

J. W. MCGARVEY'S
CLASS NOTES ON SACRED HISTORY
(Genesis to Deuteronomy)

Other Books by the Same Author

ONE HUNDRED SERMONS

RESTORATION HANDBOOK

THE LETTERS TO THE SEVEN CHURCHES IN ASIA

GOD AMID THE SHADOWS

THE BEAUTIFUL GLEANER

LET US PRAY!

ANOTHER HUNDRED SERMONS

A THIRD HUNDRED SERMONS

AN INTRODUCTION TO THE EPISTLES OF PAUL

J. W. MCGARVEY'S

CLASS NOTES ON SACRED HISTORY (Genesis to Deuteronomy)

Together with

A DIGEST OF THE LAWS OF MOSES

Volume I

Edited, with Additional Notes,

By

LESLIE G. THOMAS

GOSPEL ADVOCATE COMPANY
NASHVILLE, TENNESSEE
1955

**Copyright, 1955, by
GOSPEL ADVOCATE COMPANY
Nashville, Tennessee**

**To All Those Faithful Bible Teachers Who
Have Had a Part, and to Those Who Will Have
a Part, in Making These Lessons Live Again in
the Lives of Their Students, This Book Is In-
scribed by**

THE EDITOR

FOREWORD

It has been more than sixty years since these notes by Professor McGarvey were first published in book form. The books containing his notes have long been out of print, and they have not, therefore, been available to the general public. A comparatively few copies are still in the libraries of some Bible teachers, and good use has been made of them by able brethren throughout the years.

This writer has cherished the idea of preparing these notes for publication for many years, but has been hindered, due chiefly to a lack of time, until now. It was his privilege for nearly two years to study much of the Old Testament covered by these notes in the classes taught by the late H. Leo Boles, at David Lipscomb College, Nashville, Tennessee. President Boles was a great Bible teacher.

Later on, President N. B. Hardeman of Freed-Hardeman College, Henderson, Tennessee, an outstanding Bible teacher and one who knew well the value of *McGarvey's Notes*, encouraged this editor to prepare them for publication; and then, before passing to his eternal reward, Brother J. W. Shepherd placed in this writer's hands his own personal copies of the Old Testament portion of *McGarvey's Notes*, so that preparation could be made for their publication. Brother Shepherd was a student of Professor McGarvey.

And now, after many years, and by the grace of God, the first section, embracing the Pentateuch, is ready to put into the hands of the publishers. It is this writer's hope, the Lord willing, to make ready for publication the remainder of *McGarvey's Class Notes on Sacred History*, both the Old and New Testament series, first, because he is in complete accord with the following statement from Professor McGarvey's Preface: "Until the student is acquainted with the facts recorded in the Scriptures, he cannot be well prepared to study the writings of any prophet or psalmist, or the epistles of any apostle"; and, secondly, he knows of no series of notes on the historical portion of the Bible which is better suited to draw the student's attention to the facts which are recorded in the Bible.

That which has just been said about the need for a knowledge of the facts recorded in the Scriptures is especially applicable to the first five books of the Bible; for, as pointed out by Alexander Campbell, and others, the vocabulary one needs for enabling him to understand the remainder of the Bible, is gained largely from a study of the Pentateuch. When one has a working knowledge of the leading words and phrases of this part of God's word, he will find that he is well equipped for a profitable and satisfying study of the other books of the Bible, and especially the New Testament.

The Book of Leviticus being largely a non-historical book, Professor McGarvey had but few questions on it. He explained, however, that he would consider the laws of Leviticus in that part of his notes dealing with the laws of Moses. His work was designed primarily for college students. But inasmuch as it is hoped that many who are not in college will use these notes in their study, it was thought best to include questions on Leviticus, and they have been prepared by this editor.

Furthermore, those who gain a thorough knowledge of Leviticus will find that they are much better prepared to study the books of the New Testament, especially Hebrews; and since many will probably not want to make a thorough study of McGarvey's digest of the laws of Moses at one time, it has been thought best to make it possible for them to have an outline of Leviticus itself, along with Genesis, Exodus, and Numbers. Due to the peculiar nature of Deuteronomy, this plan was not followed with reference to that book.

All those who study these *notes*, whether privately or in classes, should have a copy of McGarvey's *Lands of the Bible*, and his *The Authorship of Deuteronomy*. It would also be well to have his works, *The Text and the Canon* and *Credibility and Inspiration*, and as many others of his works as are available. All of these books may be ordered from The Gospel Advocate Company, 110 Seventh Avenue, North, Nashville, Tennessee.

The two supplementary chapters by the editor are added for the convenience of the student in his efforts to apply the truths as they are presented by Professor McGarvey. When one learns to consider the facts as they are recorded in the Scriptures, it will be much easier to interpret them in their relation to other parts of the Bible. Too many people try to determine that which the Bible means, before they learn that which it says.

This book is being finished during the week of the GOSPEL ADVOCATE'S "Centennial Celebration"; and since The Gospel Advocate Company and its editor, B. C. Goodpasture, are the publishers of this and other works by the writer, it gives him peculiar satisfaction to be able to salute them on this great occasion.

LESLIE G. THOMAS

Knoxville, Tennessee

July 11, 1955

**Before Reading This Book Consider Well These
WORDS OF WISDOM**

The **man** who attempts to gain a knowledge of the Bible by his own **unaided** powers, while the aid furnished by a multitude of **learned and devout** predecessors is at hand, seems to declare himself the **equal** in exegetical power of all who have gone before him. In **no other** department of human study do we reject the aid of our **fellow** students; Why should we reject it in this?

J. W. MCGARVEY

He **who will** know the truth of God, must consider not what one Scripture says, but what all; and the silence of passages like this must not be pleaded against the plain statements of other portions of Scripture.

R. C. TRENCH, *Notes on the Parables*, p. 310.

CONTENTS

	<i>Page</i>
Preface	XIII
Genesis	1
Exodus	32
Leviticus	51
Numbers	63
The Numbering of Israel.....	74
The Camp of Israel.....	75
Israel's Marching Formation	76
Deuteronomy	77
The Law of Moses.....	80
The First Chapter of Genesis.....	96
The Divine Plan of the Ages.....	104

PREFACE

(This is Professor McGarvey's preface to Volume I of his *Class Notes on Sacred History*.—L. G. T.)

When the author in the year 1865 commenced teaching Sacred History, he knew of no method previously employed by which the best results could be secured. It was his judgment that the true method must be one which would keep the student's eye fixed upon the Sacred Text, and cause him, while learning the contents thereof, to learn them in the form and connection in which they are presented by the inspired penmen; and he felt his way as best he could in devising such a method. By persevering efforts he finally wrought out the method indicated by the syllabus printed in this volume: and after the same had gone through many revisions in manuscript, and had been several times rewritten throughout, he concluded that it had reached such a stage of completeness as would justify putting it in print.

His method hitherto has been, to write on the blackboard the syllabus of each lecture as it was delivered, reciting the text by paragraphs, and answering the questions propounded except such as the student should be able to answer without aid. This syllabus was copied by the students, and they made such additional notes on the questions discussed as each thought needful. In the daily examinations they are required to recite the text, at least in substance, and to answer the questions written. Other questions which may test their knowledge of the subject are also frequently propounded. The printed form, as will be seen at a glance, saves both professor and student much of this writing, while the blank right hand page furnishes space opposite the questions for such brief notes as the student may need to aid his memory.

It is well known that the chapters and verses of our printed Bibles fail to point out the natural divisions of the subject-matter; and as it is essential to the proper apprehension of the plan on which every book is constructed, to observe all of its natural divisions, I have worked these by distributing the larger books into their Parts, and all into their sections and paragraphs, with headings to indicate the leading subject of each. This method, while enabling the student to see the plan of every book, helps him also to remember its contents.

These notes are intended for beginners in the systematic study of the Bible, and consequently many questions of criticism which are now warmly debated, are purposely omitted. It is idle, and it is often injurious, to introduce to young men the more recondite questions in either textual or higher criticism, until after they have laid the foundation for such studies in a general knowledge of the whole Bible and in an advanced degree of mental training.

In the College of the Bible the study of such questions is reserved to the Senior year when the student is better prepared for them.

It was the conviction of those who founded the College of the Bible, and it is that of its present managers, that a thorough Bible education must have its foundation laid in a thorough knowledge of Sacred History. Until the student is acquainted with the facts recorded in the Scriptures, he cannot be well prepared to study the writings of any prophet or psalmist, or the epistles of any apostle. Much less can he be prepared for the studies which pass under the titles, Systematic Theology, and Biblical Theology. Facts lie at the basis of all true generalizations; and without a knowledge of the former there can be no certainty in the latter. For this reason the course of Sacred History which the author of these notes has in charge, covers all of the historical books of the Bible, and all of the historical matter in the other books; and the time devoted to it is three and a half years of daily recitations, represented by four volumes of these notes. The experience of nearly a third of a century has steadily confirmed us in our former conviction; and as the knowledge in question can unquestionably be acquired more easily and rapidly by the use of the English Bible, than by the use of the Hebrew and the Greek, even when the students are proficient in the latter tongues, the English Bible is the one and only text-book in this department.

Should any teacher of Sacred History, whose method is more thorough than my own, or, for want of time less thorough, wish to save himself some labor by using these notes, I suggest to him, that in the former instance the wide spaces between the printed lines admit the insertion of additional questions; and that in the latter, he may make such omissions as will bring the work within his more limited time. I trust that these notes will be used by many of my former students in keeping fresh their remembrance of Sacred History, and that many who have never enjoyed classroom instruction by their use will employ them in the studies in the same subject. The latter will find the answers to the questions by their own diligent study of the Sacred Text together with the judicious use of Commentaries.

THE AUTHOR.

Lexington, Ky., September, 1893

GENESIS

Part One

A GENERAL HISTORY FROM ADAM TO ABRAHAM

1: 1-11: 9

I. AN ACCOUNT OF CREATION, 1: 1-2: 7

1. The Beginning, 1: 1, 2.

(1) In what beginning? 1.

(2) What is included in the expression "the heavens and the earth"?

(3) Define the condition of the earth as stated in verse 2.

(4) What could have caused the darkness?

(5) Had this state continued from the beginning?

(6) What is meant by the remark concerning the Spirit of God?

(7) What is added to this account in the Gospel of John? John 1: 1-3, 13.

2. The Darkness Terminated, 1: 3-5.

(1) Let light be where? 3, cf. 2.

(2) Why, and how was some darkness left and separated from the light? 4.

(3) What kind of a day? 5.

3. A Firmament Made, 1: 6-8.

(1) What was the firmament, and what waters?

(2) Why called a firmament?

(3) What difference between the word "heaven" here and in verse 1?

4. Dry Land, Seas, and Vegetation, 1: 9-13.

(1) By what natural force could the dry land be made to appear? 9.

(2) By what force did the earth bring forth vegetation?

(3) When were all these names given? 5, 8, 10.

5. The Heavenly Bodies Made to Give Light and to Serve as Signs, 1: 14-19.

(1) How do these lights divide day from night? 14.

(2) How are they signs of seasons, days, and years? 14.

(3) How is this account reconciled with the account of "the beginning," and of the first day? 1, 3.

6. Fishes and Fowls Created, 1:20-23.

(1) How could the waters bring forth living creatures? 20, 21.

(2) Why say "abundantly"?

(3) Whence were the fowls made? 2: 19.

7. Creation of Land Animals and Man, 1: 24-28.

(1) Why say, "Let us" and "our image"? 26.

(2) In what sense did the man bear the image of God?

(3) What dominion? and why given? 28.

8. Food for Man and Beast, 1: 29-31.

- (1) Was animal food now given?
- (2) What of carnivorous animals?
- (3) What formula did God employ in making things? 3, 6, 9, 11, 14, 20, 24, 26.
- (4) What remark concerning everything made, and why? 4, 10, 12, 18, 21, 25, 31.

9. The Origin of the Sabbath, 2: 1-3.

- (1) When was it blessed and hallowed?
- (2) In what sense did God rest? 3.
- (3) What division of time was made by the sabbath?
- (4) Could this division, or this rest day, have originated with man?

10. Other Details of Creation, 2: 4-7.

- (1) What is the meaning of "generations" in 4? of "day"?
- (2) What was the reference in the term "these"?
- (3) What time is referred to in 5 and 6? Cf. 4.
- (4) Define the process of making man. 7.
- (5) What change in the title of God at verse 4? Cf. margin.
- (6) What was created, and what only changed in the six days?
- (7) Could there have been a period of light and vegetation and animal life between "the beginning" and the first of these days?
- (8) From whence was the writer's knowledge of creation?

II. THE PRIMEVAL STATE OF MAN AND HIS FALL, 2: 8-3: 24

1. A Home Provided for Man, 2: 8-14.

- (1) Can the country called Eden be identified now?
- (2) Can the rivers Pishon and Gihon be identified now?
- (3) Where are the Tigris and Euphrates?

2. Man's Privilege and Duty in the Garden, 2: 15-17.

- (1) What labor required, and why any?
- (2) Why was the restriction imposed?

3. The Process of Forming the Woman, 2: 18-25.

- (1) What is the meaning of "help meet"? 18.
- (2) How could the man speak? and how could he select names? 19.
- (3) Why the peculiar way of forming the woman?
- (4) How did the man know from whence she was? 23.
- (5) When was this? 1: 27.
- (6) Whose words were verse 24? Cf. Matt. 19: 4, 5.
- (7) Did Jesus regard this account as real history? Ibid.
- (8) What was the primeval state of man, physical, mental, and spiritual? 1: 26, 31; 2: 15, 17, 20, 23.

4. The Pair Are Tempted into Sin, 3: 1-7.

- (1) Trace the process of the temptation. 1, 4, 5, 6.
- (2) Does it differ from the process with us?

(3) How was the man induced to partake of the fruit? Cf. 1 Tim. 2: 14.

(4) Was the temptation a weak one in either case?

(5) Was it the first temptation?

5. The Parties Arraigned and Sentenced, 3: 8-21.

(1) What were the immediate effects of the sin? 7, 8, 10.

(2) In what condition were the souls of the pair? Cf. Rom. 8: 6, 7.

(3) What was the previous condition of the serpent? 14, 15, 1.

(4) Were there snakes before this? 1: 25.

(5) Was any other being connected in this action with the serpent? Cf. John 8:44; Rev. 12: 7-9.

(6) Why not mentioned in Genesis?

(7) Why was the serpent degraded?

(8) When was the woman made subject to the man? 16.

(9) Were there no thorns and thistles before? 18.

(10) When was the woman called Eve. 20.

(11) Whence the skins for the coats? 21.

(12) What was God's part in making the coats?

6. The Pair Expelled from the Garden, 3: 22-24.

(1) What was it to know good and evil? 22.

(2) Why say, "As one of us"?

(3) How could eating of the tree of life cause them to live forever?

(4) What is meant by the Cherubim? 24.

(5) Meaning of "flame of a sword"? 7.

(6) How long did this continue?

(7) What caused the physical death of the man?

(8) What difference between the title of God in this section and in the first?

III. THREE SONS OF ADAM AND THEIR POSTERITY, 4: 1-5: 32

1. Cain and Abel, 4: 1-8.

(1) How long their births after the expulsion from the garden?

(2) When did they begin to follow exclusive occupations? 2.

(3) When did they begin to offer sacrifices independently of their father? 3, 4.

(4) How did sacrifice originate?

(5) Why was Cain's offering not respected? 5, cf. 7; Heb. 11: 4; 9: 22.

(6) What was the immediate cause of the killing? 8.

2. Sentence Pronounced on Cain, 4: 9-15.

(1) What was the cry of Abel's blood? 10. Cf. Heb. 12: 24.

(2) What were the elements of suffering in Cain's punishment? 13, 14.

(3) Why did he care for being hid from the face of God? 14.

(4) What men were in the world for him to fear? (See the indications of time in 2, 3, 25.)

(5) Why was this first murderer spared and protected? 15.
3. Cain's Later Home and Some of His Noted Descendants,
4: 16-24.

(1) How "from the presence of the Lord"? 16.

(2) Where was Nod, and when and why so called? 16.

(3) Who was his wife?

(4) Why mention Enoch?

(5) How could Cain populate a city? 17.

(6) Why not continue tilling the ground? Cf. 2: 12.

(7) Was Lamech the first polygamist? 19.

(8) What were the dwellings in use before Jabal? 20.

(9) From whence was Jubal's conception of the instruments of music? 21.

(10) What implements were used before the days of Tubal-cain? 22.

(11) What is learned from Lamech's speech to his wives? 23, 24.

(12) Was Lamech a poet?

(13) How many new things originated in his family?

(14) Why is he mentioned, and his ancestry given?

4. Birth of Seth and Days of Enoch, 4: 25, 26.

(1) How old was Adam at the birth of Seth? 3.

(2) Was Seth the third son? Cf. 4.

(3) How long before his birth was the death of Abel?

(4) What is the meaning of "call upon the name of the Lord"? 26.

(5) When was this? 3, 6, 10.

5. The Book of the Generations of Adam, 5: 1-32.

(1) Why is this document called a book?

(2) Whose family register was it and when was it made out? 32.

(3) How many years does it include?

(4) Who was the oldest man and who was the youngest in the list?

(5) What is said of Enoch? 24. Cf. Heb. 11: 5, 6.

(6) How far backward and forward did Methuselah's acquaintance extend?

(7) Do the figures in this list allow the supposition that any names were omitted?

