. He was a weak king who reigned but six months. He was killed by Shallum, who succeeded him on the throne.
- (15) Shallum (15:13-14): Shallum, the usurper, reigned but one month, when he was killed by Menahem.
- (16) Menahem (15:14-22): He reigned ten years and is noted chiefly because of his tame submission to Pul, king of Assyria. He exacted money from Israel to pay tribute to Assyria.
- (17) Pekahiah (15:23-26): Son of Menahem. Was killed by Pekah.
- (18) Pekah (15:27-16:9): He formed an alliance with Rezin, king of Damascus, against Ahaz, king of Judah. Tiglath-pilezer, king of Assyria, helped Ahaz. He took Damascus and slew Rezin, king of Syria, and wrought havoc in Israel. Pekah was slain by Hoshea (15:30).
- (19) Hoshea (17:1-6): Shalmaneser, king of Assyria, subdued Hoshea and put him under tribute. Hoshea tried to form an alliance with Egypt. Shalmaneser learned this and came up and besieged Samaria three years. Taking it, he carried Israel away into captivity. Thus ended the history of Israel, 721 B. C.

III. The Kingdom of Judah.

1. Its territory: It embraced the mountain portion of the tribe of Judah, from the Dead Sea to the Philistine plain and a part of Benjamin.
2. Its government: A monarchy ruled by the line of David, in direct succession through nineteen reigns, with the exception of Athaliah's usurpation (II Kings 11:1-3).
3. The duration of the kingdom: Judah lasted more than one hundred and thirty years longer than Israel. Its retired situation and its barriers of mountains saved it from invasion. There was greater unity among the people than in Israel. They were practically one tribe. Their religion and patriotism were centered at Jerusalem. Loyalty to the house of David was also a unifying force. All these things together account for its endurance.
4. Periods in its history:
 - (1.) The first decline and revival: The reigns of Jeroboam and Abijah marked a decline indicated by the Egyptian invasion and the growth of idolatry. The reigns of Asa and Jehoshaphat showed a revival in reformation, progress, and power.
 - (2.) The second decline and revival (889-682): For nearly two hundred years after the death of Jehoshaphat the course of Judah was downward. Edom was lost under Jehoram, and under Joash and Amaziah the land was invaded and Jerusalem taken and plundered. But a great reformation was affected under Hezekiah. The yoke of Assyria was thrown off and a great Assyrian host was destroyed (II K. 19:30).
 - (3.) The third decline and revival (682-610): Hezekiah's reforms were succeeded by weakness and corruption under Manasseh. For a time, however, Josiah brought back the kingdom to the spirit of the days of Hezekiah.
 - (4.) The final decline and fall (610-587): The immediate cause of the fall was a political one. There was a struggle between Babylon and Egypt for supremacy. Judah took the side of Egypt, and as a result Jerusalem was destroyed by Nebuchadnezzar, king of Babylon, and the kingdom of Judah was extinguished, B. C. 587.
5. The rulers: Rehoboam (975-957 B. C.), Abijah (957-955), Asa (955-914), Jehoshaphat (914-893), Jehoram (893-885), Ahaziah (885-884), Athaliah (854-878), Joash (878-840), Amaziah (840-811), Uzziah or Azariah (811-742), Jotham (742-735), Ahaz (735-726), Hezekiah (726-697), Manasseh (697-642), Amon (642-640), Josiah (640-609), Jehoahaz (609-608), Jehoachin (608-597), Jeboiachin (597), Zedekiah (597-586 B. C.).

- (1.) Rehoboam (I Kings 21:21-24; 14:21-31): The song of Solomon. The ten tribes revolt from his rule. The invasion by Shishak of Egypt.
- (2.) Abijam (15:1-8): Battled with Israel at Mt. Zemeraim, south of Bethel (II.Chron. 13:1-22). He took a number of Israelitish cities, but could not subdue the revolted tribes.
- (3.) Asa (15:9-24), II Chron. (14:1-16:14): He suppressed idolatry and took away the "high places." He strengthened his army and his kingdom. Zerah, the Ethiopian, with his great army, was defeated. Asa warred with Baasha, king of Israel, and sought the help of Benhadad of Syria. With Syria's help he defeated Baasha and stopped his building Ramah.
- (4.) Jehoshaphat (15:24; 22:41-50; II. Kings 3:1-27; II. Chron. 17:1-21:1): The son of Asa. Undertook reforms, educational and religious, judicial, and military. Sent teachers of God's word throughout the kingdom. Formed an alliance with Ahab, and married his son Jehoram to Athaliah, Ahab's daughter. Disastrous battle with Ahab against the Syrians at Ramoth-gilead from which he barely escaped with his life. A confederacy against Judah by the Moabites the Ammonites, and the inhabitants of Mt. Seir, was defeated because the allies fell out among themselves.
- (5.) Jehoram (II Kings 8:16-24) II Chron. 21:1-20): Son of Jehoshaphat. Married Athaliah, daughter of Ahab and Jezebel. He killed his brothers. The Edomites, Arabians and Philistines revolted.
- (6.) Ahaziah (II. Kings 8:25-29; 9:27-29; II. Chron. 22:1-9): Son of Jehoram. Made alliance with king of Israel which resulted disastrously. Slain by Jehu, the Israelitish usurper.
- (7.) Athaliah (11:1-21; II Chron. 22:10-23:21): Widow of Jehoram and mother of Ahaziah, daughter of Jezebel and Ahab, an unscrupulous woman. When Ahaziah was killed she attempted to kill all the royal seed, but Joash was saved by his aunt Jehosheba. At seven years of age he was made king and Athaliah was slain.
- (8.) Joash (II Kings 22:2-12:21; II. Chron. 24:1-7): Son of Ahaziah. Under the guidance of the priest Jehoiada he restored the temple and instituted many reforms. After the death of Jehoiada he slew Zechariah for rebuking him. His kingdom was spoiled by the Syrians and later he was assassinated.
- (9.) Amaziah (II Kings 14:1-20; II Chron. 25:1-28): Son of Joash. Overcame the Edomites and brought back the gods of Edom and worshipped them. Challenged the king of Israel and was badly defeated. Finally assassinated.
- (10.) Uzziah (II Kings 14:21-25; II Chron. 26:1-23): Son of Amaziah. He was successful against the Philistines, the Arab-

- ians, and the Ammonites. He built fortifications and encouraged husbandry. He was smitten with leprosy and lived in seclusion the rest of his days.
- (11.) Jotham (II Kings 15:32-36; II. Chron. 27:1-9): Son of Uzziah. He strengthened the fortifications and subdued the Ammonites. Isaiah, Hosea and Micah, the prophets, lived in his time.
- (12.) Ahaz (II Kings 16:1-20; II Chron. 28:1-27): Son of Jotham. He was a reckless and Godless king. Offered human sacrifices. Israel and Syria joined against him and defeated him sorely. Formed an alliance with Tiglathpilezer, King of Assyria. Had a new altar made fashioned after one he saw at Damascus.
- (13.) Hezekiah (II. Kings 18:1-20:21; II. Chron. 29:1-32:33). Son of Ahaz. Cleansed the temple and restored the worship of Jehovah, destroyed the groves and idolatrous images. Sennacherib, king of Assyria, made an expedition against Hezekiah. The king sent him a large tribute, nevertheless, Sennacherib demanded the surrender of the city. Isaiah counseled Hezekiah to refuse. He did so and there followed that mysterious destruction of the whole Assyrian army.
- (14.) Manasseh (II. Kings 21:1-18; II.Chron. 33:1-20): Son of Hezekiah. He brought back all the abominations of idolatry. He was defeated by the Assyrians and taken away captive to Babylon. Later he was restored to his throne.
- (15.) Amon (II. Kings 21:19-26; II. Chron. 33:20-25): Son of Manasseh. He reigned but two years and was assassinated.
- (16.) Josiah (II. Kings 22:1-23; II. Chron. 34:1-35:27): Son of Amon. He was a zealous reformer. He destroyed idolatry and renovated and repaired the temple. The book of the law was found and read and a solemn passover kept. Pharaoh Necho of Egypt was going against Babylon and warned Josiah not to meddle with him, but Josiah met him in the Valley of Megiddo and was killed.
- (17.) Jehoahaz (II. Kings 23:30-34; II. Chron. 36: 4-8). Son of Josiah. He reigned but three months and was deposed by Pharaoh Necho. He died in Egypt.
- (18.) Jehoiachim II. Kings 23: 34-24:6; II. Chron. 36:4-8): Son of Josiah. Put on the throne by Pharaoh Necho. Nebuchadnezzar came against Jerusalem, took it, and carried the king away to Babylon.
- (19.) Jehoiachin (II Kings 24:6-10; II Chron. 36:9, 10): Son of Jehoiachim. Nebuchadnezzar came up against Jerusalem and carried away all the treasures of the city and temple, and took captive the chief inhabitants, leaving only the poorest to inhabit the land.

- (20.) Zedekiah (II. Kings 24:17-25; II. Chron. 36:11-21): Son of Josiah. Placed on the throne by Nebuchadnezzar. He proved treacherous to the king of Babylon and the host of Nebuchadnezzar came against the city of Jerusalem, burnt the temple, razed the walls of the city, cast down the houses and palaces, and took the vessels of the temple and many captives to Babylon.

IV. The Captivity of Judah.

1. Israel was carried into captivity B. C. 721. Judah 587. Israel was taken captive by the Assyrians under Sargon; Judah by the Chaldeans under Nebuchadnezzar. Israel was taken to the cities of the Medes south of the Caspian Sea (II Kings 17:6). Judah to Chaldea, by the river Euphrates (Ps. 137:1). Israel never returned from its captivity. Judah returned and existed for many years, though subject to foreign nations during most of its history.
2. The three captivities of Judah under Nebuchadnezzar, king of Babylon. (1) Jehoiachim's captivity 607 B. C. (II. Kings 24: 1, 2). Jehoiachim himself was not taken away but reigned several years, and met an ignoble end. (2) Jehoiachin's captivity (598) (II. Kings 24:8-16) (Ezek. 1:1-3).
3. Zedekiah's captivity (587). Zedekiah had been made king by Nebuchadnezzar; but he rebelled against his master. The Chaldeans were greatly incensed by these frequent insurrections and determined upon the final destruction of the city of Jerusalem. The city was destroyed and nearly all the people left alive were taken to the land of Chaldea (II. Kings 25: 1-11). After this captivity the city lay desolate for fifty years, until the conquest of Babylon by Cyrus (536).
4. The condition of the exiles:
 - (1.) The captives were settled in colonies at various points in the empire. They received kind treatment and were not regarded as convicts (Jer. 29:1-7; Dan. 1:1-6).
 - (2.) Their organization: They maintained the integrity of their families and their race by maintaining a national organization which provided for a separate government—not in conflict with the laws of the land.
 - (3.) Their worship: There were no sacrifices, but they gathered for worship and for the reading of the law more faithfully than before the exile. There grew up among them the institution called the synagogue, which they carried back to Palestine and which has become established throughout the Jewish world. This is a meeting for the purpose of worship, reading the law, and religious instruction.

- (4.) Their language: There was a change in their language from Hebrew to Aramaic or Chaldaic. We learn from Nehemiah 8:7, that after the captivity they needed an interpreter to make plain the language of their own earlier writings. The books of the Old Testament, written after the return from exile, are in Aramaic, and not in the old Hebrew.
- (5.) Change in habits and character: The Hebrews have preserved their identity as a people through centuries of varying experiences; the captivity could not merge them with foreigners, but it did change some of their habits. Before they had been a secluded people, mostly farmers; now they became merchants and traders; they are not men of the fields, but are in the cities buying and selling. There was also a transformation of character as regards idolatry. Before the exile this was the besetting sin of the nation; but among all the warnings of the later prophets, and the reforms of Ezra and Nehemiah, there is no allusion to idolatry.
- (6.) The Jews of the Dispersion: Not all the Jews returned to Palestine after the decree of Cyrus (Ezra 1:1) but remained in foreign lands and formed "Ghettoes" in all the cities of the ancient world. They outnumbered the Jews of Palestine and were afterwards called "Grecian Jews," from the language they spoke (Acts 6:1). The Jews of the Dispersion had tabernacles in every city, made constant pilgrimages to Jerusalem and were recognized as sharing the privileges and hopes of the Jews of Palestine.

V. The Return from Exile.

1. The sources of information: The Books of of Ezra, Nehemiah, Haggai, and Zechariah.
2. The first colony (536 B. C.): The decree for the return made by Cyrus, king of Persia (Ezra 1:1-4). The leader for the journey, Zerubbabel. The number, 42,360 (Ez. 2:64; Neh. 7:66). The journey was along the banks of the Tigris past the site of Nineveh and the ancient city of Haran. Time of the journey, four months. Number and names of those who returned (Ez. 2). Altar set up and foundations of temple laid (Ez. 3). Adversaries stop the building of the temple (Ez. 4). The prophets Haggai and Zechariah appear and urge the renewal of the building operations. The temple completed and dedicated (Ez. 5 and 6). Zerubbabel is governor, Joshua is high priest, Haggai and Zechariah are prophets.
3. The second colony (Ezra 7-10): An interval of almost sixty years from the time of the first colony. Leader Ezra. He is given permission and letters to go to Jerusalem by Artaxerxes, king of Persia. The caravan numbered 1,596 people (Ez. 7:8-31).

Ezra and his colony arrive and offer sacrifices (8:32-36). Ezra begins to reform the abuses; the people repent and put away their sins (9-10).

4. Third expedition to Jerusalem (Book of Nehemiah): Nehemiah does not appear to have led any colony to Jerusalem but came himself and infused his own energy and indomitable courage into the Jews so that they rebuilt the walls in fifty-two days.
5. The four parts of the Book of Nehemiah:
 - (1.) An account of the coming of Nehemiah to Jerusalem, of the rebuilding of the walls, and the reforming of abuses. (Neh. 1-7.)
 - (2.) The wonderful revival of interest in the scriptures. The feast of tabernacles. The solemn covenant. Ezra is here given the most prominent part.
 - (3.) List of dwellers in Jerusalem and country towns, also lists of priestly and Levitical families (11:1-12:26).
 - (4.) An account of the dedication of the wall of Jerusalem about twelve years after its completion and the reforms instituted by Nehemiah upon his second visit to the city (12:27-13:31).

Literary Outlines

A STUDY OF THE BOOK OF JOB.

Introductory:

The author of the book of Job is unknown. The date is supposed to be between the time of King Solomon and of the Exile, about 600 B. C. In form it is a dramatic poem framed in an epic setting. The prologue, the epilogue, and the explanatory introduction to Elihu's speech (ch. 32), are prose, the remainder of the book is poetry. There is plainly a unity pervading the book, though many learned scholars declare that it is a composite work, and is made of successive additions.

The poem is here discussed under six divisions: The Prologue, The Debate, The Interposition of Elihu, The Theophany, The Epilogue, and the Problem—Its Meaning and Solution.

Characters of the Drama:

The Lord—Has a majestic part; fittingly introduced in a thunder storm; his words full of power and sublimity; kind, just, forgiving.

Satan—Not a very powerful or bad character; a sort of prosecuting attorney for the world.

Job—A wealthy shiek; hero of the drama; of magnificent courage, humble patience, strong faith, and promethean independence.

Eliphaz—Prince and scholar of Teman; oldest and wisest of the three friends; dignified, noble character; firm in his opinions; of plain, common sense; a seer of visions and a dreamer of dreams; a venerable theologian.

Bildad—Prince of Shuah; a sage, and a treasure house of the wisdom of the ancients; his philosophy not broad, but clear, definite; his fundamental creed—God's justice; a traditionalist.

Zophar—Prince and scholar of Naamah; dogmatic and bigoted; commonplace, sharp, and bitter; prides himself on being "a plain, blunt man."

Elihu—A young prince and scholar of Buz; egotistic, though he dwells on his modesty; shows the confidence of youth; makes a strong plea.

Job's wife—She appears but once; can not understand Job's attitude; too much maligned.

Four messengers—Field hand, shepherd, drover, household servant.

Sons of God—Angels; possibly human worshippers.

Job's brethren, sisters, and acquaintances.

A miscellaneous company of people from the village.

THE PROSE PROLOGUE. (Chaps. 1 and 2).

A series of five scenes, changing from earth to heaven and back again; the time, several weeks or months.

Scene 1.—Earth: Job at home, prosperous, peaceful, happy.

Scene 2.—Heaven: Council of Jehovah, sons of God, and Satan. Satan goes on his mission.

Scene 3.—Earth: Job at home in Uz—one messenger after another comes in—a herder—a shepherd—a drover—a house-servant—all with news of calamity.

Scene 4.—Heaven: Second council—Jehovah—sons of God, Satan. Satan reports and excuses his failure.

Scene 5.—Earth: An ash heap near the village; Job a leper; friends sitting in silence; relatives and citizens.

THE DEBATE.

Introductory: The Curse (Chap. 3).

1. Job calls down curses on the day of his birth (1-10).
2. "Since it was my fate to be born, why died I not at my birth?" (11-19).
3. Why does God continue life to the wretched who long for death?

First Cycle:

Eliphaz: (Ch. 4-5). 1. The comforter comfortless; why should Job, who has comforted so many, fall into such deep despair? calamity destroys only the wicked; the afflictions of the righteous have a different purpose.

2. (a) The unapproachable purity of God. This truth revealed in a vision.

(b) Application to Job. Which of the holy ones will stand for him and against God? Man can not be right in complaining against God.

3. (a) Job should seek unto God. The good are exalted and the wicked punished as the result of God's benevolent plans and purposes.

Job should feel happy that God is testing him. This chastening is for his good. God smites only to heal. The purpose is to lead him into a broader, richer life, where he will be in league with nature and every creature.

Job: 1. (6:1-13). He defends himself against Eliphaz's remonstrances. It is the idea that God is against him that hurts him. He declares that all resources within him and all hope are gone.

2. (14-30). He laments the attitude of his friends and characterizes them as fickle and unfeeling.

3. (7:1-21). Lamentation and appeal. Outburst of despair. The

feeling of the hopeless brevity of life overwhelms the sufferer and he turns in supplication to God.

Bildad: 1. (8:1-7). He does not defend the friends' cruel behavior—is silent on it; his speech is against the general drift of Job's words. The discriminating righteousness of God: Instances—the destruction of Job's children and the offer of restoration to Job. 2. (8-19) His doctrine rests upon the wisdom of the ancients. 3. The principle on both sides. Application to Job.

Job: 1. (9) God's might and terror will prevent man from establishing his innocence, in his plea to God. God is a great irresponsible Force. Here Job brings the most terrible charges against God.

2. (10) Job's new appeal to God. What can there be in God's nature to explain his terrible sufferings. One supposition after another—but all found to be contradictory to God's true nature, unless God's character is shown best in the possibility that kindness was formerly shown that later suffering might be greater. Perplexed and in despair Job wishes he had never seen the light.

Zophar: 1. (11:1-6) Preliminary personalities more severe than Bildad's. A wish that God would appear to Job and reveal to him the depths of divine wisdom or omniscience—then he should be made to know his sin.

2. (7-12) This thought leads Zophar into a panegyric of wisdom—how its detection of men's hidden sins accounts for the sudden calamities that come upon them.

3. Exhortation to Job to put away evil—and enjoy prosperity!

Job: 1. (12:1-6) He resents the assumed superiority of his friends. Sarcastic admiration of their wisdom. This knowledge is common. He laments the depths to which he must have fallen when his friends take it on themselves to inflict such commonplaces on him.

2. (12:1-22) Job knows the divine wisdom as well as his friends. The application of their maxims to him is false. He desires to plead his cause before God, but their knowledge helps him not.

3. (13:23-28) (a) Job makes his plea: What are my sins? Why does one so great pursue one so insignificant?

(b) (14) Job's reference to his own feebleness widens his view, and he speaks of the whole race.

(c). Death is an eternal sleep. Man's death is sadder and more hopeless than that of a tree.

(d). The vision of immortality—impassioned desire for another life.

(e). Surely the darkness and suffering and insufficiency of this life demand another life.

Second Cycle:

Eliphaz: (15:16) (a) Job claims to be a wise man—does a wise man use vain and empty words? He is not only unwise, he is impious.

(b). (7-10). Upon what rests his assumption of superior wisdom?

(c). (11-16). Why does he allow his passions to carry him away?

Can a man be pure before God?

2. The troubled conscience and the disastrous fate of the wicked man.

(a). (17-19). Traditions of the uncorrupted races.

(b). (20-35). The troubled conscience—causes and punishments.

Job: 1. (16:1-5). Job expresses his weariness at the monotony of his friends' speeches. "Any one could give the miserable comfort you are giving," he says.

2. (6-17). He declares that he is innocent of all wrong. Yet God and men combine to pursue him. God's hostility pictured as a great beast and a picture given of the petty foes that howl at the heels of their greater enemy.

3. (16:18-17:1-9). But this cruel fate cannot forever prevail. He prays that his blood may lie open on the earth to appeal for his vindication. He has his Witness in heaven.

4. (10-16) Job repudiates the hopes held out by his friends, because he feels that he so surely belongs to death.

Bildad: (18) Job had used very hard words about his friends; he had spoken impiously of God; and appealed to the earth as a witness to rise up on his side—so Bildad is indignant.