(8) How do the figures in it compare with those of the Septuagint Version?

(9) Was there a natural cause for great longevity?

IV. THE DESTRUCTION OF MAN AND BEAST BY A FLOOD, 6: 1-8: 22

1. The Corruption of Men and the Decree of God, 6: 1-8.

(1) What was the distinction between the sons of God and the daughters of men? 2.

(2) What was the connection of their intermarriage with the corruption of men?

(3) How had God's Spirit striven with men? 3, cf. Jude 14, 15; 2 Pet. 2: 5; 1 Pet. 3: 18-20.

(4) What was the connection of the hundred and twenty years? 3, cf. 13.

(5) Who were the Nephilim, and why mentioned here? 4, cf. Num. 13: 33.

(6) How is the intensity of man's wickedness at the time indicated? 5.

(7) In what sense did it repent the Lord, and grieve him? 6, 7.

2. "The Generations of Noah," 6: 9-12.

(1) How is the word generations used here?

(2) In what sense was Noah perfect? 9.

(3) What additional statement of the earth's corruption: 11, cf. 5.

3. God Directs Noah to Make an Ark, 6: 13-22.

(1) What is gopher wood? 14.

(2) Why make rooms in it? 14.

(3) What were its dimensions in feet? 15. (A cubit is eighteen inches.)

(4) How does it compare in size with the largest vessels now afloat?

(5) How had Noah and the men he employed become skilled in shipbuilding?

(6) Who bore the expense?

(7) Was the ark large enough to hold all the animals and their food? 20, 21.

4. A New Order Concerning the Beasts, 7: 1-5.

(1) What were clean beasts and birds and why so many of them? 2, 3, cf. 8: 20.

(2) How reconcile verses 2, 5 with 8, 9?

5. Entering into the Ark and Beginning of the Flood, 7: 6-16.

(1) Why go in before the rain began? 7, 10.

(2) How did Noah get the animals?

(3) Why is the account of the entering repeated? 13-15.

(4) How is the beginning of the flood dated? 6, 11.

(5) Where did the waters come from? 11.

(6) What was the age of the world when the flood began? 11, cf. chapter 5.

6. Extent and Effect of the Flood, 7: 17-24.

(1) Where was the ark built? 17.

(2) Does the writer mean by "all the high mountains under the whole heaven," what we now mean by the same words?

(3) What is the reference of the fifteen cubits? 20.

(4) What is the meaning of "prevailed an hundred and fifty days"? 24, cf. 8: 3.

7. Subsidence of the Waters, 8: 1-13.

(1) What appeared to make the waters subside? 1.

(2) What was the real cause of it?

(3) How could the ark sail in the wind?

(4) How long from the beginning till the ark rested? 4, cf. 7: 11.

(5) How long was this after the waters began to subside? Cf. 3.

(6) How long from the beginning till the mountain tops were seen? 5, cf. 7: 11.

(7) How long till the raven was sent out? 6.

(8) How long till the dove was sent out the second time? 10, 12.

(9) How long till the face of the ground was dried? 13, cf. 7: 11.

(10) On what did the raven feed? 7.

(11) Why did the dove find no rest for the sole of her foot? 9.

8. The Departure from the Ark, 8: 14-22.

(1) How long was the departure after the waters were gone? 14, 15, cf. 13.

(2) Why the delay?

(3) What was the whole time spent in the ark? 14, 15, cf. 7: 10, 11.

(4) What was the design of the burnt offerings? 20.

(5) Why were the words "smelled a sweet savour," and "said in his heart," spoken? 21.

(6) Had the succession of the seasons been interrupted? 2.

V. FURTHER HISTORY OF NOAH, 9: 1-29

1. A Law Concerning Animal Food and Blood, 9: 1-7.

(1) Is the eating of blood still prohibited? 4, cf. Acts 15: 20.

(2) Is it still a duty to slay a murderer?

(3) Who is here made the executioner of this law?

2. God Makes a Covenant with Noah, 9: 8-17.

(1) What need was there for such a covenant?

(2) Why say, that "I may remember," etc.? 16.

(3) Was this the origin of the rainbow?

3. Noah Predicts the Future of His Sons, 9: 18-29.

(1) Did he know the effect of the wine?

(2) Was there a law against intoxication?

(3) What feeling was displayed by Shem and Japheth? 23.

(4) Explain what is said of Canaan. 25.

(5) Who was he? 22.

(6) Was this curse a penalty for Ham's act?

(7) Did the speech cause him any pain?

(8) What was the meaning of the speech about Shem? and that about Japheth? 26. 27.

(9) What facts in history correspond to these predictions?

VI. "THE GENERATIONS OF THE SONS OF NOAH," 10: 1-11: 9

1. Those of Japheth, 10: 1-5.

(1) How many sons did Japheth have? 2.

(2) Why so few grandsons named? 3, 4.

(3) Where did they finally settle? 5.

(4) Where are these isles?

(5) When the isles were filled, into what countries did the surplus pass?

2. The Sons of Ham, 10: 6-20.

(1) How many sons did Ham have? 6.

(2) Of which of these is the further posterity given? 7, 13, 15.

(3) Why not those of Put?

(4) Describe the career of Nimrod. 8-12.

(5) Where was the land of Shinar, and where was Assyria? 10, 11.

(6) When this book was written which was the greatest of these cities? 12.

(7) From whom were the Philistines descended?

(8) Where did the descendants of Canaan settle? 19.

(9) What countries, then, were the first homes of the Hamites? 10, 11, 19.

3. The Sons of Shem, 10: 21-32.

(1) Why the expression "children of Eber"? 21.

(2) How many sons did Shem have? 22.

(3) Of which of these is his posterity traced? 23, 24.

(4) Where did the Shemites settle? 30.

(5) What is meant by "the east"?

(6) What dividing of the earth in the days of Peleg? 25, cf. 11: 8, 9.

4. The Confusion of Tongues, 11: 1-9.

(1) Had the ark rested eastward or westward from Shinar? 2.

(2) Why the substitution of bricks for stone? 3.

(3) What was the purpose of the city and tower? 4.

(4) What was wrong with it?

(5) Why say, "the Lord came down to see"? 5.

(6) Why prevent their attempt? 6.

(7) Is this account of the city of Babel consistent with that in 10: 9, 10?

(8) What caused Nimrod to leave Babel and go to Assyria? 9, cf. 10: 10, 11.

(9) How long after the flood was the confusion of tongues? 10: 25, cf. 11: 10-16.

(10) Was the race then very numerous?

(11) Was Noah still living? 9: 28.

Part Two

AN ACCOUNT OF ABRAHAM

11: 10-25: 18

I. HIS FAMILY AND HIS GREAT JOURNEYS, 11: 10-13: 4

1 "The Generations of Shem," 11: 10-26.

(1) How many generations from Shem to Abram?

(2) Their average length?

(3) Why so much shorter than before the flood?

(4) Whose family register is this, and when made out? 26.

(5) What was the age of Noah when Shem was born? 10, cf. 7: 6.

(6) Meaning, then, of v. 32?

2. "The Generations of Terah," 11: 27-32.

(1) How is the word generations used here? Cf. 6: 9-11.

(2) Where was Ur of the Chaldees? 28.

(3) Relationship of Abram and Nahor to their wives, 29; 20: 12.

(4) Where was Haran, and what its distance from Ur?

(5) Cause of starting for Canaan? Cf. Acts 7: 2-4.

3. Abram's Migration into Canaan, 12: 1-9.

(1) Distance and direction from Haran to Bethel?

(2) Distinguish the items of the promise, 1-3.

(3) What was Terah's age at the birth of Abram? 4, cf. 11: 32; Acts 7: 4.

(4) What is the meaning, then, of 11: 26?

(5) What was the age of the race when Abram was born?

(6) Who were "the souls they had gotten in Haran"? 5, cf. 14: 14.

(7) Where were Shechem and Bethel? 6, 8.

(8) What is the meaning of "oak of Moreh"? 6.

(9) Why say "the Canaanite was then in the land"? 6, cf. 10: 19.

(10) Does it imply that at the time of writing they had been driven out?

(11) When did Abram learn to what country he was called? 1, 6, 7, cf. Heb. 11: 8.

4. Abram Visits Egypt, 12: 10-13: 4.

(1) How could there be a sore famine in Canaan, and none in Egypt? 10.

(2) Who were the Egyptians, and why Abram's fear? 12: 12.

Ans. The Hebrew word translated Egypt is Mizraim, and means the land of Mizraim, son of Ham, 10: 13.

(3) How justify the deception concerning Sarai? 12: 12, 13.

(4) How was the cause of the plague discovered? 12: 17, 18.

(5) What and where was "the South"? 13: 3.

(6) What was the length of this journey?

II. ABRAM'S TROUBLES ON ACCOUNT OF LOT, 13: 5-14: 24

1. Separation from Lot, 13: 5-13.

(1) What kind of soil and surface was there about Bethel? L. of B., 239 (Lands of the Bible.)

(2) What was the point in the remark about the Canaanite and the Perizzite? 7, cf. 6.

(3) For what three reasons, then, was the land "not able to bear" Abram and Lot? 6.

(4) What characteristics are here displayed by the two men? 8: 11, 13.

(5) Where was Sodom? 10, 12.

2. The Promise Renewed, and a Home Selected, 13: 14-18.

(1) What privilege was now given to Abram? 17.

(2) Why settle near Hebron? 18.

(3) Why by "the oaks of Mamre"?

3. Lot Captured and Rescued, 14: 1-16.

(1) What are the present names of the countries ruled by the four kings? 1.

(2) What was the cause of the war? 4, 5.

(3) What prediction was being fulfilled? See 9: 26.

(4) Where were the countries which were first subdued in this war? 5-7.

(5) In what direction, then, was Chedorlaomer moving when he drew near to Sodom?

(6) In the name "vale of Siddim," what was Siddim? 3.

(7) What are slime pits? (See margin.)

(8) From whence came the name Hebrew? 13, cf. 10: 21.

4. An Interview with Melchizedek and the King of Sodom, 14: 17-24.

(1) How did the king of Sodom escape? 17, cf. 10.

(2) What city was Salem? See Josephus, Ant. 10: 2. (See Josephus, Ant., 7: 3, L. G. T.)

(3) Why did Melchizedek favor Abram? 18-20.

(4) Why give a tenth? 20.

(5) What does Paul say of Melchizedek? Heb. 7: 1-4, 15-17.

(6) Why object to being made rich? 23.

(7) What impression was made on the people of the land by this expedition?

III. OFFSPRING AND CIRCUMCISION, 15: 1-17: 27

1. Definite Promise of a Son, 15: 1-6.

(1) Why say, "Fear not"? 1, cf. 14: 15.

(2) Why would Eliezer be his heir? 3.

(3) What is the meaning of "tell"? 5.

(4) What is the meaning of "counted it to him for righteousness"? 6.

2. The Promise of Canaan Renewed, 15: 7-21.

(1) Why did Abram want stronger assurance? 8.

(2) What new items of information are here given? 13, 14, 15, 16, 18.

(3) What is the point in the remark about the Amorite? 16.

(4) What was the significance of the carcasses? 17.

(5) What was the significance of the furnace and the torch? 17.

(6) Why the "horror of great darkness"? 12, cf. 13.

(7) Where were the two rivers? 18.

(8) Why weren't the eastern and western boundaries given?

3. The Birth of Ishmael, 16: 1-16.

(1) What moved Sarai to sacrifice her natural feeling for the sake of a son? 2.

(2) Why had not Abram taken another wife before?

(3) Why was Hagar sent back to her mistress? 9.

(4) Why name the child as the angel did? 11.

(5) Why name the well? 7, 14.

(6) How long had Abram now been in Canaan? 16, cf. 12: 4.

4. Circumcision Appointed, 17: 1-14.

(1) Why say, "I am God Almighty"? 1.

(2) Was this the title used before?

(3) What is the meaning of the names? and why the change?

5.

(4) What of the perpetuity of circumcision? 13.

(5) What was the penalty of neglect? and its meaning? 14.

5. Promise of a Son by Sarai, 17: 15-27.

(1) Why the change of Sarai's name? 15, cf. 16.

(2) Why the laugh? 17.

(3) Why the request about Ishmael? 18.

(4) Were there many circumcised that day? 23, cf. 14: 14.

IV. THE DESTRUCTION OF SODOM AND GOMORRAH, 18: 1-19: 38

1. Abraham Entertains Three Angels, 18: 1-15.

(1) Why wash their feet? 4.

(2) Under what tree? 4, cf. 1.

(3) Why so much food? 6-8.

(4) What was Paul's allusion to this entertainment? Heb. 13: 2.

(5) Why did Sarah deny laughing? 15.

2. Abraham Pleads for Sodom, 18: 16-33.

(1) In what direction did they start? 16.

(2) What is the force of the reason for telling Abraham? 18, 19.

(3) Why say, "I will go down, and see", etc.? 21.

(4) Why say, "for the lack of five"? 28.

(5) Why not bring the number below ten? 32, cf. 25.

(6) What character and what mental power does this prayer exhibit?

- (7) How had Abraham learned that prayer would be answered?
- (8) What saying of Jesus is illustrated by the answers? Matt. 5: 13.
3. The Two Angels Entertained by Lot, 19: 1-11.
- (1) Why sitting in the gate? 1.
 - (2) Why propose to abide in the street? 2.
 - (3) Why was Lot so urgent? 3.
 - (4) Why unleavened bread?
 - (5) Is the expression, "all the people," to be taken absolutely?
 - (6) Why Lot's proposal concerning his daughters? 8.
4. Lot Rescued and the Cities Destroyed, 19: 12-29.
- (1) What became of the mob?
 - (2) Who were his sons-in-law? 14.
 - (3) Why did Lot linger? 16.
 - (4) Why not look behind? 17.
 - (5) What evil feared in the mountain? and what mountain?
 - (6) Show the severity of Lot's trial. 17, 26.
 - (7) What lesson is taught by the fate of his wife? 27, cf. Luke 17: 32.
 - (8) What could Abraham see from where he stood? 27, 28.
 - (9) Why say "God remembered Abraham and sent Lot out"? 29.
5. Lot's Daughters Commit Incest, 19: 30-38.
- (1) Why fear to remain in Zoar? 30.
 - (2) Why say, "there is not a man," etc.? 31.
 - (3) How is their baseness accounted for?
 - (4) What was the character of their descendants? 37, 38, cf. Num. 25: 1-9; 1 Kings 11: 7.
 - (5) Trace all the evil consequences of Lot's choice of a home.
 - (6) Why was this last paragraph inserted in the Bible?
- V. INCIDENTS OF ABRAHAM'S SOJOURN IN THE SOUTH, 20:-
1-22: 24
1. Sarah Is Taken by Abimelech, 20: 1-8.
- (1) In what direction from Hebron was Gerar? 1.
 - (2) Why say, "Thou art but a dead man"? 3.
 - (3) What was the Lord's purpose in this?
2. Abraham Rebuked for Deceiving Abimelech, 20: 9-18.
- (1) Did Abimelech speak from former convictions? or in consequence of his vision? 9, cf. 3-5.
 - (2) Was Abraham's excuse a good one? 12, 13.
 - (3) Why the presents to Abraham? 14.
 - (4) Were the pieces of silver included? or were they a separate gift? 16.
 - (5) How long was Sarah in Abimelech's house? 17, 18.
3. The Birth of Isaac, 21: 1-7.
- (1) Was the conception of Isaac miraculous?

- (2) Give Paul's comments. Heb. 11: 11, 12; Rom. 4: 18-22.
4. The Expulsion of Ishmael, 21: 8-21.
- (1) What was the cause of the mocking? 9.
 - (2) Why did God approve Sarah's demand? 12, 13.
 - (3) What kind of "bottle"? 14. (See margin.)
 - (4) Why not see the well sooner? 19.
 - (5) Where was the wilderness of Paran? 21.
 - (6) Why a wife from Egypt? 21.
 - (7) What was Ishmael's age at the time of the expulsion?
- 5, 8; 16: 16.
5. A Covenant Made with Abimelech, 21: 22-34.
- (1) What was Abimelech's motive? 22, cf. 20: 6, 7.
 - (2) How would the ewe lambs be witness, and how long?
- 25, 29, 30.
- (3) Why this device instead of a written contract?
 - (4) Of what ancestry were Abimelech and his people? 32, 34, cf. 10: 6, 13, 14.
 - (5) Why plant a tamarisk tree by the well?
 - (6) Why the name of the well? 31.
 - (7) What is the present condition of the well? L. of B., 257.
 - (8) A new title for God. 33.
6. Abraham's Great Trial. 22: 1-19.
- (1) How was Isaac his "only" son? 2, cf. 21: 10.
 - (2) Where was Moriah? 2, cf. 2 Chron. 3: 1.
 - (3) Distance from Beer-sheba? Cf. 4.
 - (4) Why rise early, and why take wood? 3.
 - (5) Why leave the servants behind? 5.
 - (6) What considerations made this a severe trial?
 - (7) How did it demonstrate Abraham's fear of God? 12.
 - (8) How did he reconcile the command with God's promise?
- See Heb. 11: 17-19.
- (9) How reconcile the command with God's goodness?
 - (10) What good results?
 - (11) What addition to the promise? 16, cf. Heb. 6: 13-18.
 - (12) Why the name of the place? 14, cf. 8.
7. Abraham Hears from Nahor, 22: 20-24.
- (1) What contrast between Nahor's family and his own?
 - (2) Why mention the granddaughter? 22.
 - (3) How long since he had seen Nahor?