1. (1-4) He asks how long Job will simply hunt for words without coming to some basis for argument, and if he expects the moral order of the world to be changed to please him.

2. (5-21) According to the moral order of the world the light of the wicked must of necessity be put out. All things hasten his ruin. Weakness, disease and death attack him. His name and race shall be extinguished, and men shall feel horror at his fate and memory.

Job: 1. (19:1-6) Complaint that the friends are hard and relentless. If they must know the cause of his anguish—he is in God's net.

2. (7-12) A dark picture of God's desertion of him, and terrible hostility to him. "He hath stripped me of my glory, and taken the crown from my head." This he feels when he realizes that God counts him a transgressor. God has made a hostile assault on him, brought on him abhorrence of men. Overwhelmed by the thought of God's hostility, he pleads for the compassion of men. Then he turns to the future: "O that the record of my innocence might be inscribed on the rock!" He knows that he will one day be vindicated. The speech closes with a brief threat against his persecuting friends.

Zophar: (20:1-3) Job's words exasperate Zophar. He is forced to reply.

1. (4-11). From the beginning of the world the prosperity of the wicked has been short.

2. (12-29) His sin which is a dainty morsel to him, shall be changed into bitter punishment. His want shall always equal his

avarice. The wrath of God always is the reward of his greed. He shall be sated with God's judgments.

Job: (21:1-6) "If ye would console me, let me speak. Let me unfold the mystery of God's providence, then ye may mock."

1. The mystery of "the prosperity of the wicked." Experience shows that the wicked, their children, and their possessions are safe from the wrath of God. Though they refuse to serve him, they live in wealth and die in peace. How often does sudden calamity come upon the wicked? There is no diversity in the fate of the righteous and wicked. "I know what your insinuations mean; but those who know the world know that your false and faithless theories are valueless."

Third Cycle:

Eliphaz: 1. (22:1-5) God is too lofty to be influenced by things profitable to himself. He can not be punishing Job for righteousness—it must be for sin.

2. (6-11) Specific accusations against Job: "Being a great man, you have thought the earth is yours, and have been hard, unjust, and cruel."

3. (12-20) Job doubtless thought that God was too far away to know his sins. So thought the people before the flood; but God will always punish ingratitude and sin.

4. (21-30) An exhortation: Return to Jehovah. Cease to do evil. God will hear you and make you prosperous again.

Job: (23) The mysterious injustice suffered by Job at the hand of God.

1. (1-7) He longs for a chance to plead before God that he might show his innocence. Now he is sure that God would not overwhelm him with the greatness of His power.

2. (8-12) "I can not find him. He hides himself from me—for he knows that I am innocent."

3. (13-17) "God is resolute in his enmity. He has resolved to destroy me." So the moral riddle of God's government in the world perplexes and paralyzes Job.

4. (24) Job misses divine rectitude in the world at large, as well as in his individual case. Evidently God has no "court days."

(a). (2-4) General instances of injustice.

(b). (5-8) Particular examples of those who suffer injustice.

(c). (9-12) Other sufferers—serfs and bondsmen of the rich.

(d). Others who sin secretly and God regardeth it not.

(e). (18-25) You say that the portion of the wicked is cursed upon the earth, but God is merciful to them. They rise, flourish, and die as others. Who can deny this?

Bildad: (25) God rules over all the universe—majestic and omnipotent. Man can not possibly contend with him.

Job: 1. (26:1-4) Job inquires how such speeches can help one in his perplexity. Sarcastically he asks under what inspiration Bildad had spoken.

2. (26:5-14) Job speaks eloquently of the power and greatness of God—suggesting to Bildad that he may not know as much of the mysteries of the heavens and the counsels of Jehovah as he has professed to know.

3. (27:1-6) He protests his innocence and integrity, and declares that he will hold fast his independence as long as he lives. He will not lie, even for God.

Zophar: 1. (27:7-10) Dreary and desolate is the condition of the mind of the wicked in times of affliction.

2. (11-23) The wicked meet a disastrous fate at God's hands. He has no resource in time of trouble. His children are destroyed. His wealth will be enjoyed by others, and he shall be utterly destroyed. Men shall rejoice at his death with malignant gladness.

3. (28) The search for wisdom. (a) (1-14) Precious ores have a place, but wisdom has no place.

(b). (15-19) The place and price of wisdom.

(c). (20-28) God alone knows its place and its price. But he has declared unto men that the fear of the Lord is man's wisdom.

Job: (29) A sorrowful retrospect of Job's past greatness and happiness.

1. (1-10) Enumeration of various things that made him happy and universally revered.

2. (11-17) Reasons for his popularity and the reverence paid him.

3. (18-20) His calm outlook into the future.

4. (21-25) His high place and great influence.

Job: (Ch. 30). The reverse side of the picture.

1. (1-8). His present abject condition. Even the miserable ones hold him in contempt.

2. (9-15) An enumeration of the indignities which he has suffered at the hands of the contemptible ones. They have thrown off all restraint.

3. (16-23) Account of the fearful condition to which he has been reduced—despondency of mind, gnawing pains, utter wretchedness. He cries unto God and He looks on him with utter indifference.

4. (24-31) A final pathetic picture contrasting his present joyless condition with his former life filled with compassion for others and full of music and gladness.

The Oath of Clearing (Ch. 31).

Job clears himself of all charges of sinful thoughts, desires, and practices, of tyranny, cruelty and injustice.

1. (1-12) He is innocent of all sensual desires and conduct.

2. (13-23) He indignantly denies that he has abused his power, or has been indifferent to the sufferings of others.

3. (24-40) He clears himself of every secret dishonorable feeling against man or God. He appeals to the Almighty to hear him, fixes his signature to his protestations of innocence—and longs for the specific charge that God may have against him.

ELIHU'S INTERVENTION.

Introduction of Elihu.

Prose statement of the cause of Elihu's interposition (32:1-5).

Elihu gives reasons for his interposition (32:6-22).

- (a). How he had listened and waited.
- (b). His ability and eagerness.
- (c). Soliloquy explaining further his attitude.

Elihu's First Reply (33).

(a). He declares his purpose, and calls Job to answer him—that he will represent God.

(b). He quotes some of Job's declaration of innocence and of God's injustice.

(c). The answer—The moral nature of God is such that he can not act unjustly as Job has charged.

(d). And he does speak to me through visions.

(e). His purpose is to withdraw them from sin.

(f). He speaks also through chastenings.

(g). But the divine messenger will come and there is restoration to righteousness and prosperity.

(h). These chastenings are allowed that man's soul may be brought "back from the pit."

(i). An appeal to Job to answer or listen and learn.

Elihu's Second Reply (34).

(a). Introductory request for a hearing from "ye wise men."

(b). What Job's case against God is: "I am righteous, but God's affliction accounts me a liar."

(c). This charge is unjust; it is impious.

(d). God has no motive to act unjustly; he arranges the world himself.

(e). All life is continued simply by his forbearance.

(f). "The king can do no wrong." One who hateth right could not govern.

(g). Evidences of God's care and justice—His eyes are on the ways of men and he punishes unerringly.

(h). God is all powerful. Who can question his rule? The inevitableness of his decrees proves their justice.

(i). No one has ever dared to question God's acts as you are doing.

(j). All wise men will agree with me that Job's words are without wisdom.

Elihu's Third Reply (35).

(a). Statement of the question: If Job declares that he is more righteous than God; that righteousness is not profitable—Elihu will answer.

(b). God is too exalted to be touched by anything human. He is not affected by Job's righteousness or his wickedness. Men are affected by these things, but not God.

(c). God does not always hear the cry of men—but it is when they do not cry in words of real worship.

(d). Much less will he hear Job, whose cry is a complaint.

(e). Job's vain mouthings are made possible by God's forbearance.

Elihu's Fourth Reply (36-37).

(a). Introduction—Elihu declares that he has further defense for God, that he will speak comprehensively and ascribe righteousness to God, for he has no doubt of his own infallibility!

(b). God is great and powerful. He exalteth and debaseth. He shows man his sins; if he repents he may spend his days in prosperity; if he hearkens not, he shall perish.

(c). God would have led Job "into a broad place," but he has chosen to assume the attitude of the wicked man.

(d). The greatness and unsearchableness of God are seen in the phenomena of nature.

(e). An appeal to Job to consider these marvelous things.

DIVINE INTERVENTION.

The Voice Out of the Whirlwind (38-39). "Shall mortal man contend with God?"

1. The wonders of inanimate nature are reviewed to show the greatness of Jehovah and the littleness of men.

(a). The wonders of the earth.

(b). The wonders of the heavens.

2. The greatness of Jehovah's power as shown in his creation of animal life. The lion and the raven; the goats and hinds; the wild ass; the wild ox; the ostrich; the war-horse; the hawk and the eagle.

Second Answer Out of the Whirlwind (40-42).

Shall man charge God with unrighteousness in his rule of the world?

1. Let Job assume the rule of the world himself. For this he must do two things—assume omnipotence and curb the wicked.

2. Does Job have power great enough to conquer the two great monsters—the behemoth and the leviathan? Description of these great

creatures. If thou dare not stir these monsters, how shalt thou stand before me and charge me with unrighteousness?

3. Job confesses his ignorance and impotence, declares his humility and repents of his unbelief, in dust and ashes.

THE EPILOGUE.

Job having humbled himself before God, is restored to a prosperity two-fold that which he enjoyed before (42:7-17).

1. Job is commanded to intercede for his three friends, lest their folly should be visited upon them, because they spoke not that which was right concerning Jehovah. This doubtless means that their theories in regard to God's province and the meaning of affliction were not right.

2. He is restored to prosperity, and is given twice as much as he had before. His friends who had stood aloof now come back to him to comfort him and show their affection by gifts of gold.

3. His blessings do not stop with the restoration of his property and his friends, but his home is made happy by the return of his ten children, seven stalwart sons, and three fair daughters: Jemima, the dove; Kezzia, the aromatic spice; and Kerren, happuch, the maiden of the bright eyes. In all the land no women were found so fair as the daughters of Job. So worthy were they that he disregards the Hebrew practice and gives them an inheritance, even though he has seven sons. With his children of three generations he lives in happiness for more than a century and dies, being old and full of days.

THE PROBLEM OF THE BOOK OF JOB AND THE SOLUTIONS OFFERED.

Problem: The mystery of human suffering.

Solutions:

1. Suffering is heaven's test of goodness. This is maintained in the introduction to the book.

2. The very righteousness of God is involved in the doctrine that all suffering is a judgment for sin. Eliphaz, Zophar, and Bildad strenuously support this thesis.

3. Suffering is one of the voices by which God would warn man to cease from wickedness, and by which he would restore him to spiritual health. This solution is elaborately presented by Elihu.

4. The whole universe is an unfathomed and unfathomable mystery. The good is as mysterious as the evil. The greatness and grandeur of the universe with its secret and uncontrollable forces, should teach man that there are problems which he can not solve, questions that must remain unanswered. The proper attitude to take is one of humility and trustfulness. The "Theophany" teaches this and does, in fact, induce in Job such a state of mind.

5. The proper attitude of mind toward the question of human

suffering is the same as that which should be assumed toward all truth. A man should stand for his honest convictions at all hazards. Wherever truth leads him, let him go there fearlessly. The unyielding integrity of Job that could even reproach God when his rule in the world seemed unjust, was more acceptable to Him than the servile adoration of the three friends, which sought to twist the truth in order to magnify God.

THE BOOK OF RUTH.

Introduction:

In the Jewish canon the Book of Ruth is classed among the Ketubim, or "Writings," which are the third group of the books of the canon in sacredness and value. It is one of the five books which are read publicly in the synagogues, at certain sacred seasons: The Song of Songs at the Passover; Ruth at Pentecost; Lamentations on the ninth of Ab, the day on which Jerusalem was destroyed; Ecclesiastes at the Feast of Tabernacles; and Esther at the Feast of Purim.

The date of the Book of Ruth is a subject of much controversy. The language seems to indicate a date after the exile. However, this is said, by some scholars, to be not decisive enough to weigh against other strong considerations. The fact that the writer speaks of the custom of taking off the shoe at the transfer of certain rights and privileges as an archaic one, would indicate a late date. It has been wisely suggested that it was written in Ezra's time; that the severity of the rules regarding foreign wives was not universally approved and some writer of the time wishing to rebuke the narrow exclusiveness of Ezra, produced the story of Ruth to teach a lesson of liberality and toleration.

Analysis of the Story:

Scene 1 (1:1-5). The Calamity.

A famine in Judea. Elimelech and Naomi, and their sons Mahlon and Chilion seek refuge in Moab, a heathen country. Elimelech dies. The two sons marry women of Moab, Orpah and Ruth. After ten years both husbands die and leave the three widows in poverty and distress.

Scene 2 (1:6-22). On the Road to Moab.

Naomi turns toward the land of her fathers. Orpah and Ruth go with her. But Naomi said, "Turn again my daughters." The love that forsakes: "and Orpah kissed her mother-in-law." The love that is steadfast: "but Ruth clave unto her." The classic formula of devotion. The arrival: "Call me not Naomi, call me Mara."

Scene 3 (2:1-17). In the Barley Field.

Ruth the gleaner: "and her hap was to light on the portion of the

field belonging to Boaz. Boaz the bountiful: "Go not to glean in another field." "And also pull out some for her from the bundles."

The meal of the reapers: "Come hither and eat of the bread and dip thy morsel in the vinegar. And she sat beside the reapers." Humble prosperity: "and she beat out that which she had gleaned, and it was an ephah of barley."

Scene 4 (2:18-23). In the Home of Naomi.

Naomi sees the bountiful gleaning and rejoices and blesses Boaz. She counsels Ruth to glean in no other fields.

Scene 5 (3). At the Wincing Floor.

Naomi's appeal to the Levirate custom. She gives minute directions to Ruth. Ruth goes to the thresting-floor. The mid-night interview. Boaz accepts the responsibility—if it shall prove to be his right. Ruth returns home.

Scene 6 (4:1-12). At the City Gate.

The place of justice. The jury of ten. The kinsman's decision: Redeeming the land by custom of the shoe. The marriage and the witnesses.

Scene 7. Naomi the Happy.

The birth of Obed. Bitterness comforted. "And Naomi took the child and laid it in her bosom and nursed it." The royal descenant.

Purposes: (1) To give an account of David's ancestors. (2) To enforce the obligation to marry a kinsman's widow. (3) As a counterblast to Ezra's crusade against foreign wives. But what other motive is necessary than the simple pleasure of telling a beautiful, idyllic, charming love story?

ESTHER—A DRAMA OF THE COURT.

Introductory:

Esther is the last of the historical books in the Bible. There are those who declare that it is not fit to be in the canon, that the name of God is not in it, neither is his spirit; Luther said that it is full of all heathen naughtiness. It is hard to understand such strictures as these when the book is really delightful as a story and full of striking lessons.

The book is here presented as a drama, although it does not have the regular dramatic form. However, it has all the interest of a stirring tragedy, and the action proceeds very much as in regular drama.

The scene is laid at Shushan, the palace, in Susa, the Persian capital, situated a few hundred miles north of the Persian gulf. It was one of the oldest seats of civilization. The time can not

be made out exactly, but if Ahasuerus is the historical Xerxes, the date is about 470 B. C.

The chief characters are as follows:

Ahasuerus, who is recognized as being the Xerxes of history, who was vainglorious, cowardly, luxurious, pugnacious, licentious, and bloodthirsty.

Mordecai, a Jew, a man of ability, honesty, uprightness, and courage.

Esther, the beautiful heroine of the play, the cousin and adopted daughter of Mordecai, as lovely in character as she was in person.

Haman, a man of low parentage, a scheming politician, haughty, vindictive, shrewd, and unscrupulous.

Vashti, the queen of whom we know but little except that she showed good sense and modesty in refusing to come into the presence of the drunken revellers.

The story has the five acts found in the classic drama with a brief epilogue:

Act 1. Esther's elevation to the throne (chap. 1-2).

Act 2. Haman's plot and Esther's troubles (3-4).

Act 3. Esther's courage and Haman's fall (5-6-7).

Act 4. Esther's undoing of Haman's plot and Mordecai's elevation to Haman's place (8).

Act 5. Esther's deliverance of her people and the institution of Purim (9).

Epilogue: The glory of Ahasuerus and the greatness of Mordecai (10).

Act I. Esther's Elevation to the Throne.

Scene 1. (1:1-9) The great feast of 180 days. The special feast of seven days. The elaborate preparations. The rule of drinking.

Scene 2. (10-22) The last day of the feast. Vashti called. Her refusal. The king's question. Memucan's suggestion. The deposing of Vashti. The king's decree.

Scene 3. (2:1-18) The advice of the king's servants concerning a new queen. The gathering of the maidens. Esther is among them. She is the most charming of all and is chosen queen. The ceremony of her crowning and her feast.

Scene 4. (21-23) Bigthan and Teresh plot against the life of the king. Mordecai makes known the plot to Esther and she warns the king. The two plotters are hanged.

Act II. Haman's Plot and Esther's Trouble.

Scene 1. (3:1-6) Promotion of Haman. Decree demanding obeisance to Haman. Mordecai refuses to bow—looks the other way. Mordecai is warned. Haman is informed of Mordecai's

refusal to honor him. He plans revenge against the whole Hebrew race.

Scene 2. (8-11) Haman goes before the king and makes his request for the lives of the Jews and promises 10,000 talents for the king's treasury. The king refuses the money, but gives Haman full power. The king's scribes send out the decree "to destroy, to kill, and to cause to perish" all the Jews.

Scene 3. (7) The casting of the lots. The lots will not fix a near date. The massacre is put off eleven months.

Scene 4. (4:1-17) Mordecai puts on sackcloth and ashes and mourns. Esther's message to him. His message in turn. Esther's reply—she is powerless to do anything. Mordecai's persistence—"who knoweth whether thou art not come to the kingdom for such a time as this?" Esther's courageous resolve.

Act III. Esther's Courage and Haman's Fall.

Scene 1. (5:1-5) Esther's dramatic appeal to the king. The king holds out the golden scepter. Esther invites him to a banquet and asks that Haman may come, too.

Scene 2. (6-8) The banquet. Esther pleases the king. He asks her to make known her wish. She defers her plea to the morrow, and invites him and Haman to another banquet.

Scene 3. (9-14) Haman's elation. He passes Mordecai and is filled with wrath. He boasts to his wife and friends. Shows his anger against Mordecai. His wife suggests a gallows, a request of the king, and the hanging of Mordecai. Haman has the gallows built.

Scene 4. (6:1-3) The sleepless king. The court records are read. The record shows that Mordecai had saved the life of the king against two conspirators. "What honor and dignity hath been bestowed on Mordecai for this?" "There is nothing done for him." The king falls asleep.

Scene 5. (4-10) "Who is in the court?" asks the king awaking. Haman was waiting at the door to make his request for the head of Mordecai. Haman comes in. "What shall be done unto the man whom the king delights to honor?" asks the king of Haman. Haman thinking himself the man, suggests a most signal honor. "Mordecai is the man," cries the king.

Scene 6. (11-14) The procession through the streets. Mordecai returns in humility to his post. Haman goes to his home "mourning and having his head covered." The chamberlain comes to hasten him to the banquet. He is not now so anxious to go.

Scene 7. (7:1-10) The second banquet. Esther has completely won the king. He is willing to grant any request from her. With dramatic intensity she accuses Haman, the Jew's arch enemy, of plotting the death of her people. The king is enraged against

Haman and condemns him to death at once. He is hanged on the gallows prepared for Mordecai.

Act IV. Esther's Undoing of Haman's Wrong and Mordicai's Elevation to the Premiership.

Scene 1. (8:1-2) Haman's house given to Esther. Mordecai made prime minister.

Scene 2. (3-17) Esther again a suppliant at the feet of the king. She asks for a reversal of the decree against the Jews. It can not be repealed. But a counter decree is sent out to all the 127 provinces of the kingdom. Mordecai now appears clothed in his gorgeous robes of state "and the city of Shushan rejoiced and was glad."

Act V. Esther's Deliverance of Her People and the Institution of Purim.

Scene 1. (9:1-11) The thirteenth day of the month of Adar has come. There is bloody strife throughout the kingdom. Seventy-five thousand of the Jews' enemies are slain; 500 in the palace; and Haman's ten sons.

Scene 2. (12-16) Esther again appears before the king. She asks for a second day of slaughter in Shushan. The plea is granted. On the 14th 300 more people are killed, and the bodies of Haman's ten sons are hanged on the gallows.

Scene 3. (17-32) The Jews name the days of slaughter "Purim" and institute a memorial feast. Esther and Mordecai send orders to all the Jews of the kingdom to observe the days of Purim—the 14th and 15th of the month of Adar.

Epilogue. The Glory of Ahasuerus and the Greatness of Mordecai (X).

King Ahasuerus laid a tribute on the land and on the isles of the sea; and Mordecai was next unto the king and great among the Jews.

Lessons:

1. The presence of an overruling providence: The result of the lots. The reading of the court records. Esther's elevation to the throne.

2. "When the righteous are in authority the people rejoice (8:15), but when the wicked beareth rule the people mourn (3:15)."

3. Pride goeth before destruction and a haughty spirit before a fall.

Courage and faithfulness will win. Examples—both Esther and Mordecai.

5. There is a large measure of retribution in this world. Mordecai and Haman present an illustration of poetic justice.

6. God cares for his children individually. The name of God is not in the book, but his presence is there.

THE SONG OF SONGS.