VI. DEATHS AND MARRIAGES, 23: 1-25: 18

1. Death and Burial of Sarah, 23: 1-20.

- (1) What change of residence? 2, cf. 22: 19.
- (2) What mode of burial was in use in Canaan? 6.
- (3) Why not accept the offers? 6, 11.
- (4) Why weigh the silver, and what was its value? 16.
- (5) How was the title conveyed? 17-19.
- (6) What difference from our method?

- (7) What is the present condition of the cave? L. of B., 248.
2. Abraham Seeks a Wife for Isaac, 24: 1-9.
- (1) Why require an oath? 3.
 - (2) Why the hand under the thigh? 2, cf. 14: 22.
 - (3) Why not take a woman of Canaan? 3.
 - (4) How did he know that one could be found among his kindred? 4, cf. 22: 23.
 - (5) Why think that God would send his angel? 7.
 - (6) Why insist that Isaac shall not go? 8.
3. The Servant's Journey and Prayer, 24: 10-28.
- (1) Why say, "Mesopotamia"? 10. (See margin.)
 - (2) Whose business was it to draw water? 11.
 - (3) Why fix his attention on Rebekah? 16, 17.
 - (4) Had she refused, what would he have done?
 - (5) How long did it take to water the camels? 20, cf. 10.
 - (6) Why the ring and the bracelets? 22.
 - (7) How did he know his prayer was answered? 27.
4. The Servant Received and Entertained, 24: 29-33.
- (1) Why was Laban so eager to welcome the man? 29-31.
 - (2) What men were with the servant? 32.
 - (3) Why not eat till the errand was told? 33.
5. The Errand Is Told, 24: 34-49.
- (1) Why speak of Isaac's wealth? 35, 36.
 - (2) Why speak of the oath? 37, 38.
 - (3) Why speak of his prayer and its answer?
 - (4) Did he pray aloud? 45.
 - (5) Why the ring on her nose? 47.
 - (6) Did he think that the angel had come with him? 40, 48.
6. The Marriage Contract, 24: 50-60.
- (1) Why the prompt consent? 50, 51.
 - (2) Why the additional presents? 53.
 - (3) Why was the servant unwilling to delay? 54-56.
 - (4) Why was Rebekah so willing to go? 58.
 - (5) What was the meaning of the blessing? 60.
7. Rebekah Presented to Her Husband, 24: 61-67.
- (1) What damsels? 61.
 - (2) What was Beer-lahai-roi? 62, cf. 16: 14.
 - (3) Why alight and veil herself? 64, 65.
 - (4) Why say, "Isaac loved her"? 67.
 - (5) Why take her into Sarah's tent? 67.
8. Second Marriage and Death of Abraham, 25: 1-11.
- (1) What was Abraham's age at this marriage? 1, 6; 23: 1; 17: 17.
 - (2) How many sons by Keturah? 2.
 - (3) What was the east country? 6.
 - (4) How long was he a sojourner? 7, cf. 12: 4.
 - (5) What was Paul's comment? Heb. 11: 9, 10, 13-16.
 - (6) What is the meaning of "gathered to his people"? 8.

- (7) Why was Ishmael present? 9.
 9. "The Generations of Ishmael," 25: 12-18.
 (1) How many sons did Ishmael have? 16, cf. 17: 20.
 (2) Why say, "by their villages and by their encampments"?
 16.
 (3) What was his country?
 (4) What is the meaning of "before Egypt as thou goest toward Assyria"? 18.
 (5) What indication here, as to the place of writing?



Part Three

HISTORY OF ISAAC AND JACOB

25: 19-36: 43

I. ISAAC'S FAMILY AND SOME TROUBLES, 25: 19-26: 35

1. Birth of Jacob and Esau, 25: 19-26.
 (1) Why the delay in obtaining a wife for Isaac? 20, cf. 22: 20, 23; 24: 3, 4.
 (2) Why the name Jacob? 26.
 (3) How long was Rebekah barren? 26, cf. 20.
 2. Esau Sells His Birthright, 25: 27-34.
 (1) What was the birthright? Cf. 25: 5, 6.
 (2) What was the meaning of Edom? 30. (See marginal reading.)
 (3) What characteristics of the two were indicated? Cf. Heb. 12: 17.
 (4) What is "pottage of lentils"? 34.
 3. The Promises Extended to Isaac, 26: 1-5.
 (1) What was his intention in going to Gerar? 1, 2.
 (2) What was the reason for extending the promise? 5.
 (3) What commandments, statutes, and laws? 5.
 4. Trouble about Rebekah, 26: 6-11.
 (1) Why repeat his father's sin? 9.
 (2) Was this before or after the birth of Jacob and Esau? 1, cf. 25: 7; 21: 5; 25: 22, 26.
 (3) How long since Abraham's affair with Abimelech? 20: 17-21: 5; 25: 26; 26: 1.
 (4) How could Abimelech and Phichol still be living?
 5. Trouble about Wells, 26: 12-33.
 (1) How reap "in the same year"? and how a hundredfold?
 12.
 (2) Why fill the wells? 15.
 (3) Meaning of the names? 20, 21, 22. (See marginal reading.)
 (4) Was the well Beer-sheba a new one, or an old one? 33, cf. 18; 21: 30, 31.

6. Trouble about Esau's Wives, 26: 34, 35.

(1) Who were the Hittites? 34; cf. 14: 13; 23: 3, 10.

(2) Why were these wives "a grief of mind" to Isaac and Rebekah?

II. JACOB'S FRAUD AND FLIGHT, 27: 1-28: 22

1. Isaac's Command and Rebekah's Plot, 27: 1-17.

(1) What were the motives of the parents? Cf. 25: 23, 28.

(2) Why the prophecy (25: 23) and the sale of the birth right (25: 33) disregarded by Isaac?

2. Jacob Obtains the Blessings, 27: 18-29.

(1) Why so many falsehoods? 19, 20, 24.

(2) What was the blessing? 28, 29.

3. Esau's Disappointment, 27: 30-40.

(1) Why did Isaac tremble so? 33.

(2) What difference was made between the two sons? 39, 40.

(3) What was Paul's comment on Esau? Heb. 12: 17.

(4) When did Esau actually serve Jacob, and when was the yoke broken? 40, cf. 2 Sam. 8: 14; 2 Kings 8: 20, 22.

(5) What of the honesty of the historian here indicated?

(6) How did God accomplish his purpose in the case?

4. Esau's Threat and Jacob's Flight, 27: 41-28: 5.

(1) Why wait for the days of mourning? 27: 41.

(2) How did the threat reach Rebekah? 42.

(3) What was her expectation as to Jacob's absence? 44, 45.

(4) Why give Isaac a different reason for sending him away?

46.

(5) Where was Paddan-aram? 28: 2, cf. 24: 10.

(6) How did he know that Laban had any daughters? 2.

(7) What was meant by "the blessing of Abraham"? 4.

5. Esau Takes Another Wife, 28: 6-9.

(1) Why not pursue Jacob? 6.

(2) Did he better his condition?

6. Jacob's Vision of the Ladder, 28: 10-22.

(1) Why a stone under his head? 11.

(2) Why not lodge in Luz? 19.

(3) What promises were made to him? 13-15.

(4) Why such promises to such a man?

(5) Why not know God was there? 16.

(6) Why was the place dreadful? 17.

(7) What change in him for the better?

(8) What was the cause of it?

(9) What defect in the vow? 20-22.

(10) Why set up the stone? 18.

(11) Why was this place called Bethel in previous chapters? 19; 12: 8; 13:3.

III. JACOB'S RESIDENCE IN PADDAN-ARAM, 29: 1-30-43

1. He reaches Laban's House, 29: 1-14.
 - (1) Why a stone on the well's mouth? 2, 3.
 - (2) Why was Laban called the son of Nahor? 5, 22: 23; 24: 29.
 - (3) Why wait for all the flocks? 8.
 - (4) Why did Jacob move the stone? 10.
 - (5) Why did he weep? 11.
 - (6) How was he her father's brother? 12.
2. He Obtains Leah and Rachel for Wives, 29: 15-30.
 - (1) Why was service for his wives demanded? 18, 27.
 - (2) How could he be deceived? 23.
 - (3) How long an interval between the marriages? 27, 28.
3. Leah Bears Four Sons and Quits Bearing, 29: 31-35.
 - (1) What was the least probable time of these births?
4. Four Sons by the Handmaids, 30: 1-13.
 - (1) Why so anxious for children? 1; 29: 32, 34.
5. Leah Bears Two More Sons and a Daughter, 30: 14-21.
 - (1) What are mandrakes? 14. See Josephus, Wars, 7: 6, 3; McClintock and Strong.
 - (2) How long was she barren? 9, 10, 12.
 - (3) Least age of Reuben at the birth of Dinah?
6. A Son Born to Rachel, 30: 22-24.
 - (1) What reproach? 23.
 - (2) Was there any effect from the mandrakes? 22, cf. 14.
7. A New Contract with Laban, 30: 25-43.
 - (1) Why had Jacob made no provision for his own house? 30.
 - (2) With what expectations was the new contract made?
 - (3) Why was Jacob's device so successful? Cf. 31: 9.
 - (4) Was he unfair in employing it?

IV. JACOB'S RETURN TO CANAAN, 31: 1-33: 17

1. His Departure from Paddan-aram, 31: 1-21.
 - (1) What sons had Laban? 1.
 - (2) What were the ten changes of wages? 7, 8.
 - (3) Why say, "I am the God of Bethel"? 13.
 - (4) In what sense had Laban sold his daughters, and devoured their money? 15.
 - (5) What were the teraphim, and why were they stolen? 19.
 - (6) What was "the river"? 21.
2. Laban Pursues Jacob, 31: 22-35.
 - (1) Who were his brethren? 23, cf. 1, 37.
 - (2) Where were the mountains of Gilead? 23.
 - (3) Why not obey the command of God? 24, 29.
 - (4) Was Laban sincere in his professions? 27, 28, 31.
 - (5) Of what size were the teraphim? 34.
3. Jacob Rebukes Laban, 31: 36-42.
 - (1) Were the statements about eating of Laban's rams, and

restoring lost animals, true of the first fourteen years? 38, 39, cf. 41, 42.

(2) When did the six years for his flock come in? 41, cf. 30: 25, 32-34.

(3) What was the whole time, then, and how distributed?

(4) How long was Jacob with Laban till the birth of Joseph, and what was accumulated? 41, cf. 30: 25-32.

4. A Covenant Made and a Monument Erected, 31: 43-32: 2.

(1) In what sense were all Laban's? 43.

(2) Meaning of the names? 46, 47, 49.

(3) How would the pillar and the heap be a witness? 48, 52.

(4) What were the items of the covenant? 50, 52.

(5) Why the sacrifice and the eating? 5.

(6) What was the purpose of the vision of angels? 32: 1, 2.

5. A Friendly Message to Esau, 32: 3-6.

(1) Where was the "land of Seir," and why was Esau there? 2.

(2) What was the purpose of the message? 5.

(3) Why was he so greatly alarmed? 7.

6. Jacob Prepares to Meet Esau, 32: 7-12.

(1) How could the other company escape? 8.

(2) Show the fitness of his prayer. 9-12.

(3) What change does it indicate in Jacob? Cf. 28: 16.

7. He sends a Present to Esau, 32: 13-21.

(1) What was the purpose of the present? 20.

(2) What change is indicated by the value of the present?

8. Jacob Receives a New Name, 32: 22-32.

(1) Why say, "his *eleven* children"? 22.

(2) How did he learn that the man was a supernatural being? 24-26.

(3) What did the wrestling signify? 28.

(4) How had he prevailed with God, and how with men? 28, cf. 11.

(5) In what sense was he "called Jacob no more"? 28.

(6) From which of the two names are his posterity called?

(7) Describe the river Jabbok. 22.

9. The Meeting with Esau, 33: 1-17.

(1) Why this arrangement of the family? 1-3.

(2) What overcame the animosity of Esau? 4.

(3) Why promise to go to Seir? 14.

(4) Where was Succoth, and why the booths? Josh. 13: 27; L. of B., 352, 471.

V. JACOB'S RESIDENCE AT SHECHEM, BETHEL, AND HEBRON,
33: 18-36-43

1. He Settles at Shechem, 33: 18-20.

(1) Who had lived there before? 12: 6.

(2) How much land, and why the purchase? 19.

- (3) Why the name of the altar? 20, cf. 28.
- (4) When had he offered sacrifice before? 31: 54.
2. His Daughter Defiled by Shechem, 34: 1-31.
- (1) What were the different conceptions of the crime, and why? 7, 8, 31.
- (2) Why did the Shechemites comply? 19-24.
- (3) Were Simeon and Levi alone? 25.
- (4) What common results of fornication are here seen?
- (5) Had Jacob lived with Laban only twenty years, what would have been the present ages of Simeon, Levi, and Dinah?
3. Jacob Returns to Bethel, 35: 1-8.
- (1) Why wait for a command to go? 1.
- (2) The distance and direction?
- (3) Why weren't the strange gods put away sooner? and why now? 2.
- (4) Why the earrings included? 4.
- (5) Why bury them instead of converting them into money?
- 4.
- (6) Why the "great terror"? 5.
- (7) What was the meaning of "Rebekah's nurse," and why was she there? 8.
4. The Promises Renewed and a Pillar Set Up, 35: 9-15.
- (1) Why erect another pillar? 14.
- (2) What was the drink-offering, and why offered? 14.
- (3) Why give the name a second time? 15, cf. 28: 19.
5. The Death of Rachel and the Sin of Reuben, 35: 16-22.
- (1) What is the distinction between the names Ephrath and Bethlehem? 16, 19.
- (2) What marks the grave at present? L. of B., 216.
- (3) Why was Reuben not punished? 22.
- (4) Whither was Jacob journeying? 16, cf. 27.
6. The Death of Isaac, 35: 23-29.
- (1) Why say, "which were born to him in Paddan-aram"? 26.
- (2) What difference in the two names of Hebron? 27.
- (3) Why was Esau present at the burial? 29.
7. The Generations of Esau, 36: 1-43.
- (1) How is the word generations here used? 1.
- (2) What discrepancies are noted here in the names of Esau's wives? 2, 3, cf. 26: 34; 28: 9.
- (3) Were they mistakes of the author? or of the transcribers?
- (4) How many sons had he born in Canaan? 4, 5.
- (5) What was the cause of his removal from Canaan to Seir? 6-8.
- (6) How could this be when removed before Jacob's return? 32: 3.
- (7) What is the meaning of duke in this passage? 15-19; 29, 30.

- (8) Why name the sons of Seir the Horite? 20.
 (9) How many successive kings are named? 31-39.
 (10) What suggested the remark that these eight reigned in Edom before any king reigned over Israel? 31, cf. 35: 10, 11.
 (11) Did they reign before the time of Moses?
 (12) Does the remark imply that there had been kings in Israel?
 (13) If this passage had been written after there were kings in Israel, would so few kings of Edom have been mentioned?



Part Four

JOSEPH AND HIS BRETHREN

37: 1-50: 26

I. JOSEPH IS SOLD AS A SLAVE, 37: 1-36

1. Beginning of His Troubles, 37: 1-11.

- (1) Why the term "sojournings"? 1.
 (2) How is "generations" here used? 2.
 (3) Names of the brethren he was laboring with? 2.
 (4) What three causes of hatred?
 (5) How could his mother bow down? 10.

2. His Brothers Attempt to Kill Him, 37: 12-24.

- (1) Why the flocks led back to Shechem? 12.
 (2) What was the distance? 14.
 (3) Why was Joseph sent alone?
 (4) How much farther was Dothan, and what kind of country?

L. of B., 296.

- (5) What kind of pit? and why no water in it? 24.

3. They Sell Him, and He Is Taken to Egypt, 37: 25-36.

- (1) Was Dothan on the way from Gilead to Egypt?
 (2) Why the merchants called both Ishmaelites and Midianites? 25, 28, 36.
 (3) What is the origin of these two tribes? 25: 1-4, 12.
 (4) What traits here exhibited by Reuben and Judah? 21, 22, 26, 27.

II. THE FAMILY OF JUDAH, 38: 1-30

1. His First Two Sons and Their Fate, 38: 1-11.

- (1) What suggested this section at this place? See 37: 26-29.
 (2) Where was Adullam? 1, L. of B., 222.
 (3) What is the meaning of "raise up seed to thy brother"? 8.
 (4) Why in her father's house while waiting? 11.

2. Tamar Commits Incest, 38: 12-23.

- (1) What was her motive, and why so base? 14.
 (2) What were the signet and the cord? 18.
 (3) Why say there had been no harlot there? 21.

3. Tamar Is Exposed and Twins Are Born to Her, 38: 24-30.

(1) Why so severe on her and so forgetful of his own sin? 24.

(2) What was the purpose of Moses in writing this section?

[The great tribe of Judah descended principally from these two sons of Tamar.]

(3) What divine purpose in this record? See Ruth 4: 18-22; Matt. 1: 3.

(4) What light does it throw upon Canaanite society?

III. JOSEPH BECOMES GOVERNOR OF EGYPT, 39: 1-41: 57

1. His Prosperity under Potiphar, 39: 1-6.

(1) What were the causes of his promotion? 3, 4, 5.

2. He Is Falsely Accused and Imprisoned, 39: 7-20.

(1) What were the grounds of his refusal? 8, 9.

(2) Contrast him with Reuben and Judah. 35: 22; 38: 15, 16.

(3) Why a woman of her rank so base?

(4) Why was Joseph not killed?

3. He Is Promoted in Prison, 39: 21-23.

(1) How did the Lord give him favor? 21-23.

(2) What rule in his life is illustrated by Joseph's repeated promotion?

4. He Interprets Dreams, 40: 1-23.

(1) What were the duties of chief butler and chief baker?

(2) Did Potiphar still have confidence in Joseph? 4.

(3) How could he say he was stolen? 15.

(4) Why hang the baker after beheading him? 19.

(5) What was the probable charge against him and the butler?

5. Pharaoh Has a Dream and Joseph Is Remembered, 41: 1-14.

(1) What kind of corn? 5.

(2) Why say, "with the *east* wind"? 6.

(3) Why send for magicians? 8.

(4) Why did they fail to give some interpretation? 8.

(5) To what fault does the butler allude? 9.

(6) Why did Joseph shave himself? 14.

6. The Dream Stated and Interpreted, 41: 15-36.

(1) How did Joseph know that God would give an answer?

16.

(2) Why did the cows come up out of the river? and what river? 22, 30.

(3) Why would one fifth be enough to save? 34.

(4) Why not leave the matter to the people?

7. Joseph Is Made Governor, 41: 37-46.

(1) Did this Pharaoh know the true God? 38.

(2) What is the meaning of the word Pharaoh?

(3) What was the personal name and history of this one?

See *Rawlinson Ancient Egypt, Vol. II*, pp. 110, 111.

(4) Why give Joseph his signet ring? 42.

(5) What is the meaning of the name given Joseph? 45.

- (6) Why a priest's daughter for his wife? 45.
 8. His Administration and His Family, 41: 47-57.
 (1) What is the meaning of "by handfuls"? 47.
 (2) Why lay up the food in cities? 48.
 (3) Why thankful for forgetting his father's house? and what is meant by it? 51.
 (4) Why had he not gone to see his father?
 (5) What is meant by "all the face of the earth"? and "all countries"? 56, 57.

IV. VISITS OF JOSEPH'S BROTHERS, 42: 1-45: 28

1. They Come and Are Imprisoned, 42: 1-17.
 (1) What is the significance of looking one upon another? 1.
 (2) Why remember the dreams? 9, cf. 6.
 (3) Why not recognize Joseph? 7, 8, 23.
 (4) Why demand that Benjamin be brought? 15.
 (5) Would bringing him prove that they were not spies? 16.
 (6) Why, then, make this the ground of the demand?
 2. Simeon Is Retained and the Others Released, 42: 18-24.
 (1) Explain the use of "three days" and "the third day." 17,
 18.
 (2) Why say, "for I fear God"? 18.
 (3) What did Joseph learn from Reuben's remark? 22.
 (4) Why bind the next to the oldest?
 (5) What do we here learn of Joseph's deportment when sold? 21.
 3. Their Return and Their Report to Jacob, 42: 25-38.
 (1) Why was the money put in the sacks? 25.
 (2) Why have to feed the ass with some of the wheat? 27,
 cf. 25.
 (3) What kind of inn?
 (4) Why afraid, and why think God had done it? 28, 35.
 (5) Why so careful of Benjamin? 38.
 4. The Brothers Are Sent Again, 43: 1-14.
 (1) What assurance of Benjamin's return? 9.
 (2) What fruits yet in the land? 11.
 (3) Why send a present of these?
 (4) Who suggested the return of the money? 12.
 5. They Are Brought to Joseph's House, and Simeon Is Released, 43: 15-25.
 (1) Why their fear? 18.
 (2) What did they learn from the steward's answer? 23.
 6. They Dine with Joseph, 43: 26-34.
 (1) Why the weeping? 29, 30.
 (2) Why not eat with Hebrews? 32, cf. 46: 34.
 (3) Why did the men marvel? 33.
 7. The Device of the Cup, 44: 1-17.
 (1) What is the force of their argument? 8, 9.

- (2) What was the meaning of divine? 5, 15.
 (3) What was the purpose of the dining?
 (4) What is the meaning of "God hath found out our iniquity"? 16.
 (5) What was Joseph's purpose, and how near to being accomplished? 17.
8. Judah's Speech and Proposal, 44: 18-34.
 (1) Why say, "Let not thine anger burn," etc.? 18.
 (2) Why call Benjamin "a child," "a little one," "a lad"?
 20, 30, cf. 46: 21.
 (3) What did Joseph learn from this speech? 28, 33, 34.
9. Joseph Makes Himself Known, 45: 1-15.
 (1) What overcame Joseph's feelings and his purpose?
 (2) Why say, "it was not you but God"? 8.
 (3) How had God sent him?
 (4) When did Joseph discover this?
 (5) Why should Jacob move to Egypt? 11.
 (6) How long had Joseph now been in Egypt? 6; 41: 46;
 37: 2.
10. The Family Is Sent for, 45: 16-28.
 (1) Why was Pharaoh so well pleased? 16.
 (2) What kind of wagons were then used? 19.
 (3) Why say, "Fall not out by the way"? 24.
 (4) How was the fact that Joseph was alive explained to Jacob? 26, 28.

V. THE MIGRATION INTO EGYPT, 46: 1-47: 26

1. The Departure from Canaan, 46: 1-7.
 (1) What religious change since he first left Canaan? 1-4,
 cf. 28: 16, 17.
 (2) Why select Beer-sheba as the place?
 (3) Why say, "*Fear* not to go down into Egypt"? 3.
2. Jacob's Offspring by Leah, 46: 8-15.
 (1) How many sons, grandsons, and great grandsons?
 (2) Why are they called "sons"? 15.
 (3) In what sense did she "bear" them? and how in Paddan-
 aram? 15. See, also 18, 25.
 (4) As the sons named are thirty-three, how is it said, "all
 the souls of his sons and his daughter were thirty and three"? 15.
 (5) Why was Dinah not counted?
 (6) What grandson had Judah by Perez? 12.
 (7) At what time does Judah appear to have married? 37: 36,
 cf. 38: 1-3.
 (8) If he married at the time of Joseph's sale, how long had
 he been married when Perez appears (verse 12) with two sons?
 (9) How old would this allow Perez to be when his sons were
 born, and how old could Er have been when he died? [Note:
 Eliminate the time necessary for the other events in chapter 38,

subtract the sum from twenty-two, and divide the remainder between Er and Perez.]

(10) Does the expression, "at that time" (38: 1) admit of an earlier date for the marriage than the sale of Joseph? [Cf. the expression "in those days," Matt. 3: 1, with 2: 20-23, to see the vagueness of such expressions in Hebrew writers.]

(11) Can we date the marriage earlier than the return from Laban to Canaan? 38: 1, 2.

(12) If we place it this early, how many more years have we to divide between Er and Perez? 30: 25-32; 31: 41; 37: 2.

(13) Does the result, fourteen and a half years, as the age of each, come within the bounds of probability? [Note: Boys are commonly married at from fourteen to fifteen years of age in Palestine at the present day.]

(14) Had Jacob been only twenty years with Laban, how old would Judah have been at this supposed date of his marriage? 29: 20-23, 32-35.

(15) If there forty years, how old could he have been?

3. Offspring by Zilpah, 46: 16-18.

(1) Is the daughter Serah counted?

(2) Why she and not Dinah?

4. Offspring by Rachel, 46: 19-22.

(1) How long before the sale of Joseph was Benjamin born? 35: 16, 17, cf. 37: 14.

(2) How old, then, was he at the time of the migration?

(3) How could he at such an age have ten sons?

5. Offspring by Bilhah, 46: 23-25.

6. The Whole Number of Children, 46: 26, 27.

(1) How was the number seventy made up? See 15, 18, 22, 25.

(2) Who was omitted to make the sixty-six? 27, 12.

(3) What was the distinction, then, between the two aggregates?

(4) How many years had now passed since the birth of Isaac? 25: 26; 47: 9.

(5) How many living persons in Jacob's family?

(6) At this date of increase, would the promise to Abraham and Jacob (15: 13, 14; 46: 3) have been fulfilled?

(7) Should we be surprised, then, that early marriages and births had commenced in the family?

7. Joseph Comes to Meet His Father, 46: 28-34.

(1) Where was the land of Goshen? 28.

(2) Why say, "Now let me die"? 30, cf. Luke 2: 29.

(3) Why desire the land of Goshen? and how would this answer secure it?

8. He Introduces His Brothers and His Father to Pharaoh, 47: 1-12.

- (1) Why only five of his brothers? 2.
- (2) Why call Goshen "the best of the land"? 6.
- (3) Why the figure of pilgrimage? 9, cf. Heb. 11: 13-16.
- (4) Why the title, "land of Rameses"? 11, cf. Ex. 1: 11; 12:

37.

9. The Other Years of the Famine, 47: 13-27.

- (1) Why move the people into the cities? 21.
- (2) Why exempt the land of the priests? 22.
- (3) Was the one-fifth to be tribute, or rent? 26, cf. 20.
- (4) What was the comparative increase of Israel? 27.

VI. THE LAST DAYS OF JACOB AND OF JOSEPH, 47: 28-50: 26

1. Jacob's Age and His Last Request, 47: 28-31.

- (1) Why the request?
- (2) What was his age when Isaac died? 28, 9, cf. 25: 26; 35:

28.

- (3) What was his age when Joseph was sold?
- (4) How long, then, did Isaac live after the sale of Joseph?
- (5) Why was his death mentioned before the sale of Joseph?

35: 29, cf. 37: 2.

(6) What was Jacob's age at the birth of Joseph?

(7) What was his age on leaving Laban?

(8) What was his age on going to Laban?

(9) When was he married?

(10) Into what three great periods was his life divided? and how many years in each?

(11) What were his chief experiences in each?

(12) What changes for the better in his character? and how were these brought about?

(13) What improvement had Esau made?

(14) Can you now see a reason for the choice made before they were born? 25: 23; Rom. 9: 10-13; Mal. 1: 2, 3.

2. Jacob Adopts the Sons of Joseph, 48: 1-7.

(1) What is the meaning of "strengthened himself"? 2.

(2) What is the connection of the promise with the adoption?

4, 5.

(3) What was the effect of the arrangement on the two and their younger brothers? 5, 6.

(4) Why this favor?

(5) Why mention the burial place of Rachel? 7.

3. He Blesses Ephraim and Manasseh, 48: 8-22.

(1) Why did he not recognize them? 8, cf. 10.

(2) What was the significance of the right hand, and why? 14, 17, 20.

(3) What belief is reflected in the blessing? 15, 16.

(4) What is the meaning of the name being named on them?

16.

(5) Why say, "which I took," etc.? 22.

- (6) Was Ephraim "before" Manasseh in the subsequent history? 20.
4. Jacob Predicts the Future of His Sons, 49: 1-28.
- (1) What characteristic of Reuben does he mention? 3, 4.
- (2) Was this fulfilled?
- (3) What was the predicted fate of Simon and Levi? 5-7.
- (4) How were they scattered and divided? 1 Chron. 4: 24-43.
- (5) What was predicted of Judah? 8, 10.
- (6) What was meant by "until Shiloh come"?
- (7) Has the sceptre ever departed from Judah except when Israel was under foreign dominion?
- (8) What was the predicted location of Zebulon? 13.
- (9) What about the fulfillment of the prediction concerning Issachar? 14, 15.
- (10) Can we trace any striking fulfillment of the words concerning Dan, Gad, Asher, Naphtali?
- (11) Is much of their history given in the later book?
- (12) What was the prophecy concerning Joseph, and its fulfillment? 22.
- (13) What about that of Benjamin and its fulfillment? 27.
5. He Repeats His Last Request, and Dies, 49: 29-33.
- (1) Why so minute a description of the cave?
- (2) Why so strong when so near death?
6. Jacob Is Embalmed and Buried, 50: 1-14.
- (1) What was the time for the process of embalming? 3.
- (2) What is now known of the process?
- (3) How was the art lost?
- (4) Why so many days of mourning? 3.
- (5) In what sense had he dug a grave for himself? 5.
- (6) What was the comparative size of the funeral procession? 7-9.
- (7) Why the chariots and horsemen? 9.
- (8) In what sense was the threshing-floor "beyond the Jordan"? 10, 11.
7. Joseph Comforts His Brethren, 50: 15-21.
- (1) Why their fear after so long a time? 15.
- (2) How had Jacob learned the story of their transgression? 17.
- (3) Why propose to be his servants? 18.
- (4) Why ask, "Am I in the place of God"? 19, cf. Rom. 12: 19.
- (5) What purpose had God accomplished, besides saving life? 26, cf. 15: 13.
- (6) Trace backward the chain of causes by which Israel was brought into Egypt.
- (7) Which are good? and which are bad?

(8) What foresight on God's part is here discovered?

8. The Close of Joseph's Career, 50: 22-26.

(1) What was the length of a generation in Ephraim's family?
22, 23, cf. 41: 45, 46.

(2) What rate of increase is implied?

(3) Was his body carried to Canaan? 25, cf. Ex. 13: 19;
Josh. 24: 32.

(4) What were the most prominent traits in Joseph's character?



REVIEW OF GENESIS

Part One

State the subject and extent of this Part. Give the subjects of the sections.

SECTION I

1. What is the general distinction between the work of "the beginning," and that of the six days?

2. What was created, and what only changed in the six days?

3. Was the earth created in any one of them?

4. What does the author mean by his statements respecting light? 1: 3, 14.

5. Does this account imply that there had never been light, or vegetation, or animal life, before the six days?

SECTION II

1. What was the condition of the man, physical, intellectual, and spiritual, at first?

2. What duty was imposed on him? and what restriction? and why? 3.

3. How did he obtain the power of speech, and the proper application of words? 3.

4. Trace the process of the temptation and the fall. 4.

5. Does the fact that the serpent spoke prove this to be a fable?

6. Does this section bear marks of allegory?

7. What penalties were pronounced? 5.

8. Why was the serpent degraded?

9. Why did God clothe the pair, instead of leaving it to them?

10. How was the penalty on the man executed? 6.

11. What, then, brought spiritual death? and what physical death?

12. In what sense did man come to know good and evil?

13. How long was the way of the tree of life guarded?

14. What became of it, and of the garden?

SECTION III

1. How many sons and daughters had Adam? 1, 4, 5.
2. Why was Abel's offering respected, and not Cain's? 1.
3. Was this the beginning of animal sacrifice?
4. When did sacrifice probably begin?
5. Could man have originated it?
6. State the elements of Cain's punishment. 2.
7. Was he a complete apostate from God?
8. Who built the first city, and why? 3.
9. What inventions were made by the descendants of Cain?
10. Why and when was his country called Nod?
11. Whose family register was chapter 5? and when was it made out? 5.
12. Why the figures given in it?
13. Can we suppose that any names in the line are omitted?
14. What natural cause for the longevity of that period?

SECTION IV

1. What was the state of corruption which occasioned the flood? 1, 2.
2. What connection between this and the inter-marriages mentioned? 1.
3. What effort had God made to prevent it, and how? 1.
4. What were the dimensions of the ark? and who were to be saved in it? 3, 4.
5. What were the sources of the flood, its extent, and its duration? 5, 6, 8.
6. What did Noah do on leaving the ark? and why? 8.

SECTION V

1. What new privilege and laws were given after the flood? 1.
2. Are these laws still binding? Cf. Acts 15: 20.
3. What effect has the organization of society on the law concerning murder?
4. Describe the covenant made with Noah. 2.
5. What was the need of it?
6. How account for the fact that Noah was intoxicated? 3.
7. Quote and explain his remarks about his sons.

SECTION VI

1. Where did the three branches of the race first settle? 1, 2, 3.
2. Describe the career of Nimrod. 2.
3. Describe the confusion of tongues. 4.
4. When did this apparently occur?
5. Was Noah still living?
6. Did any of the people remain at Babel?

Part Two

Subject and extent of this Part? Subjects of the several sections?
From which son of Noah was Abraham descended?

SECTION I

1. In what year of the world was he born? 3.
2. Give the account of his father's family. 2.
3. Where was Abraham born? and where did he die? 2; Section VI, 7.
4. What is known of the first seventy-five years of his life? Section I, 2, 3.
5. What three great journeys did he make? and what was his final home? Section I, 2, 3, 4; Section II, 2.
6. Trace the career of Lot:
 - (1) His parentage, Section I, 2.
 - (2) His connection with Abram, Section I, 3, 4; Section II, 2.
 - (3) His capture and rescue, Section II, 3.
 - (4) His rescue from the fate of Sodom, Section IV, 3, 4, 5.
7. Trace Abraham's dealings with neighboring Kings and Princes:
 - (1) With the king of Egypt, Section I, 4.
 - (2) With the invaders from the east, Section II, 3.
 - (3) With the king of Salem and the king of Sodom, Section II, 4.
 - (4) With the king of the Philistines, Section V, 1, 2, 5.
 - (5) With the Hittite princes, Section II, 3, 4; Section VI, 1, 2.
8. Why was he more intimate with the Hittites than with others?
9. Why was he unwilling that Isaac should take a wife of any of these nations?
10. Trace chronologically the promises to Abraham, and their fulfillment so far as seen by him, Section I, 3; Section II, 2; Section III, 1, 2, 3, 5; Section IV, 1; Section V, 3; Section VI, 7.
11. When did he first learn where the promised land was? Section I, 3.
12. When did he learn how long it would be before his seed should possess the land? Section III, 2.
13. What were his first expectations concerning Ishmael? Section III, 5.
14. What became of Ishmael? Section V, 4; Section VI, 8.
15. When was circumcision instituted? and what were the regulations concerning it? Section III, 4.
16. Did it apply to all, or only to a part of Abraham's posterity?
17. What provision was made for a wife for Isaac? and why? Section VI, 2.
18. Describe the death and burial of Sarah. Section VI, 1.