Introduction:

There is much difference of opinion as to the proper interpretation of the Song of Songs. This difference has existed among both Jewish and Christian scholars. By the Jews it was interpreted as an allegory. The Targum makes it represent the entire history of Israel from the Exodus to the future Messiah. The same method was adopted by the early Christian fathers who made Solomon represent Christ and the Shulamite, the church.

There are various opinions, too, concerning the form of the poem. One that has been held for a long time and has been given prominence lately by Budde is that it consists of a series of lyric idyls, marriage songs. It is explained that even today there is a Syrian custom of celebrating weddings by such ceremonies as are presented in this poem. The celebration lasts seven days, which are called "The King's Week," because the young groom and his bride play the parts of king and queen and receive the homage of a large company of their relatives and friends, seated on a kind of throne erected for them on a threshing floor—as a place of honor. The ceremonies consist partly of marriage songs accompanied by dances, participated in by the wedding attendants, a chorus of men and women, and the young pair themselves.

While it may be that these customs explain the song; while it is possible thus to divide it into dramatic lyrics and regard them as a suite of wedding songs, it is possible also, and more interesting and pleasing to look upon it as a drama.

There are two views of the poem as a drama. According to one of these, the traditional view, there are but two main characters by whom the dialogue is sustained, king Solomon and a Shulamite maiden of whom he is enamored. According to the other view there are three principal characters, Solomon, the Shulamite maiden, and her shepherd lover. The following outline presents this latter view.

Brief synopsis of the story: "A beautiful Shulamite maiden, surprised by the king and his train on a royal progress in the north, has been brought to the palace in Jerusalem where the king hopes to win her affections, and to induce her to exchange her rustic home for the honor and enjoyments which a court life could afford. She has, however, already pledged her heart to a young shepherd; and the admiration and blandishments which the king

lavishes upon her are powerless to make her forget him. In the end she is allowed to return to her mountain home, where, at the close of the poem, the lovers appear hand in hand, and express in warm and glowing words, the superiority of genuine, spontaneous affection over that which may be purchased by wealth or rank."

According to Ewald the poem may be divided into five acts and thirteen scenes.

Act I (1:2-2:7).

Scene 1. The Shulamite and the ladies of the court: The Shulamite longs for the caresses of her absent shepherd-lover, complains that she is detained in the palace against her will and inquires eagerly where he may be found (2-7). The ladies of the court reply ironically (8).

Scene 2. King Solomon enters: He seeks to win the Shulamite's love (9-11). She parries the king's compliments and in an aside (13-14) speaks reminiscences of her absent lover. Solomon (15). The Shulamite (aside) (16-2:1). Solomon (2). The Shulamite (aside) (3-7). She sinks down in a fit of half-delirious sickness (5-6). She reminds the ladies of the court that love is spontaneous and entreats them not to excite it artificially in Solomon's favor (7).

Act II. (2:8-3:5).

Scene 1. The Shulamite's reminiscence of her lover's visit: She recounts a scene from her past life (8-15). The scene is of a visit which her lover once paid her in her rural home, inviting her to accompany him through the fields (10-14); and she repeats the words of the ditty which she then sang to him (15). She declares her unalterable devotion to him, and expresses the wish that the separation between them may come quickly to an end (16-17).

Scene 2. The Shulamite's first dream: The Shulamite narrates a dream which she had recently while in the royal palace (1-5). She had seemed to go in search of her absent lover through the city, and to her joy she found him (1-4). She repeats the refrain of 2:7. The dream reflects her waking feelings and emotions. In the economy of the poem it serves to explain to the chorus the state of the heroine's feelings; and the adjuration (5) follows appropriately: let them not seek to stir up an unwilling love; even in her dreams she is devoted to another.

Act III (3:6-5:8).

Scene 1. Citizens of Jerusalem assembled in front of the gates. In the distance a royal pageant is seen approaching: First citizen (6). Second citizen (7-8). Third citizen (9-11). The intention of this spectacle is to dazzle the rustic girl with a sense

of the honor awaiting her if she will consent to become the king's bride. In the palanquin is Solomon himself, wearing the crown of state which his mother gave him on his wedding day.

Scene 2. In the palace. Solomon, the Shulamite, and the ladies of the court: Solomon seeks to win the Shulamite's love (4:1-7).

Scene 3. The Shulamite and the ladies of the court: The Shulamite and her lover in an interview: She hears, in imagination, her lover's impassioned invitation (8-15), gives him her reply (16) and seems to hear again her grateful response (5:1).

Scene 4. The Shulamite's second dream: The Shulamite relates a dream of the past night, in which she had imagined herself to hear her shepherd-lover at the door, but upon rising to open to him, she had found him vanished, and sought him in vain through the city (2-7). The memory of the dream still haunts her, and impels her to make a fresh avowal of her love (8).

Act IV (5:9-8:4).

Scene 1. The ladies of the court and the Shulamite. Dialogue respecting the lover: The ladies of the court express their surprise at the Shulamite's persistent rejection of the king's advances and her devotion to her absent lover (9). The Shulamite answers with an enraptured description of her lover (10-16). Ladies of the court (6:1). The Shulamite (2-3).

Scene 2. The king enters: Solomon makes renewed endeavor to win the Shulamite's affection by praise of her beauty, and description of the honor in store for her (4-9). His memory passes back to the occasion of his first meeting with the Shulamite in the nut-orchard, and he repeats the words with which the ladies of the court then accosted her (10), together with her reply, in which she excuses herself for having wandered there alone, and allowed herself be surprised by the king's retinue (11-12). He quotes the request which they then made to her to remain with them, with her reply, and their answer, that they desired to see her dance (all in 13).

Scene 3. Solomon and the Shulamite: Solomon makes a final effort to gain the Shulamite's heart by praising her charms in terms of exceeding effusiveness, of Oriental richness and warmth (8:1-9).

Scene 4. The Shulamite heedless of the king's admiration, declares her unswerving devotion to her shepherd-lover, and her longing to be with him again in the open fields (7:10-8:4). The refrain (8:4) is her final repulse of the king.

Act V (8:5-14).

Scene 1. Shepherds—The Shulamite and her lover: Shepherds of Shulem speak when they see the Shulamite coming leaning on her lover's arm (5a). The Shulamite speaks of the time

when she aroused her lover from his sleep under the apple tree, of the spot where he had first seen the light, of the irresistible might of true love (5b-7). She speaks to all present recalling words in which her brothers had planned formerly for her welfare and declaring that she has fulfilled her best expectations (8-12). She had been an impregnable fortress to Solomon's advances (10). The lover asks his love for a song (13). She invites him to join her over the hills.

Comment:

While it is true that much of the poetry is lyrical in character, it will have been seen that the Song lends itself to dramatic interpretation. There is dialogue, action, and character presentation, constituting a rudimentary kind of plot. There is not the chronological sequence nor the regular development of the ordinary drama; in fact in several passages the speakers acquaint the hearers with incidents of their previous lives by introducing passages supposed to have been spoken before the drama opens. This is a somewhat unusual device; but any drama must have some devices more or less artificial.

Some have thought that the poem is out of place in the Bible unless it is an allegory; but surely it is possible to teach lessons of beauty and righteousness without telling the reader over and over again that he must not forget the moral of the story. That story is worthy which presents well the moral forces of life. Here we have a story of the battle between love and ambition, and love is put first; it is made to come off victor; so pure love will always be triumphant over the allurements of vanity, splendor, and power. We are shown that genuine love is spontaneous; it can not be purchased. It cannot be quenched by many waters. Even King Solomon could not buy love; it is a gift of God himself and is therefore to be held sacred.

Of the beautiful poetry of the Song Driver writes:

"The poetry of the Song is exquisite. The movement is graceful and light; the imagery is beautiful, and singularly picturesque, the author revels among the delights of the country; one scene after another is brought before us—doves hiding in the clefts of the rocks or resting beside the water-brooks, gazelles leaping over the mountains or feeding among the lilies, goats reclining on the sloping hills of Gilead; trees with their varied foliage, flowers with bright hues or richly scented perfume are ever supplying the poet with fresh picture or comparison; we seem to walk, with the shepherd-lover himself, among the vineyards and fig-trees in the balmy air of spring, or to see the fragrant, choicely furnished garden which the charms of his betrothed called up before his imagination."

THE BOOK OF JONAH.

I. Its date and character :

Although the book of Jonah stands in the Book of the Twelve Prophets, it does not contain prophecies, but an anonymous narrative; the title does not mean that Jonah is the author, but the subject of the book. It differs from Esther in that it is animated by a sympathy for the Gentiles, while Esther shows a bitter hostility toward them. The Jonah of the book is, doubtless, Jonah ben Amittai¹, who prophesied the deliverance of Israel by Jeroboam II. (2 Kings 14:23-27). The book is generally held to be post-exilic, possibly dating from 350 B. C.

2. Controversy over it :

The book of Jonah has had a most interesting history. It was derided by the pagan in the olden time as it is by the sceptic today. A hot debate has raged around it for centuries. This comes from magnifying non-essentials and missing essentials. It has been said of some readers "They pore over the whale and forget God."

3. Three views of the book :

- (1). It is an imaginative story and not real history.
- (2). The whole story, including the incident of the whale, is symbolical.
- (3). The whole story is literally true history.

4. Analysis of the story :

(1). The call: Jonah receives a call to go to Nineveh to rebuke it for its wickedness. He refuses to go and takes ship at Joppa to flee to Tarshish.

(2). The tempest: The sea rages. The sailors fear for their lives. The gods are angry and must be appeased. Jonah it is who has provoked them to send the storm. He is cast into the sea and there is a great calm.

(3). The deliverance: A great fish swallows Jonah and after three days casts him forth upon the dry land uninjured.

(4). The warning: Jonah goes about the city of Nineveh crying, "Yet forty days and Nineveh shall be overthrown." The conscience of the people responds to the warning. A fast is proclaimed. The king sits in ashes. The very cattle wear penitential sack cloth. God hears the cry for mercy and saves the city.

(5). Jonah's anger: Jonah is pitiless, nay, very angry. He says that his mission has been a failure. He sits down outside the city to sulk. He is taught the lesson of pity by the incident of the gourd vine. He is asked as to the comparative value of the gourd vine and the six score thousand little ones of Nineveh. There is no answer to the question. If he is not convinced, he is silenced.

The lessons:

- (1). Jehovah is the God of the whole world.
- (2). All God's threatenings of penalty are conditional. He is a gracious God, slow to anger and plenteous in mercy.
- (3). God's mercy is wider than Israel. "There's a wideness in God's mercy Like the wideness of the sea."
- (4). The innocent little ones must not suffer for the sins of those who can discern their right hand from their left.
- (5). Love toward God means love toward men.
- (6). God's mercy and kindness extend even to our humbler fellow creatures—the dumb brutes.