19. Quote the comments on Abraham's faith in Heb. 11: 8-19, and state the facts on which each is based.

20. On account of his faith, what was he called? Rom. 4: 11; James 2: 23.



Parts Three and Four

1. How old was Isaac when his father died? 21: 5; 25: 7.

2. How long had he then been married? 25: 20.

3. How old were his two sons? Cf. 25: 26.

4. What was to him the most solemn event in his father's life?

5. On what occasion were the promises to Abraham extended to Isaac? Part Three, Section I, 3.

6. What was the interval between his dealings with Abimelech, and those of his father? Part Three, Section I, 4.

7. What was his motive in aiming to confer the blessing on Esau? Part Three Section II, 1.

8. What was his feeling when he discovered his mistake? 3.

9. When did he pray for "the blessing of Abraham" to come on Jacob? 4.

10. How old was he at this time? 25: 26, cf. Part Four, Section VI, 1, and see the age of Jacob when he went to Laban.

11. How much longer did he live? Part Three, Section IV, 6.

12. What change, then, did he experience after bestowing the blessing? 27: 1.

13. Was he still alive when Jacob was mourning for Joseph? Part Four, Section VI, 1.

14. What were his chief experiences in life?

15. What seems to have been his character?

16. What were Esau's early habits? Part Three, Section I, 1.

17. What trait of character did he exhibit in the sale of his birthright? 2.

18. What trait of character did he exhibit in the selection of his wives? 6.

19. How old was he then?

20. What trait of character did he exhibit in regard to the blessing? Part Three, Section II, 3, 4.

21. Quote and explain Paul's comment on his conduct. Heb. 12: 16, 17.

22. Who was his third wife? and why did he take her? 5.

23. What confusion in a later passage about the names of his wives? and to whom should we ascribe it? Part Three, Section V, 7.

24. To what place did he move while Jacob was gone? and why? Part Three, Section IV, 5; 36: 6-8.

25. When he learned that Jacob was returning, with what pur-

pose did he go to meet him? and how was his purpose changed?
5, 9.

26. How do we account for his presence at his father's burial?
Part Three, Section V, 6.

27. How many successive kings are named among his descendants? 7.

28. Did they all reign before the time of Moses?

29. What bearing on the authorship of Genesis has the remark made concerning these kings? ib.

30. How old was Jacob when he obtained the blessing and fled? Part Four, Section VI, 1.

31. What were the elements of his character in this period? and how were they exhibited? Part Three, Section I, 1, 2; Section II, 2, 6.

32. What were his chief experiences in Paddan-aram? and what improvements are seen in his character? Part Three, Section III, 2, 7; Section IV, 1, 3, 4, 6, 7.

33. What had taught him to think of God, and to pray?

34. What had made him less selfish?

35. How many years did he live in Canaan after his return? Part Four, Section IV, 1.

36. What were his chief experiences in this period of his life? Part III, Section V, 2, 5, 6; Part IV, Section I, 3; Section IV, 1.

37. While he was mourning for Joseph, why did his sons not tell him the truth?

38. What was the need of the discipline of sorrow?

39. What altars did he build in Canaan? 33: 18-20; 35: 7; 46: 1.

40. Did he have one in Paddan-aram?

41. With how many living descendants did Jacob migrate into Egypt? Part IV, Section V, 6.

42. What was remarkable in the families of Judah and Benjamin? 2, 4.

43. What need was there for a change in regard to marriages and births? 6.

44. How many years did Jacob live in Egypt? Part Four, Section VI, 1.

45. Quote his most notable religious utterances, Part Four, Section V, 7; Section VI, 3.

46. What predictions did he make in his dying hour? Part Four, Section VI, 4.

47. What kind of burial was accorded him? 6.

48. What was his character in the last period of his life?

49. Why did God choose him in preference to Esau before they were born?

50. Trace all the causes which led to the sale of Joseph, Part Four, Section I.

51. Trace those which led him from Potiphar's house to the governorship, Part Four, Section III.

52. Which of these causes were good, which bad, and which divine?

53. State the method in which he gathered up the grain, and the terms on which he sold it, Part Four, Section III, 8; Section V, 9.

54. What state of feeling did Joseph reach in regard to his father's house? Part Four, Section III, 8.

55. State the reflections which led him to it.

56. When his brethren came for grain, what purpose did he form? and what steps did he take to accomplish it? Part Four, Section IV, 1, 2.

57. When they brought Benjamin, what device did he employ to retain him and get rid of them? 6, 7.

58. What thwarted his purpose, and how? 8, 9.

59. What did Joseph then discover and announce as to the purpose of God? 9.

60. What was God's purpose in bringing Israel into Egypt?

61. What sons had Joseph? and what favor was bestowed on them for his sake? Part Four, Section VI, 2, 3.

62. Describe the death and burial of Joseph. 8.

63. What are his most prominent traits of character?



GENERAL QUESTIONS

1. State the general design of the book as indicated by its four Parts.

2. What connection has Part One with the other Parts?

3. Why is it so brief?

4. How much time is covered by the whole book? Part One, Section IV, 5; Part Two, Section I, 3; Section V, 3; Part Three, Section I, 1; Part Four, Section VI, 1, 8.

5. Does any other authentic history reach into this period?

6. What is the evidence that Moses was the author of the book?

EXODUS

Part One

THE EGYPTIAN BONDAGE

1: 1-15: 21

I. ISRAEL IS BROUGHT INTO BONDAGE, 1: 1-22

1. Introductory Statement, 1: 1-7.

(1) What is the connection of this book with Genesis? 6, cf. Gen 1: 26.

(2) Why the names of the patriarchs repeated? 2-5.

(3) What change is noted in the rate of increase? 7.

2. Israel Subjected to Hard Labor, 1: 8-14.

(1) Who was the new king? See *Rawlinson's Ancient Egypt, Vol II.*

(2) Why did he not know Joseph?

(3) Why his extravagant words? 9.

(4) What enemies were particularly feared? and why? 10, cf. *Rawlinson, Vol. II.*

(5) Why think that hard labor would check the increase? 10, 11.

(6) What kind of bricks? and what service in the field? 14.

(7) What was the work of building the "store cities"? 11.

3. Attempts to Slay Israel's Male Children, 1: 15-22.

(1) Why would two midwives be sufficient? 15.

(2) Was their answer to the king true? 19.

(3) In what sense did God make them houses? 21.

(4) How many did Pharaoh hope to drown? 22.

II. GOD PROVIDES A DELIVERER FOR ISRAEL, 2: 1-4: 31

1. Moses Born and Adopted by Pharaoh's Daughter, 2: 1-10.

(1) What faith was exhibited by the parents? and what reward for it? 2-4, cf. Heb. 11: 23.

(2) What kind of bathing? 5.

(3) His career as an Egyptian? 10, cf. Acts 7: 22.

(4) What was God's design in this?

2. Moses Slays an Egyptian and Flees to Midian, 2: 11-22.

(1) What was his age? and what was his purpose? 11, cf. Acts 7: 23-25.

(2) How had he learned that he was a Hebrew?

(3) Quote and explain Paul's comment on this transaction, Heb. 11: 24-26.

(4) Where was the land of Midian? 15, 16.

(5) Why did Moses dare to interfere with the shepherds? 17, 19.

(6) What was God's purpose in this exile?

3. The Oppression Continued, 2: 23-25.

- (1) What king now dies? 23, cf. *Rawlinson, Vol. II*, p. 163.
- (2) What great public works did he execute? and by what laborers? *Ibid.*, pp. 169-175.
- (3) Which was probably executed by the Hebrews?
- (4) Did he continue the slaughter of the infants?
- (5) What is known of his mummy and that of Seti I?
4. Moses Is Commissioned to Deliver Israel, 3: 1-14.
- (1) How was Jethro the father-in-law of Moses, and priest of Midian? 1, cf. 2: 18.
- (2) Why is Horeb here called "the mountain of God"? 1.
- (3) Why put off his shoes? 5.
- (4) What eastern custom is derived from this?
- (5) From whence is our custom of uncovering our *heads* in holy places?
- (6) What change in Moses? and why? 11, cf. Acts 7: 23-25.
- (7) Why would they ask, "What is his name"? 13.
- (8) Why say, "I AM THAT I AM"? 14.
5. He Is Told How to Proceed in Egypt, 3: 15-22.
- (1) Why is the name here announced, God's "memorial to all generations"? 15.
- (2) Why ask for only "three days' journey"? 18.
- (3) Explain what is said about letting Israel go. 19, 20.
- (4) On what ground could they ask for jewels, etc.? 22.
- (5) What is here meant by "spoil the Egyptians"? 22.
6. Two Obstacles Named and Provided For, 4: 1-17.
- (1) Why should these signs convince the people? 8, 9.
- (2) Why did Moses claim to be slow of speech? 10, cf. Acts 7: 22.
- (3) What opportunity had Aaron enjoyed for learning eloquence? 14.
- (4) Why was he coming to meet Moses? 14, cf. 27.
7. Moses Returns to Egypt and Convinces the Elders, 4: 18-31.
- (1) Why conceal his chief purpose from Jethro? 18.
- (2) In what sense was Israel God's first-born? 22, cf. Col. 1: 15; Heb. 12: 23.
- (3) How did he know the meaning of the vision? 25.
- (4) Why did he kiss Aaron?
- (5) What convinced the elders? 30, 31.
- (6) Who were they?

III. THE FIRST APPEAL TO PHARAOH AND ITS RESULTS, 5: 1: 7: 7

1. The Demand of Moses Rejected, 5: 1-14.

- (1) By what titles did he speak of God? 1, 3, cf. Gen. 2: 4.
- (2) Why did not Pharaoh know Jehovah? 2.
- (3) What was his conception of the purpose of Moses? 5.
- (4) Why impose greater burdens? 9.

(5) What use was made of straw? 7.

(6) In what season was this? 7, 12.

2. The Officers of Israel Cry to Pharaoh and Moses Cries to God, 5: 15-6: 1.

(1) Why cast the blame on Moses? 21.

(2) Why did he cast it on God?

(3) What was God's design in allowing this severe treatment?

3. The Name Jehovah and a Fresh Message to Israel, 6: 2-9.

(1) In what sense had God not been known to the fathers as Jehovah? 3, cf. Gen. 22: 14; 32: 9.

(2) Why say, "Ye shall know that I am Jehovah your God"?

7.

(3) Why was the covenant mentioned? 4, 5.

(4) Why repeat so often, "I am Jehovah"? 2, 6, 7, 8.

(5) Why no heed to this message? 9.

4. The Demand on Pharaoh to Be Renewed. 6: 10-13.

(1) When had Israel not hearkened? 12, cf. 9: 4: 31.

(2) What is the meaning of "uncircumcised lips"? 12.

5. The Genealogy of Moses and Aaron, 6: 14-27.

(1) Why give so many names not in the line of ancestry?

(2) What were the average ages of these patriarchs? 16, 18,

20.

(3) How old must Jochebed have been when Moses was born?

a. Levi was about sixty when he came into Egypt. If Jochebed was born when he was one hundred and thirty, her birth was seventy years after the migration.

b. Moses was born eighty years before the Exode, Ex. 7: 7.

c. If the stay in Egypt was two hundred and ten years, her age at the birth of Moses was two hundred and ten minus eighty minus seventy, which equals sixty.

d. If the stay was four hundred and thirty years (12: 40, 41) several generations are here omitted.

6. The Orders to Moses Repeated, 6: 28-7: 7.

(1) In what sense a "god" and a "prophet"? 1.

(2) What was the purpose of the proposed hearkening? 4, 5.

(3) How had Aaron escaped death by drowning? 7.

IV. THE TEN PLAGUES, 7: 8-12: 36

1. The Demand Repeated and Supported by a Sign, 7: 8-13.

(1) How did the magicians do "the same"? 12.

(2) What superiority was shown by Moses?

(3) Why begin with miracles they could imitate?

2. The Plague of Blood, 7: 14-25.

(1) Why was Pharaoh going to the water? 15.

(2) Why the same rod?

(3) What was the purpose of this miracle? 17.

(4) Why smite in Pharaoh's presence? 20.

- (5) Why say, "rivers and streams," seeing that Egypt has but one river? 19.
- (6) Was it actual blood? 20, 21, 24.
- (7) How did the magicians do this? and what difference in the extent of what was done? 22.
- (8) How long did this plague last? 25.
- (9) What bearing did it have on Egyptian superstition?
3. The Plague of Frogs, 8: 1-15.
- (1) Why made to come out of the river? 3, 5.
- (2) How did the magicians bring frogs? 7.
- (3) How did Pharaoh know that Jehovah had caused this plague? 8, cf. 1-3.
- (4) Why appoint a day for its removal? 10.
- (5) Who now hardens Pharaoh? and why? 15.
4. The Plague of Lice, 8: 16-19.
- (1) What marginal renderings instead of lice?
- (2) Why could not the magicians do this? 18.
- (3) If they had really made frogs, could they not have made lice?
- (4) Why acknowledge that this was the finger of God? 19.
- (5) What effect did this have on Egyptian worship?
5. The Plague of Flies, 8: 20-32.
- (1) Why exempt the land of Goshen? 22.
- (2) Why set a day? 23.
- (3) Why propose that they sacrifice in the land? 25.
- (4) How would they sacrifice the abomination of the Egyptians? 26.
- (5) Had the Hebrews kept up their sacrifices?
- (6) Why again set a day? 29.
- (7) Why not one fly left? 31.
6. The Plague of Murrian, 9: 1-7.
- (1) How could the Hebrews, being in bondage, have cattle?
- 4.
- (2) What was the nature of their bondage?
- (3) In what sense did *all* die? 6, cf. 20.
- (4) What cattle did the Egyptians have which were especially sacred? See Rawlinson, *Ancient Egypt*, Vol. 1, p. 196; Vol. II, pp. 176, 269.
- (5) What was the effect on their superstition?
7. The Plague of Boils, 9: 8-12.
- (1) Why in the sight of Pharaoh? 8.
- (2) What are boils with blains? 9.
- (3) Why couldn't the magicians now stand before Moses? 11. See Rawlinson, *Ancient Egypt*, Vol. I, p. 308.
- (4) What effect did this have on their temple services?
8. The Plague of Hail, 9: 13-35.
- (1) What is the point in "none like me in all the earth"? 14.

- (2) What is the meaning of "made thee to stand"? 16, cf. 15.
- (3) How were the threats of Moses now regarded by the people? 20, 21.
- (4) What is the meaning of "fire ran down to the earth"? 23, 24.
- (5) Why now admit his sin? 27.
- (6) Why were the thunder and the hail so terrifying? 28.
- (7) How could Moses and Pharaoh's messenger pass safely through the hail? 27, 29.
- (8) What was the season of the year? 31, 32.
- (9) How long since the return of Moses? Cf. 5: 7, 12.
9. The Plague of Locusts Threatened, 10: 1-11.
- (1) Why that they may tell their sons? 1, 2.
- (2) Who are meant by Pharaoh's "servants"? 7.
- (3) To what conviction had they now come?
- (4) Why wish only the men to go? 11.
- (5) Why was the threat of locusts so alarming?
10. The Plague Brought, and Its Effect, 10: 12-20.
- (1) Why an *east* wind? 13.
- (2) What now of the wheat and spelt? 15, cf. 9: 32.
- (3) Why say the locusts "went up" over the land? 14.
- (4) Why the humble confession and request? 16, 17.
- (5) Why did the locusts fall into the sea? 19.
11. The Plague of Darkness, 10: 21-29.
- (1) What is the meaning of "darkness that may be felt"? 21.
- (2) At what time of day did it begin and end? 22.
- (3) Why propose another compromise? 24.
- (4) How did Pharaoh know that this was from God?
- (5) What effect did it have on their idolatry?
- (6) Why threaten the life of Moses? 28.
- (7) Why had he not threatened him sooner?
12. The Last Plague Threatened, 11: 1-10.
- (1) When was this threat made to Pharaoh? 8, cf. 10: 28, 29.
- (2) When was the asking for jewels to begin? and why? 2, 3.
- (3) Why was the man Moses so great? 3.
- (4) What is the meaning of "maid-servant behind the mill"?
- 5.
13. The Feast of the Passover Ordained, 12: 1-20.
- (1) What was the name of the month? 2; 13: 4.
- (2) What change in making it the first month?
- (3) Why was the feast called a passover? 11, 13.
- (4) Why establish a memorial of it? 14.
- (5) What is the meaning of "holy convocation"? 16.
14. Moses Instructs the Elders, 12: 21-28.
- (1) Who were these elders? 21.
- (2) What is hyssop? 22.
- (3) Who was the destroyer? 23.

- (4) Why the inquiries of children? and why the answer?
 (5) What was the interval between the threat and the tenth day? 11: 4-8; 12: 1, 2.
15. The Tenth Plague, 12: 29-36.
 (1) How could there be a first-born in every house? 30.
 (2) Why say, "Bless me also"? 32.
 (3) Why take unleavened dough? 34, cf. 39.
 (4) Why so willing to give jewels? 36.
- V. THE MARCH OUT OF EGYPT, 12: 37- 15: 21
1. The Departure of Israel, 12: 37-42.
 (1) Where did they first assemble, and why? 37.
 (2) How many persons in all? 37.
 (3) Why the mixed multitude with them? 38.
 (4) How long had they been in Egypt? 40, 41.
 (5) How reconcile this with Gen. 15: 13, 16?
 (6) How reconcile it with Gal. 3: 17? Cf. the Septuagint rendering of 40. [This Version which in Paul's day was the common Bible of the people, the original Hebrew having become a dead language, is followed by Paul, and it reads: "The sojourning of the children of Israel, which they sojourned in Egypt and in the land of Canaan was four hundred and thirty years."]
2. Who May Eat the Passover, 12: 43-51.
 (1) Why the single condition of eating?
 (2) Why should not a bone of the lamb be broken? 46, cf. John 19: 31-36.
3. The Sanctification of the First-born, 13: 1, 2.
 (1) What is the meaning of "openeth the womb"? 2.
4. The Law of the Annual Feast Repeated, 13: 3-10.
 (1) Why tell their sons? 8.
5. How the First-born Was to Be Sanctified, 13: 11-16.
 (1) Was it the first-born male? or the male that was a first-born? 12, 15, 2.
 (2) Why *redeem* the child and the ass? 13.
 (3) What of the first-born of other unclean animals?
 (4) Why would their sons ask about this? and how often would the story be repeated? 14, 15.
 (5) How would it be for "a sign on the hand," etc.? 16.
6. The March from Succoth to Etham, 13: 17-22.
 (1) What is the force of the reason for not taking the direct route to Canaan? 17.
 (2) How did the Israelites arm themselves? 18.
 (3) In what condition were the bones of Joseph? 19, cf. Gen. 50: 25, 26.
 (4) What was the need of the pillar of cloud? 21, 22.
 (5) Why not let them be guided by the command of Moses?
7. The People Encamp by the Sea and Pharaoh Pursues Them, 14: 1-14.

- (1) Turn back from what point? 2, cf. 20.
- (2) At what angle must they have turned from their previous course?
- (3) In what kind of place was this camp? 3.
- (4) Where are the places named? 2.
- (5) If the people were at the head of the gulf of Suez, would they be "entangled in the land"?
- (6) What site for the camp best corresponds with the account here given? See L. of B., pp. 438-444.
- (7) How long must they have remained in this camp?
- (8) Had the Israelites left Egypt reluctantly? 12.
- (9) Why tell them to "stand still"? 13.
8. The Passage of the Sea, 14: 15-22.
 - (1) Why not say, "Go forward"? 15, cf. 16.
 - (2) Were the waters divided by the wind? or by a miracle? 16, 21.
 - (3) Had the wind blown hard enough to divide them, what would have become of the people?
 - (4) What was the probable extent of the openings?
 - (5) In what sense were the waters "a wall to them" on each side? 22.
9. The Overthrow of the Egyptians, 14: 23-31.
 - (1) How did they know that Israel had advanced? 23, cf. 20.
 - (2) Why did they dare to follow?
 - (3) Is it probable that Pharaoh led them in person?
 - (4) Why think that the Lord was fighting for Israel? 24, 25.
 - (5) Why did not one escape? 28.
 - (6) Could this have been, if the waters had been shallow, or narrow, or had been removed by wind and tide?
 - (7) What was the effect on Israel? 31.
 - (8) Was Pharaoh himself drowned?
10. The Song of Moses, 15: 1-21.
 - (1) How could Moses compose the song, and the people sing it so soon?
 - (2) What part was taken by the women? 20, 21.
 - (3) Why is Miriam here called a prophetess? 20.
 - (4) How could Moses allude to Philistia, Edom, Moab, and Canaan as having already heard of this? 14-16.



HARDENING PHARAOH'S HEART

1. In what did the hardening consist?
2. By whom was it effected?
3. What did God do to harden him?
 - (1) He made a demand in conflict with Pharaoh's financial and political interests, and with his pride as a king.
 - (2) He removed the plagues as Pharaoh relented.

4. What did Pharaoh do to harden his own heart?
 - (1) He studied interest instead of duty.
 - (2) He yielded to the promptings of pride.
5. Was it just on God's part?
 - (1) All that God did was right in itself.
 - (2) It ought to have softened Pharaoh; therefore it was his own fault that it hardened him.
 - (3) Preaching the gospel has the same effect, Heb. 3: 13-15, cf. Rom. 9: 14-18.
 - (4) Great and lasting good was accomplished, Ex. 9: 14-16; 10: 2; 12: 24-27.



Part Two

THE MARCH TO MOUNT SINAI AND THE FIRST LEGISLATION

15: 22-24: 18

THE SINAITIC PENINSULA

1. Into what region was Israel led on crossing the sea?
2. Give the position and the dimensions of this peninsula.
3. What is the character of its surface?
4. What is its highest mountain?
5. What is its water supply?
6. What are its products?
7. What is its population?
8. Give an account of the Convent of St. Catharine. [See for these questions, Lands of the Bible, pp. 444, 445, and any good map.]

I. INCIDENTS ON THE MARCH, 15: 22-18: 27

1. Trouble about Water, 15: 22-26.
 - (1) Describe the wilderness of Shur. 22. L. of B., p. 445.
 - (2) What water was used on the way to Marah? Ibid., p. 431.
 - (3) What was the distance to and the present condition of Marah? Ibid., 441, 446.
 - (4) What statute was given and what proving was made? 25, 26.
 - (5) Was this a guarantee against all disease?
2. The Camp at Elim, 15: 27.
 - (1) What was the distance from Marah? L. of B., 446.
 - (2) Describe the place. Ibid.
 - (3) Why mention the palm trees?
3. In the Wilderness of Sin the People Murmur for Bread, 16: 1-12.

- (1) Where was this wilderness? and how was it reached from Elim? 1, cf. L. of B., 446.
- (2) How long had their bread lasted? 1, cf. 12: 6, 12.
- (3) What is the meaning of "rain bread from heaven"? 4.
- (4) What is the significance of the glory in the cloud? 10.
- (5) Why had God led them into such a region? Deut. 8: 3.
4. Quails and Manna Given, 16: 13-21.
- (1) Whence the quails? 13.
- (2) What was the appearance, taste, and mode of preparing the manna? 14, 31, 23; Num. 11: 8.
- (3) Why the even measure? and what caused it? 18.
- (4) What was the capacity of the omer? Three and a third quarts.
- (5) Why did some keep it overnight? 20.
- (6) Did it have any of the properties of the drug now called manna?
5. The Sabbath Supply, 16: 22-31.
- (1) What caused them to gather twice as much? 22, cf. 17, 18.
- (2) Why did some go out to gather? 27.
- (3) Why call it manna? 31.
- (4) Had they kept the sabbath before? 23.
6. A Memorial Laid Up, 16: 32-36.
- (1) Why wish their descendants to see it? 32.
- (2) Where was it kept? 33, 34, cf. 25: 21, 22; 31: 18.
- (3) When, then, was it placed there?
- (4) How long was it preserved? 1 Kings 8: 9.
- (5) When was the last of this paragraph written? 35.
- (6) What was the capacity of the ephah? 36, cf. note on 18.
- (7) Why the statement of its capacity here made? 36.
7. Water supplied at Rephidim, 17: 1-7.
- (1) Where was Rephidim? 1, 6, cf. Num. 33: 15
- (2) How did the people reach this point from the sea-shore? L. of B., 447.
- (3) In which sense did they "tempt" the Lord? 2, 7.
- (4) What was the purpose of taking the elders? 5.
- (5) What was the meaning of the names? 7.
- (6) Quote and explain Paul's comment. 1 Cor. 10: 1-4.
8. An Attack by Amalek, 17: 8-16.
- (1) Who was Amalek? Gen. 14: 7.
- (2) Why the attack?
- (3) Why was Joshua placed in command? 9.
- (4) What was the significance of holding up the hands? 9, 11.
- (5) Who was Hur? 10.
- (6) In what book was it written? 14.
- (7) Was the remembrance of Amalek blotted out?
- (8) Was it to be done soon? 16.

(9) Why the altar? and why its name? 15.

9. Jethro Visits the Camp, 18: 1-12.

(1) Was he father-in-law, or brother-in-law? Cf. 2: 18.

(2) Why did he come? 1, 2.

(3) When had Moses sent away his wife? 3.

(4) What was his conclusion from the miracles in Egypt? 11.

(5) Was he a priest of the true God? 12.

10. Jethro Gives Advice to Moses, 18: 13-27.

(1) What statutes and laws did God then have? 16.

(2) On what condition was the advice proposed? 23.

(3) What qualifications for office were proposed? and why? 21.

(4) What can you say of the efficiency of this organization?

II. THE COVENANT AND THE TEN COMMANDMENTS, 19: 1-20: 21

1. The Covenant Made, 19: 1-9.

(1) What was the time since leaving Egypt? 1.

(2) How "on eagle's wings"? 4.

(3) What were the terms of the covenant? 5-8.

(4) Why did the elders speak for all? 7.

(5) How could they make this promise not knowing what the laws would be?

2. Preparation to Meet God, 19: 10-15.

(1) Whence the water for washing? 10, cf. Deut. 9: 21.

(2) Describe Mt. Sinai. L. of B., 447.

(3) How could they know when they touched the border of it? 12.

(4) What was the design of this prohibition? 12, 13.

3. The Lord Appears on the Mount, 19: 16-25.

(1) Why the trembling? 16.

(2) Was the camp close to the mount? 17.

(3) State the appearances on the mountain top in chronological order. 16, 18.

(4) What was the view below? 17.

(5) Why was Moses called up? 20, 21.

(6) What were his feelings while there? See Heb. 12: 21.

4. God Speaks the Ten Commandments, 20: 1-17.

(1) Why the prefatory remark? 2.

(2) What was the distinction between the first and second commandment?

(3) Is the second violated by bowing before crucifixes, and images of the saints?

(4) In what sense is God "a jealous God"? 5.

(5) How does he visit the iniquities of fathers on their children? 5, cf. Deut. 24: 16.

(6) Explain the third commandment. 7.

(7) Did the fourth commandment prohibit works of religion, or of mercy? See Matt. 12: 1-13.

(8) In what sense did God make all things in six days? 11, cf. Gen. 1: 3-27.

(9) What is included in honoring father and mother, besides obedience? 12. See Matt. 15: 5, 6.

(10) What is the meaning of the clause, "that thy days may be long," etc.?

(11) Why was the ninth commandment so limited in its terms? 16.

(12) What is the meaning of covet? 17.

(13) What practices of modern times come under this prohibition?

5. The People Terrified, 20: 18-21.

(1) Why did they "stand afar off"? 18, cf. 19: 17.

(2) Why did they fear death, if God spoke again? 19.

(3) What addition to this account is given in Deuteronomy? Deut. 5: 22, 23.

(4) What was the purpose of these terrifying displays?

III. A GROUP OF LAWS, 20: 22-23: 33

Considered under "The Law of Moses."

IV. THE COVENANT RATIFIED, AND MOSES CALLED AGAIN TO THE MOUNT, 24: 1-18

1. The Call into the Mount, 24: 1, 2.

(1) Where was Moses at this time? See 24: 3, cf. 20: 21.

2. The Statutes Reported, Accepted, Written, and Ratified, 24: 3-8.

(1) Did the book contain the Ten Commandments? Cf. 24: 12.

(2) Why called "the book of the covenant"? 8, cf. 3; 19: 3-8.

(3) What was the significance of the altar and the pillars? 4.

(4) Why was the offering made by young men? 5.

(5) What is the meaning of "blood of the covenant"? 8.

3. The Call Obeyed and a Vision Granted, 24: 9-18.

(1) In what sense did they see God? 10.

(2) What did they eat and drink? 11, cf. 5.

(3) How did this appearance of God teach a new lesson? 10, 11, cf. 20: 18, 19.

(4) In what sense did Moses now go up into the mount? 13, cf. 9: 1, 2.

(5) Who was left in charge below? 14.

(6) What was the reference of the six days and the seventh? 16.

Part Three

DIRECTIONS FOR CONSTRUCTING THE TENT OF MEETING

25: 1-34: 35

I. THE ARK, THE TABLE, AND THE CANDLESTICK, 15: 1-40

1. Materials to be Solicited, 25: 1-9.

(1) From where were these articles obtained?

(2) Why ask for a *voluntary* offering? 2.

(3) What were the patterns? and why needed? 9.

2. The Ark and the Mercy-seat Described, 25: 10-22.

(1) What was the purpose of each? 16, 21, 22.

(2) What was "the testimony," and why so called? 16, cf. 24: 12.

3. The Table of Shew-bread Described, 25: 23-30.

(1) What is meant by shew-bread? 30.

(2) What use for dishes, spoons, flagons, and bowls? 29, cf. Lev. 24: 5-9; Ex. 29: 40, *et. al.*

4. The Candlestick Described, 25: 31-40.

(1) Was it for candles? or lamps? 37.

(2) What was its weight in pounds? 39.

(3) Its exact shape is learned from the arch of Titus in Rome. See L. of B., 412.

II. THE TENT OF MEETING DESCRIBED, 26: 1-37

1. The Linen Curtains, 26: 1-6.

(1) Why the three colors 1.

(2) How were the five curtains coupled together? 3.

(3) When the large sections were looped together, what were the dimensions of the whole? 2, 3.

2. The Goats' Hair Tent, 26: 7-13.

(1) What were the dimensions of the whole? 8, 9.

(2) When stretched over the linen curtain, what was its surplus on every side? 12, 13, cf. 2, 3.

3. The Leather Covering, 14.

(1) Were the Rams' skins dressed?

(2) What kind of seal-skins?

(3) What were the purpose and extent of these coverings?

(4) How was the tent roof held in place? See 27: 19; 35: 18.

(5) Why no mention of a ridge pole?

4. The Walls of the Structure, 26: 15-30.

(1) What was the purpose of the sockets?

(2) Where were trees found to make the boards, and how large must they have been?

(3) Are Acacia trees found now in that peninsula?

(4) What were the dimensions of the whole structure? 16, 18, 22-25.

5. The Veil and the Door-hanging, 26: 31-37.

- (1) What was the need for the golden hooks? 32.
- (2) Where were the pillars of the veil set up? 33, cf. 5, 6.
- (3) What were the relative dimensions of the holy and the most holy places?
- (4) How did the priests get into the structure? 36, 37.
- (5) What were the positions of the holy furniture? 33-35.

III. THE ALTAR, THE COURT, AND THE OIL, 27: 1-21

1. The Brazen Altar, 27: 1-8.

- (1) What were the horns of the altar? 2, cf. 8.
- (2) Was any use made of them? See Psalm 118: 27.
- (3) What was the ledge? and for what use? 5, cf. Lev. 9: 22.
- (4) Why the grating beneath it? 4, 5.
- (5) How could this altar accord with the law in 20: 24, 25?
- (6) Why was the wood overlaid with brass? 2.

2. The Court-hanging, 27: 9-19.

- (1) What is a court?
- (2) Why have sockets for the pillars? 10.
- (3) What were the hooks and "fillets"? 10.
- (4) How were the tops of the pillars held in place? 17, 19.
- (5) What was the purpose of this inclosure?

3. Oil for the Golden Lamp, 27: 20, 21.

- (1) Why beaten oil preferred? 20.
- (2) Why was the lamp to burn continually? 20.

IV. THE VESTMENTS FOR THE PRIESTS, 28: 1-43

V. THE LAW FOR THE CONSECRATION OF THE PRIESTS, AND THE DAILY BURNT-OFFERINGS, 29: 1-46

VI. OTHER DETAILS OF THE TABERNACLE SERVICE, 30: 1-31: 18

1. The Altar of Incense, 30: 1-10.

- (1) How often was incense to be burned on it? 7, 8.
- (2) What is meant by "strange incense"? 9, cf. 34-38.
- (3) On what occasion was this altar to be touched with blood? 10, cf. Lev. 23: 27; 16: 16, 17.

2. The Atonement Money, 30: 11-16.

(1) In what way was the money a ransom, or atonement, for their souls? 12, 15, cf. 16.

(2) Why state the number of gerahs in a shekel? 13.

(3) What is the meaning of "shekel of the sanctuary"? 13.

(4) What was the value of each in American coin?

3. The Laver, 30:17-21.

(1) Whence the metal? 38: 8.

(2) What other use for the water? 29: 4; Lev. 1: 9, 13, *et. al.*

4. The Anointing Oil, 30: 22-33.

(1) Why so much at once?