"He prayeth best who loveth best
All things both great and small,
For the dear God who loveth us,
He made and loveth all."

THE EPIC STORY OF THE DESERT PROPHET.

The setting of the story:

The dynasty of Omri; the Phœnician alliance; the increase of luxury; the worship of Baal.

Characters:

Ahab, king of Israel; Jezebel, his wife, daughter of Ethbaal, king of the Sidonians; Elijah, the Tishbite, from Gilead.

His career:

- (1). The drought. (I Kings 17): The sudden appearance. The startling prophecy. Elijah at Cherith. The widow's cake. The widow's son.
- (2). The test of fire (18): The search for pasturage. Elijah and the faithful chamberlain. The challenge to the king. The test at Carmel. The slaughter of the Baal prophets. The coming of the rain.
- (3). The flight to Horeb (19): The vengeance of Jezebel. Under the desert shrub. In the cave at Horeb. The storm and the stillness. The comfort and the commission. The call of Elisha.
- (4). The avenging conscience (21): Naboth's vineyard. The plot of Jezebel. The triumph of the tyrant. Elijah's rebuke. The king's remorse.
- (5). The departure in the storm (2 Kings 2): Master and disciple. Premonition of the prophets. The testing of Elisha. The fire and the whirlwind. The mantle of Elijah.

THE STORY OF THE PROPHET OF COMMON LIFE.

Introduction:

Each age needs a prophet to fit its conditions. The passion,

intensity, fierceness, and volcanic energy of Elijah were needed. But after the fire and the earthquake should come the still small voice; after fierce denunciation words of winning sympathy. Elisha was not a prophet of the desert, but one who lived among the people and inspired affection wherever he went. The world needs once in a while a man strong enough to excite terror, and then one in whom goodness and sweetness may work their charm. Elisha was a prophet whose deeds were gracious and soothing, who showed deep sympathy with the small wants and misfortunes of daily life.

The cycle of Elisha's deeds:

1. The call to the prophetic office (I Kings, 19:19-21).
2. The parting from Elijah (II Kings 2:1-18).
3. The healing of the waters (2:19-22).
4. The mocking children (2:23-25).
5. The water trenches and Moab (3:4-27).
7. The Shunammite woman's kindness; her son restored to life (4:8-37).
8. Death in the pot (4:38-41).
9. The feeding of the hundred men (4:42-4).
10. The healing of Naaman and the leprosy of Gehazi (5).
11. The ax-head that swam (6:1-7).
12. Elisha warns the king of Israel of the secret councils of the Syrian king. The expedition to arrest him (6:8-23).
13. The siege of Samaria, Elisha's prophecy and its fulfillment (6:24-7:20).
14. The Shunammite woman's estate (8:1-6).
15. Benhadad's message to Elisha. The prophet reveals Hazael, the messenger, to himself (8:7-15).
16. Elisha's sickness, king Joash's visit, and the test of the king's determination. Elisha's death. The man restored to life. (13:14-21).

The Laws of Moses

It must not be thought that what we call the laws of Moses form a homogenous body and proceeded at one time from one and the same legislative mind. These laws consist of successive strata of legal enactments, representing widely separated periods of time. They bear the name of "Moses" just as Hebrew poetry bears the name of "David," and Hebrew wisdom, the name of "Solomon." The narrative parts and the legal sections of Exodus, Leviticus, Numbers, and Deuteronomy, are so interwoven that it is very difficult for the ordinary reader to get a clear idea of the Hebrew laws. Here follows an attempt to classify, in a brief statement, the laws set forth in the Pentateuch.

The laws of Israel may best be classified under four heads: I. The Decalogue. II. The Book of the Covenant. III The Deuteronomic Code. IV. The Priestly Code.

These codes are not by any means independent of each other. They all have much in common in respect both to religion and civil life. Each one is a stratum of the successive layers of Hebrew legislation. A great deal of what is in them all goes back probably to very ancient times. Each code repeats the tradition with variations or additions adapted to new circumstances.

While all the codes have much in common they have their distinctive characteristics.

The first one concerns itself about the great fundamentals only of religion and morality. The second one says there is but one God, but does not insist on a central sanctuary. It presents many laws concerning man's relations to man. The law "an eye for an eye" and a "tooth for a tooth," seems to be barbarous, but there was need of strong laws to protect the weak from the strong. In milder phrase such laws mean that for every wrong there must be adequate compensation. The third code is the Deuteronomic code. The name means "the law over again," the implied notion being that Moses before he died repeated in the hearing of the people the laws he had given them before.

These laws formulated centuries after the time of the Book of the Covenant, according to the best authorities, are, in the main, only an expansion of the earlier code. But there is one great difference. At the very head of the code stands a law curtailing the early freedom in worship, by commanding worship at a central sanctuary. There was an element of kindness in the Book of the Covenant, but this has grown to much larger proportions in the

Deuteronomic code and embraces a variety of particulars showing distinct development in human feeling and conduct.

The Priestly Code is the last of the successive layers of Hebrew law. Its great topics are priests, holy furniture, holy times, sacrifices and rules for securing ceremonial cleanness. This code is presented in three divisions: The Levitical code from Exodus; the Levitical code from Numbers; and the whole of the book of Leviticus.

The Decalogue goes back to Moses himself and is his supremely important personal contribution to the statute-book of Israel. The Book of the Covenant is doubtless older than the narrative parts of the Pentateuch; the Deuteronomic code dates from about the time of Josiah, 621 B. C.: and the Priestly code is supposed to be the work of Ezra's time, 444 B. C.

The Decalogue:

The Decalogue forms the strong foundation of the whole legislative structure of the Bible. These Ten Commandments are found in the book of Exodus (20:2-17). They are repeated in Deuteronomy (5:6-21). Although they are introduced here as a verbal quotation, they present several differences from the text of Exodus. The differences are greatest in the fourth, fifth and tenth commandments.

The Book of the Covenant:

This is the body of laws found in Exodus 20:22-23:33. These laws comprise two elements, the "words" (or commands) and the judgments. They seem designed to regulate the life of a community living under simple conditions of society. They may be grouped as follows: (1) Prohibition of graven images and regulations for the construction of altars (22-26); (2) Regulations respecting Hebrew male and female slaves (21:2-11); (3) Capital offenses (12-17); (4) Injuries to life and limb (18-32); (5) Cases of danger caused by culpable negligence or theft (33-22:6); (6) Deposits, loans, and seduction (which is treated here, not as a moral offense, but as a wrong done the father, and demanding pecuniary compensation (7-17)); (7) Miscellaneous religious and moral injunctions (18-31); (8) Veracity and equity in the administration of judgment (23:1-9); (9) Helping an enemy in his need (4-5); (10) The Sabbatical year, the Sabbath, the three annual pilgrimages, and sacrifice (10-19); (11) The concluding exhortation (20-33).

It is evident from the many restrictions placed upon the arbitrary action of the individual that the community for whose use this code was intended had made some progress in civilization; on the other hand such regulations as the "lex talionis" (21:23-25) show a relatively archaic condition. Just and equitable motives are insisted on (22:21-27), but religious institutions, it is evident, are still in a simple, undeveloped stage.

The Deuteronomic Code (Deut. 12-26).

Chapters 12 to 26 of Deuteronomy are a code of laws to which 5-11 form a hortatory introduction. These two great divisions of the book are very closely connected in style and sentiment and must belong to the same date. This code may be said to be a very much enlarged and very freely modified edition of the Book of the Covenant, in which the moral and humane element of the older code is more fully emphasized. This new edition of the Mosaic law-book is not merely a dry series of ordinances, the laws are constantly enforced by argument and exhortation. The leading characteristic, however, which distinguishes it from the Book of the Covenant, is its interest in ritual. The approximate date of this code is easily fixed by comparing it with the prophets of the eighth century and the reforms of Josiah. The prophets attack the corruptions which this code forbids and the high places which it suppresses. Their discourses imply that these abuses were not in formal opposition to any known ordinances. Josiah in his reforms did many things that this code demands, hence it is very generally held that the law-book found in the temple in the time of Josiah and in obedience to which he carried on his reforms, was either identical with this code or included it; and hence that this code was compiled some time between the preaching of Amos, Hosea and Isaiah and the time of Josiah, when it was discovered and published, that is, between 750 and 621 B. C.

Chapters 6 to 11 are an introduction to the code, in the form of an address by Moses in the plains of Moab shortly before his death. The Israelites are urged to love Jehovah and to obey his will, especially as revealed in 12 to 26.

Following is a brief synopsis of the laws of this code by chapters:

12. Place of sacrifice; not to imitate Canaanite rites.
13. Seduction to idolatry.
14. Disfigurement in mourning; clean and unclean animals; food improperly killed; not seethe a kid in its mother's milk; tithes.
15. Year of release; Hebrew slaves; firstlings of ox and sheep.
16. The three annual pilgrimages; appointment of judges; just judgment; erection of Asherahs and "pillars" prohibited.
17. Sacrifices to be without blemish; idolatry, especially worship of the host of heaven; supreme tribunal; law of the king.
18. Rights and revenues of the tribe of Levi; law of the prophet; Molech worship; different kinds of divination.
19. Asylums for manslaughter: murder; the landmark; the law of witnesses.
20. Military service and war.
21. Expiation of untraced murder; treatment of female captives; primogeniture; undutiful son; body of malefactor.

22. Animals straying or fallen; sexes not to interchange garments; bird's nest; battlement; against non-natural mixtures; law of "tassels"; slander against maiden; adultery; seduction; incest with step-mother.

23. Conditions of admittance into the theocratic community; cleanliness in the camp; humanity to escaped slave; against religious prostitution; usury; vows; regard for neighbor's crops.

24. Divorce; pledges; man-stealing; leprosy; justice toward hired servants; the family of a criminal not to suffer with him; justice toward stranger, widow, and orphan; gleanings.

25. Moderation in the infliction of the bastinado; ox not to be muzzled while threshing; law of levirate; modesty; just weights; Amalek.

26. Thanksgiving at the offering of first fruits; thanksgiving at the offering of triennial tithes.

The Priestly Code:

This code concerns itself mostly about matters of ritual. This does not mean that the men of Ezra's time did not care for the fundamentals. They did, but they thought that the times demanded stress on ritual. "One God," said Moses; "One sanctuary," said the reformers of Josiah's time; "One carefully regulated system of worship at one sanctuary," said Ezra and his coadjutors.