5. The Holy Incense, 30: 34-38.

- (1) In what vessels was it kept? 36, cf. 25: 29.
6. The Workmen Appointed, 31: 1-11.
- (1) What Hur was this? 2, cf. 17: 12; 24: 4; Josephus, Ant. 3: 2, 4; 6, 1.
- (2) In what sense were they filled with the Spirit? and why was this needed? 3, 6.
7. The Sabbath Law Repeated, 31: 12-17.
- (1) What was added? 14.
- (2) Why the repetition at this particular time?
8. The Tables of Stone Given to Moses, 31: 18.
- (1) What was written on them? and how? 24: 12; 32: 15, 16; Deut. 4: 13.
- VII. THE SIN OF THE GOLDEN CALF, 32: 1-33: 23
1. The Calf Made and Worshipped, 32: 1-6.
- (1) What God did the calf represent? 1, 4.
- (2) Why adopt the form of a calf?
- (3) Why use ear-rings rather than coin? 2.
- (4) What eating, drinking, and playing? 6, cf. 19.
2. God Proposes to Destroy the People, 32: 7-14.
- (1) Why was the proposal made?
- (2) On what grounds did Moses plead? 12, 13.
3. The Calf Destroyed, and the People Punished, 32: 15-29.
- (1) Why could they hear and not see? 18, 19, cf. L. of B., 449.
- (2) Why cast down the tables of stone? 19.
- (3) How could he grind the gold to powder? 20.
- (4) Why this procedure?
- (5) Why the slaughter? 27-29.
- (6) Did this precede or follow the destruction of the calf?
4. Moses Pleads for the People, 32: 30-35.
- (1) Why was this plea called an atonement? 30.
- (2) What was the book referred to? 32, cf. Rev. 5: 1; 20: 12.
- (3) What was the import of the remark about the angel going before them? 34.
- (4) What is the meaning of, "they made the calf which Aaron made"? 35.
5. The Order to Go without God Repeated, 33: 1-6.
- (1) What is the meaning of the remark about consuming them? 3, 4.
- (2) Why strip off their ornaments? 4, 6.
6. Moses in the Tent of Meeting, 33: 7-11.
- (1) What tent was this? 1, cf. 11.
- (2) Why pitch it outside the camp? 7, cf. 3.
- (3) Was this act of the people habitual? 8-10.
- (4) How long did this method of meeting with God continue?
7. Moses Prevails with God, 33: 12-16.
- (1) What is the meaning of "whom thou wilt send with me"? 12.

(2) What is the meaning of "I know thee by name"? 12.

(3) What is the force of the argument in 16?

8. A Request to See God's Glory, 33: 17-23.

(1) What is the distinction drawn in 19, 20?

(2) Why can no man see God and live? 20.

(3) What is the distinction in 23?

(4) What prompted the request of Moses?

VIII. MOSES IN THE MOUNT AGAIN, 34: 1-35

1. New Tables Prepared, and the Name of the Lord Proclaimed, 34: 1-8.

(1) Why no one with Moses at this time? 3, cf. 33: 11.

(2) What attributes of God were proclaimed? and why? 6, 7.

(3) Why were these "the name of the Lord" (Jehovah) and his glory? 5; 33: 18.

2. Moses Prays Again, and Some Laws Are Repeated, 34: 9-28.

(1) In what sense were the words spoken a covenant? 10, 27.

(2) Did Moses write as commanded? 27.

(3) Who rewrote the decalogue? 28.

(4) What was the whole time spent in the mount? 28; 24: 18.

3. The Second Return of Moses, 34: 29-35.

(1) What was the cause of the shining? 29.

(2) Why afraid of him? 30.

(3) Why the veil when done speaking? 33.

(4) Paul's comment. 2 Cor. 3: 7, 8.



Part Four

CONSTRUCTION OF THE TENT OF MEETING

35: 1-40: 38

I. THE MATERIALS COLLECTED, 35: 1-36: 7

1. Why the sabbath law repeated, 35: 1-3, cf. 31: 12-17.

2. How is the liberality accounted for? 36: 4-7.

II. THE TENT COVER AND THE WALLS MADE, 36: 8-38

III. THE HOLY VESSELS AND THE COURT MADE, 37: 1-38: 31

1. How much gold was used? 38: 24.

2. How many pounds? 29 t.=29x94= 2726 lbs.

730 s.=730 divided by 2, 365 oz. divided by 12= 30 lbs.

2756 lbs.

3. How much silver? and from how many persons? 38: 25, 26.

4. How many pounds?

100 t.= 9400 lbs.

1775 s.=887 oz.= 74 lbs.

9474 lbs.

5. How much silver in a socket? 27.

IV. THE HOLY VESTMENTS ARE MADE, 39: 1-31

V. THE TABERNACLE IS SET UP, 39: 32-40: 38

1. On what day was it set up? 40: 2, 17.
2. In what order were the parts put in place? 40: 18-33.
3. What occurred when all was arranged? 40: 34-38.
4. What was the significance of this?
5. How long had the people now been in Mt. Sinai? 40: 17, cf. 19: 1.

Design of the Tabernacle

I. A "TENT OF MEETING," i. e., OF MEETING WITH GOD. 40:-
1, 2

1. The priests met God within; the people in front of the court.

II. "A SHADOW OF THE GOOD THINGS TO COME." Heb. 10: 1

1. What is the distinction between "shadow" and "image"? This was not seen until it was revealed through the apostles. Symbolic meaning supposed, but misconstrued. See Josephus, Ant. 3: 7, 7.

(1) The inner sanctuary a shadow of heaven. Heb. 9: 6, 7, 11, 12, 23, 24. Points of analogy:

- a. Each entered only through blood.
- b. God's presence in each.
- c. Heavenly beings in each.

(2) The veil was a sign of imperfection of the first sanctuary. Heb. 9: 7-10; 10: 20, 21; hence torn in two when Jesus died. Matt. 27: 50, 51.

(3) The Holy place, a shadow of the church; for:

- a. The most holy was reached through it.
- b. It was, like the church, a place of daily service. Heb. 9: 6.
- c. It had incense, a symbol of prayer (Rev. 8: 3, 4, cf. Luke 1: 10); shew-bread, symbol of spiritual food; a candlestick, symbol of individual churches (Rev. 1: 20).

(4) The laver. Its washing of consecration was a symbol of baptism; for:

a. It was in order to admission into the service (cf. Heb. 10: 19-22).

b. It was done but once. The daily washing of hands and feet was a symbol of purity of life.

(5) The altar: Its sacrifices were symbols of the sacrificial death of Christ. Heb. 10: 11-14, *et. al.*



REVIEW OF EXODUS

Part One

What is the subject of this Part? What are the subjects of the Sections?

SECTION I

1. What is the connection between this book and Genesis?
2. What led to the oppression of Israel? and by whom was it begun?
3. In what sense did he not know Joseph?
4. To what enemies did he especially refer?
5. What were his acts of oppression? their purposes? and their effects?
6. Why give order to only two midwives?
7. What special result followed the last act of oppression?
8. What was God's design in this result?
9. What is next known of Moses?
10. What was the purpose of God in his exile?
11. Quote and explain the comments in Heb. 11: 24-26.
12. Who was the next Pharaoh, and what was the condition of Israel under him?
13. What public works did the Hebrews execute for these two kings?

SECTION II

1. What commission was given to Moses? where and how? and what were his credentials?
2. What objections did he urge, and how were they met?
3. How was he told to proceed in Egypt? and what was to be the result?
4. Describe his journey to Egypt.

SECTION III

1. What were the effects of the first demand made upon Pharaoh?
2. At what season of the year was this?
3. In what sense had God not been known by this name Jehovah?
4. Trace the genealogy of Moses and Aaron.
5. Give the evidence that some names are omitted.
6. What were the ages of Moses and Aaron at this time?

SECTION IV

1. Name all the plagues in their order.
2. What miracle preceded them?
3. What miracles did the magicians imitate? and why not more?
4. Within what time were they all wrought?
5. At what intervals did Pharaoh relent, and what confession did he make?
6. For what purpose were the plagues wrought?
7. Against what particular gods were they directed?

8. Reconcile the statement of the time spent in Egypt with Paul's figures in Gal. 3: 17.
9. How many Israelites went out?
10. State the regulations concerning the first-born.

SECTION V

1. What change was made in the line of march?
2. Was Etham in the direction of the sea?
3. How was Israel "entangled in the land"?
4. How was the sea opened? and how wide was the passage?
5. Why was the destruction of the Egyptians so complete?
6. What does Paul say of this crossing? and why? 1 Cor. 10: 1, 2.
7. How was the song of Moses composed and sung?
8. Discuss the hardening of Pharaoh's heart.



Part Two

What are the subject and the extent of this Part? What are the subjects of the Sections? Describe the region in which these events transpired.

SECTION I

1. What troubles about water? and the remedy in each case?
2. State the same in regard to food.
3. What enemy was encountered? and how was he defeated?
4. How did they ascend from the sea-coast to Mt. Sinai?
5. What organization was effected at Mt. Sinai? and at whose suggestion?
6. What purpose did it serve besides the judicial?

SECTION II

1. What was the covenant made at Mt. Sinai?
2. Describe Mt. Sinai. L. of B., 447, 448.
3. Point out the elements of sublimity in the scene when God descended on the mount.
4. Repeat the Ten Commandments.
5. Explain the jealousy ascribed to God.
6. How does he visit the iniquities of fathers upon their children?
7. How are the first four commandments distinguished from the other six?
8. What was the purpose of the terrific displays on the mountain? and what was the immediate effect?

SECTION IV

1. What was written in "the book of the covenant"?
2. How was this covenant ratified?
3. Describe the vision witnessed by the elders on the mount.
4. What was the design of it?

Part Three

To what is this Part Devoted?

SECTION I

1. Give the names of the holy vessels, and their positions in the tent of meeting.

SECTION II

1. Describe the walls and roof of the tent of meeting.
2. Why the order of these two sections?

SECTION III

1. How was the court inclosed?
2. Describe the brazen altar.
3. Where was the fire built?

SECTION VI

1. Describe the altar of incense and the laver.

SECTION VII

1. Describe the sin of the golden calf, and state the purpose of it.
2. Describe the exhibition of God's glory to Moses.



Part Four

1. What is the subject of this Part?
2. What liberality was manifested in contributing materials?
3. Quantity of gold and silver used?
4. How was the tent of meeting set up?
5. How did God show his acceptance of it?
6. From the contents of the Parts, state the general plan of the book.

LEVITICUS

- I. THE LAW OF SACRIFICES, AND THE INAUGURATION OF THE TABERNACLE SERVICE, 1: 1-10: 20
1. Who officiated in the consecration of the priests? 8: 6-30.
 2. What was required of them for seven days? 8: 35.
 3. What was done on the eighth day? 9: 1, 7, 22, 24.
 4. What happened to Nadab and Abihu? 10: 1-7.
 5. What order was then given to the priests? and why? 10:-8-12.
 6. A neglect on Aaron's part. 10: 16-20.
- II. LAWS RESPECTING UNCLEANNESS AND PURIFICATION, 11:-1-15: 33
1. Clean and Unclean Beasts, 11: 1-47.
 2. Uncleanness of Persons and How Removed. 12: 1-15: 33.
- III. THE ANNUAL ATONEMENT, 16: 1-34
- IV. A GROUP OF CIVIL STATUTES, 17: 1-20: 27
- V. LAWS CONCERNING THE SANCTITY OF PRIESTS AND VICTIMS AND THE OBSERVANCE OF HOLY DAYS, 21: 1-23: 44
- VI. THE GOLDEN LAMPS, THE SHEW-BREAD, BLASPHEMY AND KILLING, 24: 1-23
1. What incident led to the law against blasphemy? 24: 10-16.
- VII. LAWS FOR THE PROTECTION OF POOR MEN AND BONDMEN. 25: 1-55
- VIII. SOME PROMISES AND THREATENINGS, 26: 1-46
- IX. LAW OF REDEMPTION FROM VOWS. 27: 1-34

General Questions

1. What historical matter is in this book?
2. What is the principal subject of legislation in this book? and why the name Leviticus?
3. Where? through whom? and within what time were these laws given? 1: 1; 27: 34, cf. Ex. 40: 17; Num. 10: 11, 12.
4. What other assertions in the book, and what of their Mosaic origin? 4: 1; 5: 14; 6: 1; 8: 1, *et. al.*, the number of about three dozen.
5. If they were written in a later age, and thus ascribed to Moses, what should we think of all these statements?
6. In that case, could we ascribe a divine origin to the law?*
7. What origin did our Lord ascribe to the book? Mark 1: 44, cf. Lev. 14: 1-4; Matt. 22: 36-40, cf. Lev. 19: 18.

*Note: The laws in Leviticus, and also those in Exodus, Numbers, and Deuteronomy, will be considered in detail farther on, under the heading, The Law of Moses.

(End of McGarvey's Notes on Leviticus)

Part One

THE LAWS REGARDING SACRIFICES

1: 1-7: 38

INTRODUCTORY QUESTIONS:

1. By what other names has this book been called?
2. What is the nature of the book?
3. How is Leviticus related to Exodus?
4. How much time was consumed in giving the contents of this book? Ex. 40: 17; Num. 10: 11, 12; cf. Lev. 1: 1; 27: 34.

I. THE LAW OF BURNT-OFFERINGS, 1: 1-17

1. A General Law Regarding Oblations, 1: 1, 2.
 - (1) From where did Jehovah speak to Moses? 26: 46; 27: 34.
 - (2) From what were they to make their sacrifices?
2. A Burnt-Offering from the Herd, 1: 3-9.
 - (1) What is said of the animal to be offered?
 - (2) Where was the offering to be made?
 - (3) What was to be done before killing the victim?
 - (4) Give the steps in completing the sacrifice.
3. A Burnt-Offering of the Flock, 1: 10-13.
 - (1) Where was this victim to be slain?
4. A Burnt-Offering of the Birds, 1: 14-17.

II. THE LAW OF MEAL-OFFERINGS, 2: 1-16

1. The Meal-Offering of Flour, 2: 1-3.
 - (1) What was to be offered with the flour?
 - (2) How much was to be burned?
 - (3) What was done with the remainder?
2. The Meal-Offering Baked in an Oven, Baking-Pan, or Frying-Pan, 2: 4-10.
 - (1) What was the offering of the oven?
 - (2) What was the offering of the baking-pan?
 - (3) What was the offering of the frying-pan?
 - (4) What was to be done with that which was left over?
3. Some Instructions Regarding Meal-Offerings, 2: 11-13.
 - (1) What things were forbidden in these offerings?
 - (2) When might they be offered?
 - (3) What was never to be omitted?
4. The Meal-Offering of First-Fruits, 2: 14-16.
 - (1) Of what should this offering consist?
 - (2) What part of it should be offered?

III. THE LAW OF PEACE-OFFERINGS, 3: 1-17

1. The Peace-Offering of the Herd, 3: 1-5.
 - (1) What was the difference between this and the burnt-offering?

2. The Peace-Offering of the Flock, 3: 6-17.

- (1) What might be offered from the flock?
- (2) What part always belonged to Jehovah?
- (3) What were they forbidden to eat

IV. THE LAW OF SIN-OFFERINGS, 4: 1-35

1. For the Anointed Priest, 4: 1-12.

- (1) What was it to sin "unwittingly"?
- (2) What was to be offered for the priest?
- (3) What were the steps to be taken in making this offering?

2. For the Whole Congregation, 4: 13-21.

- (1) Wherein does this sacrifice differ from that of the priest?

3. For a Ruler, 4: 22-26.

- (1) What was to be the sacrifice in this case?
- (2) What were the steps to be taken in making this offering?

4. For Any One of the Common People, 4: 27-35.

- (1) From what might this offering be made?

V. THE LAW OF TRESPASS-OFFERINGS, 5: 1-6: 7

1. In the Case of Adjurament, Touching an Unclean Person or Thing, or a Rash Oath, 5: 1-13.

- (1) What was the difference between a sin and a trespass offering?

- (2) Show what the sin was in each of these cases.

(3) What had to be done in every case? 5. ("Even *restitution* was not sufficient without this *confession*, because a man might make restitution without being much humbled; but the confession of sin has a direct tendency to humble the soul, and hence it is so frequently required in the Holy Scriptures, as without *humiliation* there can be no salvation."—Adam Clarke.)

- (4) What was the sacrifice in this case?

(5) What if the offender's means did not permit his offering a lamb?

- (6) What was to be done with each bird?

- (7) What if he was not able to offer the birds?

- (8) Describe the offering of flour.

2. In the Case of the Holy Things of Jehovah, 5: 14-16.

- (1) What was the offering in this case?

- (2) What was to be done in addition to the offering?

3. In the Case of Things Which Jehovah Commanded Not to Be Done, 5: 17-19.

- (1) What was this sacrifice?

4. In the Case of Dealing Falsely with a Neighbor, 6: 1-7.

- (1) In what might this sin consist?

- (2) What was to be done in addition to the sacrifice?

VI. THE PRIEST'S DUTIES IN AND PORTIONS OF THE VARIOUS OFFERINGS, 6: 8-7: 38

1. The Burnt-Offering, 6: 8-13; 7: 8.
 - (1) What were his duties?
 - (2) What portion did he receive?
2. The Meal-Offering, 6: 14-18; 7: 9, 10.
 - (1) What were the duties here?
 - (2) What portion belonged to the priest?
 - (3) Who might eat it, and when, and where?
3. The Oblation of Aaron and His Sons, 6: 19-23.
 - (1) What was this offering?
 - (2) When, how, and by whom was it to be made?
4. The Sin-Offering, 6: 24-30.
 - (1) What of the vessels in which the priests' portions were cooked?
 - (2) What was to be done if the blood was brought into the tent of meeting?
5. The Trespass-Offering, 7: 1-7.
 - (1) Was there any difference between this and the sin-offering?
6. The Peace-Offering, 7: 11-21, 28-34.
 - (1) When did this flesh have to be eaten?
 - (2) What of an unclean person who partook of this food?
 - (3) What were the wave and heave offerings?
7. The Prohibition Against Eating Fat and Blood, 7: 22-27.
 - (1) What was to be done in case of a violation?
8. A Summary of the Priests' Portion, 7: 35-38.
 - (1) How long was this law to continue?
 - (2) What offerings did it cover?
 - (3) When and where were these laws given?