The first division of this code is found in the book of Exodus, 25-31:18, and consists of instructions given to Moses respecting the tabernacle and the priesthood. There are three divisions, as follows:

1. (Ex 25-29): (1) The vessels of the sanctuary (25).
- (2). The tabernacle designed to guard and protect these vessels (26).
- (3). The court round the tabernacle containing the altar of the daily burnt offering (27).
- (4). The dress (28) and consecration (29) of the priests who are to serve in the sanctuary.
- (5). The daily burnt offering, the maintenance of which is a primary duty of the priesthood (29:38-42).
- (6) The close of the body of instructions, in which Jehovah promises to bless the sanctuary with his presence.
2. (Ex. 30-31): (1) The altar of incense (1-10).
- (2). The maintenance of public service (11-16).
- (3). The brazen laver (17-21).
- (4). The holy anointing oil (22-33).
- (5). The incense (34-38).
- (6). The nomination of Beza'eel and Oholiab (31:1-11).
- (7). The observance of the Sabbath (12-17).
3. (Ex. 35-40): These chapters form the sequel to chapters 25-31, narrating the execution of the instructions there communicated to Moses.

The second division of the code is found in the book of Numbers and may be analyzed as follows:

1. Census and service of the Levites (Num. 3-4): The Levites to assist the priests in lieu of the first-born, their numbers, their position in the camp and their duties.

2. Laws on sundry subjects (Num. 5-6): (1) Exclusion of the leprous and unclean from the camp.

(2). The officiating priest to receive compensation for fraud in certain cases.

(3). The law of ordeal for the woman suspected of unfaithfulness.

(4). The law of the Nazarite (6).

(5). The form of priestly benediction.

3. The offerings of the twelve princes of the tribes at the consecration of the tent of meeting, and the altar (7).

4. Ritual of priestly service (8): (1) Instructions for fixing the lamps upon golden candlesticks.

(2). The consecration of the Levites to their duties.

(3). The period of the Levites' service.

5. Ordinance of the supplementary Passover (9).

6. (1) Sundry laws of offerings (9).

(2). The punishment of a Sabbath-breaker.

(3). The law of "tassels".

7. (1) Duties and relative position of priests and Levites (18).

(2). The revenues of the priests defined.

(3). The tithe to be paid by the people to the Levites; and the Levites to pay a tithe of this to the priests.

8. Ritual of the heifer of purification (19).

9. The law of the inheritance of daughters (18:1-11).

10. A calendar of sacred rites, defining the public sacrifices suitable for each season. The burnt-offering; the new moons; the Passover; the day of first-fruits; the feast of weeks; New Year's day; day of atonement; seven days of the feast of the booths (23-29).

11. The law of vows (Num. 30).

12. Law of the marriage of heiresses (Num. 36).

The book of Leviticus constitutes the third part of the Priestly Code, and may be outlined briefly as follows:

1. The fundamental laws of sacrifice, purification and atonement (1-16).

(1). Law of the five principal types of sacrifice; the burnt-offering (1); the meal-offering (2); the peace-offering (3); the sin-offering (4-5:13; the guilt-offering (5:14-6:7).

(2). A manual of priestly directions giving the regulations to be observed in sacrificing each of the offerings (6:8-7).

(3). The consecration of the priests, and their solemn entry upon office (8-10).

(4). Laws of purification and atonement. Clean and unclean animals; purification after child-birth; leprosy; purification of women; ceremonial of the day of atonement (11-16).

2. The law of holiness (chs. 17-26).

(1). Laws concerning the slaying of animals for food, and for sacrifice (17).

(2). Unlawful marriages and unchastity; and Molech worship (18).

(3). Miscellaneous laws with prominent ethical element (19).

(4). Penalties for many special offenses among which are consultation of ghosts, and harboring a familiar spirit (20).

(5). Regulations concerning priests and offerings (21-22).

(6). A calendar of sacred seasons (23).

(7). The lamps of the tabernacle, shewbread, blasphemy, etc. (24).

(8). The Sabbatical year, the year of Jubilee, the redemption of lands, of houses, usury, servitude, etc. (25).

(9). Prohibition of idolatry, observance of the Sabbath, hortatory conclusion of the preceding code.

3. On the commutation of vows and tithes (27).

Old Testament Literature

The following brief outlines present the subjects and main subordinate topics of a course of lectures given by the author as a part of the work of the English Department of West Virginia University, in the University Summer School, 1908:

Lecture I. The Books of the Old Testament.

1. The natural and supernatural history of the Bible.
2. The slow growth of the books.
3. Ancient materials.
4. Lost books.
5. Names, meaning and history—Bible, Testament, Apocrypha, Pentateuch, Genesis, Exodus, Leviticus, Numbers, Deuteronomy, Kings, Samuel, etc.
6. Number and order of books.

Lecture II. Ancient Versions and Manuscripts.

1. Four chief ancient versions—Septuagint, Syriac, Old Latin, and Latin Vulgate.
2. The Septuagint—originated in Alexandria, Egypt, about 275 B. C.; circumstances of its origin and legends about it; its history and influence.
3. The Syriac Peshito; the oldest version made by Christians.
4. The Old Latin or Itala; its origin, history, and influence.
5. The Latin Vulgate; Translated by Jerome, 405 A. D.; Old Testament translated from Hebrew; struggle for recognition; version of the Roman church today.
6. The Targums; translations, paraphrases, or interpretations of the Bible written in Aramaic; their origin and character.
7. The Talmud; a large collection of writings containing a full account of the civil and religious laws of the Jews; two parts—The Mishna, and The Gemara; the schism because of the committing of the Mishna to writing.
8. Ancient manuscripts; their number and age; the four most important ones: The Vatican, The Alexandrian, The Ephraem, and The Sinaitic; the history and character of each.

Lecture III. The English Versions.

English versions a growth; Caedmon a pioneer translator; the Venerable Bede's work; Alfred the Great as a translator; the first great translation, Wycliffe's, 1383; the greatest translator, Tyndale (1483-1536); Tyndale's New Testament, 1526; his Pentateuch, 1530; Geneva New Testament, 1557; Geneva Bible, 1560; the Great Bible, 1540; Douay Bible, 1609; Authorized Version, 1611; Revised Version, 1881-85; qualities of the Authorized and the Revised; the origin and use of verse and chapter divisions.

Lecture IV. The Study of the Bible as Literature.

1. Adam Bede on Apocrypha; the Bible no fetish, nor dull reading; its great variety.
2. A close and critical study of the Bible will make its message clearer; a reader should make use of all his trained powers of interpreting literature; of all his culture, of all his secular knowledge, of all his best methods of getting at the force and meaning of language.
3. It is a great store-house of good English; all modern literature is saturated with it; it has given thought, feeling, and form to much of our English literature.
4. Its study is important because in our every-day speech and in our secular literature there are drawn from the Bible, multitudes of words and phrases whose meaning and force can be understood only by those who are familiar with the original sources.
5. It is profitable and cultivating to study it because in it are found the best examples and forms of literature; faultless rhetoric expressing tenderness and devotion, pathos, eloquence, practical wisdom, sublimity; the devotion of Ruth; the grief of David; the glowing eloquence of Isaiah; the terse sayings of Solomon; the sublimity of the Psalms.

Lecture V. Method of Study.

1. It is not irreverent to study the Bible as we study secular literature.
2. The usual method of study—verse and chapter as units.
3. The evil of verse and chapter divisions.
4. The Bible used too much like a dictionary of religion; secular masterpieces studied as units.
5. The books of the Bible great wholes, with a beginning, a middle and an end.
6. Illustration of study of books as units; Canticles, Esther, Ruth, Judges, Revelations, Job.
7. Advantages of close study of literary form; illustrations: The Lord's Prayer, Psalm VIII; peroration of the Sermon on the Mount, Psalm XXIV.

Lecture VI. The Bible as a Masterpiece of Literature.

1. Popular ignorance of the Bible; the Mohammedan's familiarity with the Koran; the Bible made unattractive to children.
2. Critical study of the Bible not irreverent; the destructive botanist; reverence for the Koran; primary purpose of the Bible.
3. Wrong methods of study.
4. Rich variety of the thirty-nine books; period of composition; extent of their appeal; Palestine an epitome of the world; its imagery, pastoral, of the sea, of the East, of the North; unity and variety.
5. Diversity of form; biographies, love stories, war annals, law literature, genealogical tables, fiction, poetry.
6. Unconscious greatness of the writers; example of Homer and Shakespeare; comparison of Demosthenes and Paul, Pindar and Isaiah, Horace and David, Gibbon and John.
7. Humor in the Bible; the sarcasm of Elijah; girding at the doctors; woman's gift of speech.
8. Illustrations of excellence in thought, imagination, beauty, form, feeling and force: A philosophy of life, I Corin. XIII; Ruth's words in the style of Homer; Thucydides' harangue of Brasidas and Gideon's speech to his men; the balcony scene in Canticles.
9. A literature of power; the value of literature determined by its message; eulogy by Theodore Parker.

Lecture VII. Educational value of Bible Literature.

1. Proper materials to put into school courses; education an expansion of life of child; spiritual forces needed in education; the concentrated human spirit; material that is of most worth.
2. Material that will develop "souls of a good quality;" higher education seems to seek "these other things;" bread and butter courses; Dr. Johnson's sentence on a worthless life; more material that appeals to the spirit; conservation of spiritual forces.
3. Since education is the giving and assimilation of life, this is the greatest of all text books; richest materials; man's soul history; materials for the growth and development of life.

The Bible has supreme educational value because:

4. It emphasises the value of human life. It teaches that even a slave has two worlds in his heart.
5. It deals with the practical concerns of life. It teaches that the most important thing in life is conduct, and back of it, motive. It teaches by precept and example; precepts plain and sane; examples of lives crowned with practical activities.
6. There is material for the development of the æsthetic side of life; there are beauty and grace of truth presented in beauty and grace of form; a constant appeal is made to the noblest and best; there are materials for the most refined taste.

7. Highest ideals of national life; the ideal is justice and not power; peace and not war, however glorious; every man contented and secure under his own vine and fig tree; free speech and free education; humane laws; the poor protected from the encroachments of the rich; the kindest charity.
8. Ideals for the individual. Lofty origin; magnificent courage; breadth of soul; joy and peace; a hope that reaches beyond the shadow of the grave.

Lecture VIII. The Stories of Genesis.

1. Need of stories in the mental development of the child.
2. Children's stories must be full of wonder; these Genesis stories answer to this: A marvelous creation, a wonderful garden, a great flood and a giant ship, a glorious rainbow, a lofty tower, fire from heaven and smoking cities, the fascinating stories of the lives of Abraham, Jacob and Joseph.
3. There must be an appeal to the imagination. In these stories heaven is always close at hand, the messengers of God pass familiarly between the earth and the near sky; there is always an appeal by image and metaphor.
4. There must be an atmosphere of freshness and vigor. Here is freshness of feeling; here are images that appeal most strongly and vividly to the mind; "trees of God," the great trees; the thunder is "the voice of God;" it is all near and clear.
5. The feeling presented must be somewhat primitive, not over-refined, not artificial, not passionate; these stories are simple and natural; there is not the rapture of the lover nor the wildness of passion.
6. There must be even a little ferocity. The child passes through a brief savage period, so there is need of the ogre and of Jack the Giant Killer; you can not leave out entirely the hoof and nail and claw; these stories tell of two forces in conflict, of the divine nature at work on the lower.
7. There must be a moving plot. In these stories something is always happening; there are thrilling narratives and most exciting experiences.
8. There is no need to simplify for children the really great stories. The Bible stories need little interpretation; the grand, quaint, old-fashioned simplicity of the Bible language will carry its own message and spirit.
9. Children's stories should always contain an ethical element. These stories furnish good "dream stuff" and ethical material as well; they stimulate the imagination, the æsthetic sense and the conscience.

Lecture IX. Stories of Genesis Continued.

1. The Story of Creation; a great poem; The Song of God and the Universe; not so much a revelation of fact as a revelation of spiritual truth; its purpose is not to teach science but religious truth; the science here is incidental, the doctrine eternal.
2. Paradise and the Fall. Real title, The Story of Man's Separation from God; the most serious problem in the universe. The lessons:
 - (a). There is a period of innocence for all of us; (b) guilt makes us afraid; (c) guilt means separation; (d) then come shame and the search for clothing; (e) punishment and the curse.
3. Cain and Abel. The Story of Self-Control; the refusal of Cain's offering not important; "sin croucheth at the door;" Cain refuses to control himself; he is banished from God's presence; his plea; the merciful concession; Cain's wife; the mark; "Am I my brother's keeper?"
4. The four great patriarchs. Abraham, the pioneer; the greatness of the pioneer; the multitude of his followers today; the Pilgrim's progress; a man of peace; a man of war; "Lot also."
5. Isaac lived in a tame time; quiet growth under Isaac; the opener of wells; the man of non-resistance; the greatness of Isaac.
6. Jacob the Supplanter; a man of ability, but a trickster; a most interesting career; no need of the fraud; Esau's unfitness; Jacob a born leader although a man of guile; Jacob attended by the divine presence always.
7. The Story of Joseph; a story of perennial interest; the story appeals to all because (a) of its humanness; (b) of its naturalness; (c) because the best comes out of the worst; (d) and because Joseph is always looking to see good come out of evil; a bad beginning; Joseph something of a prig; the blessings of separation; hardships necessary to the development of surpassing strength.

Lecture X. The Book of Judges. See outline, page 7.

Lecture XI. The Book of Ruth. See outline, page 35.

Lecture XII. The Book of Esther. See outline, page 36.

Lecture XIII. The Song of Songs. See outline, page 40.

Lectures XIV, XV, XVI. The Book of Job. See outline, page 26.

Lecture XVII. The Desert Prophet. See outline, page 45.

Lecture XVIII. The Prophet of Common Life. See outline, page 45.

Lecture XIX. The Book of Jonah. See outline, page 44.

Lectures XX and XXI. The Poetry of the Bible.

1. Divisions of Bible poetry: (a) Scattered pieces of lyric poetry; (b) Job, an epic drama; (c) The Song of Songs; (d) Ecclesiastes; (e) The Psalms, the Hebrew Hymnal; (f) The Book of Proverbs.
2. Scattered lyrics: the song of creation; the sword-song of Lamech; the blessing of Jacob; the ode of the Red Sea; the vision of Balaam; the blessings of Moses and his song of prophecy; the ode of Deborah; the hymn of Hannah; the dirges of David over Saul and Jonathan, and over Abner.
3. The Book of Job; a drama in an epic setting; treated more fully in another lecture.
4. The Song of Songs; a poem variously interpreted, by some as a suite of love idyls, by others as a love drama; treated more fully in another lecture.
5. Ecclesiastes; the most difficult book in the Old Testament; classed among the books of wisdom literature; a sort of biblical "Two Voices;" sets forth a battle in the soul between scepticism and faith; distributing the material presents greatest difficulty in interpretation; to one who can not divide between its agnosticism and its faith, the book is a dark puzzle.
6. The Book of Psalms consists of 150 lyrics of devotion, divided into five parts, each closing with a doxology; the Psalms which close the divisions are 41, 72, 89, 106, 150.
7. The Book of Proverbs is a book of maxims and precepts; has no equal anywhere in literature; there are among them maxims which outshine the best ethical precepts of Greece, Rome, Egypt, India, or China.
8. Form of Hebrew poetry. In form Hebrew poetry differs greatly from English poetry; rhythm is its fundamental element and parallelism of thought and phrase its plainest characteristic; the ultimate unit consists of two lines or members embodying two answering thoughts; most common forms of parallelism are: synonymous, antithetic, and synthetic.
9. Characteristics of Bible poetry: (a) cosmopolitan spirit; (b) full of imaginative power; (c) sublimity is frequent; (d) the grace of simplicity; (e) appreciation of nature; (f) intense theism; (g) rich variety.
10. Interpretation of poems:
 - (a) David's lament over Saul and Jonathan; a dirge, simple, natural, and of deep feeling.
 - (b) Psalm XXIV; a processional song, celebrating the bringing of the ark to Jerusalem.
 - (c) Psalm XIX; the law of the outer world and of the inner life.
 - (d) Psalm XXIX; a vivid and realistic description of a thunder storm—all looked upon as the voice and direct work of Jehovah.

- (e) Psalm XXIII; a song matchless in its simplicity, elegance, directness, and feeling—a sweet song of loving trust.

Lecture XXII. The Apocrypha.

The word "Apocrypha" means "hidden" or "secret"; of these there are fourteen books and parts of books (cf. Introduction, page xvi).

1. Esdras 1; made up mainly of extracts from 2 Chronicles, Ezra, and Nehemiah; its original part is a legend of a trial of wisdom in debate between Zerubbabel and two other young men before Darius, king of Persia.
2. Esdras 2; apocalyptic literature, the message being in the form of visions; these visions appear to Ezra through the angel Uriel in the 30th year after the destruction of the city of Jerusalem by the Chaldees.
3. The Book of Tobit; it contains a narrative of the piety, misfortunes, and final prosperity of Tobit, an exile in Assyria.
4. The Book of Judith; it relates the exploits of Judith, a Jewish widow distinguished alike for her beauty, courage and devotion to her country. She killed Holofernes, general to Nebuchadnezzar, and freed Bethulia in Judea.
5. Additions to the Book of Esther; these consist of six chapters and nine additional verses to chapter 10.
6. The wisdom of Solomon; Solomon being to the ancient Hebrews the representative of all wisdom, the author of this book personates Solomon and speaks in his name.
7. Ecclesiasticus; the Greek title is "The Wisdom of Sirach;" it is a copious book, rich in its contents, embracing the whole domain of practical wisdom.
8. Baruch and the Epistle of Jeremiah; this book is formed after the model of Jeremiah, and is ascribed to his friend Baruch.
9. Additions to the Book of Daniel; the Song of the Three Holy Children in the Fiery Furnace; the History of Susanna; and the Story of Bel and the Dragon.
10. The Prayer of Manasses; this is given as a prayer by Manasses, king of Judah when he was a captive in Babylon.
11. Maccabees 1; this book contains a narrative of the long and bloody struggle of the Jews under their Maccabean leaders against their Assyrian oppressors.
12. Maccabees 2; this book opens with two letters purporting to have been written by the Jews of Palestine to their brethren in Egypt. To these letters is appended an epitome of the five books of Jason of Cyrene, containing the history of the Maccabean struggle from about 180 B. C. to 161 B. C.

Lecture XXIII. Old Testament Stories.

1. Story telling is the method of teaching best suited to childhood. There are no stories comparable in pedagogic value to these Bible stories. Their ethical content is as valuable as their literary qualities. They should have a place in secular as well as in religious education.
2. The Master Teacher's use of stories; a story to define a word (Luke X); to teach the results of heedlessness and of service (Matt. VII:24).
3. Similar method in Old Testament; Jotham's fable (Judges IX:7ff); Nathan's parable (2 Sam'l XII:1 ff); the prophet's story to Ahab (1 Kings XX:35 ff).
4. The offering of Isaac; a story of singular vividness, interest and dramatic power.
5. Stories of the captives in Babylon (Dan. III-VI): (a) the burning fiery furnace; (b) the dream of the tree that was cut down; (c) Belshazzar's feast; (d) Daniel in the den of lions.

Lecture XXIV. The Bible a Literature of Power.

1. Power of a great book; of the greatest of all books.
2. The five transformations: (a) The finding of the Book in the old temple; (b) Reading of the Book to the returned captives; (c) The early years of the Gospel; (d) The Reformation of the early 16th century; (e) The Methodist Reformation in England.
3. Pagan triumph under Manasses (697-641); Josiah comes to the throne (639); orders temple repaired; workmen find book of the law; great reforms instituted (2 Kings XXII-XXIII).
4. The return from captivity (444); Nehemiah rebuilds the walls of Jerusalem; erects a pulpit of wood in the street and from it the law is read to the people for seven days; the power of the book interests, awakens, transforms the multitudes.
5. The beginning of the Christian era; The world is in spiritual darkness; a great teacher comes declaring that his mission is to call the world back to the simple truths of the old Book; his apostles went about preaching this old Book and the words added to it, and in four centuries the pagan priesthood, temple, and philosophy had gone down before its simple message.
6. The early 16th century; once more had tradition woven a darkening web over the Book; Luther, an obscure monk, found a copy of this great Book; it transforms him and with magnificent courage he set out to transform the world.
7. The age of Deism in England, early in middle 18th century; English clergy idle and lifeless; Deism in the pales of the church;

at Oxford University three young men formed a band; looked upon with scorn; but they went out and unsealed this Book and there came a new moral enthusiasm, a new philanthropy, clemency and wisdom in the penal laws, abolition of the slave trade, and the first impulse to popular education.

8. Transforming and comforting power for individual lives: St. Paul on the Damascus road and in the Mammertine prison; Savonarola in his prison; two Scottish women; two Scotchmen of 1779.
9. Its truth is everlasting and its message gives joy in the midst of sorrow.

Errata

There are so many typographical errors in the outlines from page 1 to page 52 that an attempt to list them would take too much space; only such errors as might affect the meaning are referred to in the following "errata." The correct form is given in each case.

Page 3, Line 29. "Moab, the land of Lot's descendants, east of the dead Sea (Num. 21:13)."

Page 8, Line 23, "eighty."

Page 12, Lines 22 and 29, "Abimelech."

Page 14, Line 26, "Shimei."

Page 36, Line 12, "threshing-floor."

Page 37, Line 5, "pusillanimous."

Line 20, "trouble."

Page 38, Line 3, "(8-15)."

Page 42, Line 37, "(7:1-9)."

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