Part Two

AN HISTORICAL SECTION

8: 1-10:20

I. THE CONSECRATION OF AARON AND HIS SONS, 8: 1-36

1. What was Moses commanded to take for this service?
2. What was the first act performed?
3. What was anointed and why?
4. Tell of the sin-offering.
5. What was offered as a burnt-offering?
6. What use was made of the ram of consecration?
7. What portion went to Moses?
8. What were Aaron and his sons to eat?
9. How long were they to remain in the tent of meeting?

II. AARON OFFERS SACRIFICES, 9: 1-24**1. The Sacrifices for Himself, 9: 1-14.**

- (1) When were these sacrifices offered?
- (2) What was Aaron to offer for himself?

2. The Sacrifices for the People, 9: 15-21.

- (1) What sacrifices were offered for the people?

3. Aaron Blesses the People, 9: 22-24.

- (1) Where did Moses and Aaron go?
- (2) What appeared unto the people?
- (3) From where did the fire on the altar come?
- (4) How were the people affected?

III. THE SIN OF NADAB AND ABIHU, 10: 1-20**1. The Sin and Its Punishment, 10: 1-7,**

- (1) What was this sin? Cf. 1 Cor. 4: 6; 2 John 9.
- (2) What was the punishment?
- (3) What message did Moses give to Aaron?
- (4) What was done with the dead bodies?
- (5) What admonition was given to Aaron and his sons?

2. Some Directions Given, 10: 8-15.

- (1) What prohibition was given and why?
- (2) What law was rehearsed?

3. Mercy granted, 10:16-20.

- (1) Why was Moses angry?
- (2) What was Aaron's defense?

**Part Three****LAWS CONCERNING PURITY AND IMPURITY****11: 1-16: 34****I. CONCERNING CLEAN AND UNCLEAN FLESH, 11: 1, 23, 41-47****1. The Flesh of Beasts, 11: 1-8.**

- (1) Can you think of any reason for these laws?
- (2) What marks determined clean and unclean animals?
- (3) What advantage was there in these characteristics?
- (4) Suppose that only one mark was present?

2. The Flesh of Fish, 11: 9-12.

- (1) What indicated clean flesh among fish?
- (2) What were the benefits of "scales" and "fins"?

3. The Flesh of Birds, 11: 13-19.

- (1) What kind of birds are here listed?
- (2) Why were they unclean?
- (3) Name some clean birds.

4. The Flesh of Winged Creeping Things, 11: 20-23.

- (1) What among these might be eaten?
- (2) What great man do you think of in this connection?

5. The Flesh of Creeping Things, 11: 41-45.

(1) Might any of this class be eaten?

(2) What reason was assigned?

6. The Law Summarized, 46, 47.

(1) Give the summary.

II. CONCERNING UNCLEANNESS CAUSED BY TOUCHING DEAD CARCASSES, 11: 24-40

1. Concerning Animals, 11: 24-28.

(1) What animals are listed here?

(2) What ceremonial requirements were imposed?

2. Concerning Creeping Things, 11: 29-38.

(1) What things might be rendered unclean by these?

3. Concerning Clean Animals Which Die, 11: 39, 40.

(1) How would this cause one to be unclean?

III. CONCERNING THE PURIFICATION OF WOMEN, 12: 1-8

1. The Law Stated, 12: 1-5.

(1) What distinction between the time for male and female children?

2. The Offerings Required, 12: 6-8.

(1) What were the required offerings?

(2) What considerations were made for the poor?

(3) Was this law observed in the case of Jesus? See Luke 2: 22-24.

IV. THE TEST OF LEPROSY, 13: 1-59

1. Leprosy in Man, 13: 1-46.

(1) What was a man required to do if he had the symptoms of leprosy?

(2) Name some of the symptoms.

(3) What would the priest do upon examination?

(4) What was a leprous man required to do?

2. Leprosy in Garments, 13: 47-59.

(1) How did the law apply in this case?

(2) Of what is leprosy a type?

V. OFFERINGS FOR THE CLEANSING OF LEPROSY, 14: 1-57

1. For man, 14:1-32.

(1) What steps were to be taken for his cleansing?

(2) What offerings were to be made?

2. For a House, 14: 33-53.

(1) Give the details in this case.

3. The Law Summarized, 14: 54-57.

(1) What cases were covered by this law?

(2) What was the purpose of this law?

VI. CEREMONIAL UNCLEANNESS, 15: 1-33

1. For Men, 15: 1-18.

2. For Women, 15: 19-30.

3. The Purpose and Summary of the law? 15: 31-33.

(1) What was the purpose of the law?

VII. THE LAW OF THE ANNUAL ATONEMENT, 16: 1-34

1. The Time and Manner of Going into the Holy Place, 16:-1-5.

(1) Who alone was permitted to enter there?

(2) At what time did he go?

(3) What animals were to be offered? Cf. Num. 29: 7-11.

(4) How was the priest to be attired?

2. The Offerings to Be Presented, 16: 6-19.

(1) What was to be done first for the priest?

(2) What was to be done with the two goats?

(3) What was "Azazel"?

(4) What was to be done with the blood of the bullock?

(5) What was to be taken into the holy place?

(6) What was to be offered for the sins of the people?

(7) What use does Paul make of this event? See Heb. 9: 11-

14.

(8) Was any one else allowed in the tent at this time?

(9) What was the priest to do upon coming out of the holy place?

3. The Live Goat Sent into the Wilderness, 16: 20-22.

(1) What was to be done before sending the goat away?

(2) Who was to take him?

(3) Describe the place into which he was to go.

4. The Animals Offered and the Cleansing Effected, 16: 23-28.

(1) What was Aaron to do before offering the sacrifices?

(2) What was he to offer?

(3) What was the man who took away the scape-goat to do?

(4) What was to be done with the flesh of the bullock and the goat?

(5) What was this man to offer after he had finished his task?

5. The Time and Manner of Keeping the Atonement, 16:-29-34.

(1) On what day did the atonement come?

(2) How was the day to be observed by the people? Cf. 23: 26-32.

(3) How long was this custom to continue?

(4) Could people approach God except by means of appointed sacrifices?

Part Four

LAWS OF DISTINCTION BETWEEN ISRAEL AND HEATHEN NATIONS

17: 1-20: 27

I. LAWS CONCERNING THE SLAUGHTER OF BEASTS, 17: 1-16

1. All Sacrifices Had to Be Brought to the Tent of Meeting, 17: 1-9.

- (1) What was the law stated here?
- (2) What was the penalty attached?
- (3) To what had they been offering their sacrifices?

2. Eating Blood Forbidden, 17: 10-16.

- (1) To whom did this law apply?
- (2) What twofold reason was assigned for it?
- (3) What was to be done in case a beast was taken in hunting?
- (4) What penalty was attached to the law against eating blood?
- (5) What if a man should eat a beast which died of itself?

II. UNLAWFUL MARRIAGES AND LUSTS FORBIDDEN, 18: 1-30

1. God's Claims for Obedience, 18: 1-5.

- (1) What two claims did he make?
- (2) What examples were they forbidden to follow?

2. Marriages Which Were Forbidden, 18: 6-18.

- (1) What marriages were forbidden?

3. Lusts Which Were Forbidden, 18: 19-23.

- (1) Who was Molech and how were children offered to him?

4. Summary Warning, 18: 24-30.

- (1) Give the substance of this warning.

III. SUNDRY LAWS, 19: 1-37

1. What commands in verses 1-4?

2. What was said regarding peace-offerings?

3. What consideration was authorized for the poor during harvest time?

4. What was said regarding stealing, dealing falsely, lying, etc.?

5. How were they to treat hired servants, the deaf, and the blind?

6. What was to characterize their judgment?

7. What was said about a talebearer?

8. What was meant by standing "against the blood of thy neighbor"?

9. What was said of hatred, vengeance, grudge, etc.?

10. What use did Jesus make of the last part of verse 18?

Cf. Matt. 22: 39.

11. What was said regarding two kinds of seeds and garments?

12. When were they allowed to eat the fruit of their trees?
13. What commandments in verses 26-28?
14. What was to be done with those having familiar spirits?
15. How were they to treat the "old"?
16. How were they to treat the stranger, and why?
17. What about weights, measures, etc.?

IV. MOLECH-WORSHIP AND OTHER SINS FORBIDDEN, 20: 1-27

1. Against the Worship of Molech, 20: 1-5.
 - (1) What was to be the punishment for this sin?
2. Against Witchcraft, etc., 20: 6-9, 27.
 - (1) What was to be done with the man who sought familiar spirits, etc.?
 - (2) What was to be done with those having familiar spirits?
3. Against Adultery and Uncleanness, 20: 10-21.
 - (1) How were these sins to be punished?
4. The General Purpose of All These Laws, 20: 22-26.
 - (1) What was the purpose?
 - (2) How many times do such expressions as, "Be ye holy;" "sanctify yourselves;" and "I am Jehovah," appear in Part Four?



Part Five

LAWS CONCERNING PRIESTS, HOLY DAYS, AND FESTIVALS

21: 1-26: 2

I. PRECEPTS FOR PRIESTS, 21: 1-22: 33

1. For Common Priests, 21: 1-9.
 - (1) For what dead might the common priests defile themselves?
 - (2) What precepts are in verse 5?
 - (3) Were they forbidden to marry?
 - (4) Why all the commandments?
2. For the High Priest, 21: 10-15.
 - (1) For whom might he defile himself?
 - (2) Whom should he marry?
 - (3) How should he regard anointing oil?
3. For Priests with Blemishes, 21: 16-24.
 - (1) Was such a priest permitted to serve?
 - (2) Was he allowed to eat the holy bread?
4. Laws of Cleanness for the Priests, 22: 1-9.
 - (1) Was an unclean priest permitted to come near the holy things?
5. Concerning Servants of a Priest, 22: 10-16.
 - (1) What were the laws in this case?
6. Concerning Beasts Which Might Be Sacrificed, 22: 17-33.

- (1) What general laws covered these cases?
- (2) Might defective animals ever be offered?
- (3) What was the minimum age of sacrificial animals?

II. LAWS CONCERNING RELIGIOUS FESTIVALS, 23: 1-44

1. The Feast of the Sabbath, 23: 1-3.

- (1) How was that day to be regarded?

2. The Feast of the Passover and Unleavened Bread, 23: 4-8.

- (1) How and when were these feasts to be observed?

3. The Sheaf of the First Fruits, 23: 9-14.

- (1) What was this offering and when was it made?

- (2) What was to be offered with it?

4. The Feast of Weeks, 23: 15-21.

- (1) By what other names was this feast known?

- (2) How was the time for its observance determined? Cf.

Deut. 16: 9-12.

- (3) In what did this feast consist?

5. Consideration for the Poor, 23: 22.

- (1) What was this consideration?

6. The Feast of Trumpets, 23: 23-25.

- (1) When did this feast come and how was it observed?

7. The Day of Atonement, 23: 26-32.

- (1) How was this day to be observed?

8. The Feast of Tabernacles, 23: 33-44.

- (1) At what time of the year did this feast come?

- (2) By what other names was it called?

- (3) Did the set feasts interfere with other offerings?

- (4) In what were the people to dwell during this feast?

III. THE LAMP, BREAD, AND PUNISHMENT FOR BLASPHEMY, 24: 1-23

1. The Lamp, 24: 1-4.

- (1) What kind of oil was used?

- (2) How long should it be kept burning?

2. The Bread, 24: 5-9.

- (1) How much was required and what use was made of it?

3. Blasphemy and Its Punishment, 24: 10-23.

- (1) Who was this blasphemer and what was the occasion of his blasphemy?

- (2) What was done before passing sentence?

- (3) What was the punishment and how was it inflicted?

- (4) What was the law for murder and inflicted blemishes?

- (5) Was there any difference between the home-born and strangers?

IV. THE SABBATICAL YEAR AND THE YEAR OF JUBILEE, 25: 1-26: 2

1. The Sabbatical Year, 25: 1-7.

- (1) What was the law regarding this year?
2. The Year of Jubilee, 25: 8-17.
 - (1) What was the year of jubilee and how was it determined?
 - (2) When and how was it announced?
 - (3) What was to be done in that year?
 - (4) How were sales regulated?
3. Food for the Seventh Year, 25: 18-22.
 - (1) How were they to get food in the absence of sowing?
4. Land Sales Not to Be Perpetual, 25: 23-34.
 - (1) What was to be done if any land was sold?
 - (2) By whom might it be redeemed?
 - (3) What was to be done if it was not redeemed?
 - (4) What was the law regarding a house in a walled city?
 - (5) What about a house without the wall?
 - (6) How was the property of the Levites regarded?
5. Treatment of the Poor, 25: 35-55.
 - (1) What was to be their general attitude toward the poor?
 - (2) What was to be done if one of their brethren should be sold?
 - (3) Did the same law obtain in the case of a stranger?
 - (4) What should be done if an Israelite should be sold to a stranger?
 - (5) On what basis was the redemption wrought?
6. Idolatry Prohibited, 26: 1, 2.
 - (1) What were they told not to do?
 - (2) What summary command was given?



Part Six

PROMISES AND THREATS

26: 3-46

I. BLESSINGS TO THE OBEDIENT, 26: 3-13

1. What promises were made?
2. Compare this Section with Mal. 3: 7-12; 2 Cor. 8: 1-9: 15.

II. CURSES TO THE DISOBEDIENT, 26: 14-39

1. Name some of these curses.
2. What is the meaning of, "I will make your heaven as iron," etc.?
3. Why ten women bake bread in one oven?
4. Compare verse 29 with Deut. 28: 47-57; 2 Kings 6: 24-29.
5. How would the land enjoy its sabbaths? Cf. 2 Chron. 36: 21.
6. What was the purpose of these punishments?

III. CONDITIONAL MERCY PROMISED, 26: 40-46

1. What were the conditions imposed?
2. When and where were these statutes made?

Part Seven

LAWS CONCERNING VOWS

27: 1-34

I. CONCERNING PERSONS, 27: 1-8

1. What was a vow? Cf. Num. 21: 2, 3; Psa. 66: 13, 14.
2. What kind of vows are meant?
3. What might a person vow or devote? Cf. 1 Sam. 1: 11.
4. What was the purpose of these shekels?
5. How many shekels for each person?
6. Was there any consideration for the poor?
7. How does God regard vows? Cf. Eccl. 5: 4.
8. Is that true today?

II. CONCERNING BEASTS, 27: 9-13

1. Clean Beasts, 27: 9, 10.
 - (1) How were such vows regarded?
 - (2) Were substitutes permitted?
2. Unclean Beasts, 27: 11-13.
 - (1) On what condition might these vows be redeemed?

III. CONCERNING HOUSES, 27: 14, 15

1. How were these estimated?
2. What was the condition of redemption?

IV. CONCERNING LANDS, 27: 16-25

1. How was land estimated?
2. What if it was not redeemed?
3. To whom would it belong?
4. Could one person vow the field of another?

V. CONCERNING FIRST-BORN BEASTS AND DEVOTED THINGS, 27: 26-29

1. Could firstborn clean beasts be vowed?
2. What about unclean beasts?
3. What class of devoted things could not be sold or redeemed?

VI. CONCERNING TITHES, 27: 30-34

1. What about tithes of lands, etc.?
2. What was the condition of redemption?
3. Could substitutions be made for beasts?
4. Where were these commandments given, when, and by whom?

NUMBERS

Part One

THE FIRST CENSUS AND THE ORDER OF CAMP AND MARCH

1: 1-10: 10

I. THE FIRST CENSUS, 1: 1-46

1. Where and when was this census taken? 1: 1.
2. What was the age and sex of those numbered? 2, 3.
3. What was the whole number? 46.
4. How could it be done in one day? 17, 18, cf. Ex. 18: 13-27.
5. What were the numbers of the largest and smallest tribes?
27, 35.
6. Which was the smallest whole tribe? 37.

II. THE PLAN OF THE ENCAMPMENT, 1: 47-2: 34

1. What of the Levites? 1: 47-54.
2. What tribes constituted the eastern camp? 2: 1-9.
3. What tribes made up the southern camp? 2: 10-16.
4. What tribes were in the western camp? 2: 18-24.
5. What tribes made up the northern camp? 2: 25-31.
6. How was kinship regarded in this arrangement?
7. Where were the Levites and the tent of meeting? 2: 17.

III. THE LEVITES AND THEIR SERVICE, 3: 1-4: 49

1. Give the names of Aaron's sons. 3: 1-4.
 2. What service was assigned to the Levites? 3: 5-10.
 3. What exchange was involved in this? 3: 11-13.
 4. How were the Levites to be numbered? 3: 14-20.
 5. What was the number of the Gershonites? Their camp?
and their burden? 3: 21-26.
 6. Those of the Kohathites? 3: 27-32.
 7. Those of the Merarites? 3: 33-39.
 8. How does the aggregate in 3: 39 compare with the pre-
ceding figures?
 9. What of the surplus three hundred? *Ans.* Probably first-
borns, not subject to exchange, and therefore not counted in this
aggregate.
 10. How many first-borns of all the tribes? 3: 40-43.
 11. What was the order concerning the surplus first-borns?
3: 44-51.
 12. What new numbering of each division? 4: 2, 3; 22, 23;
29, 30.
 13. Which the most numerous under this count? 4: 36, 40, 44.
- #### IV. A GROUP OF STATUTES, CEREMONIAL AND CIVIL, 5: 1-6: 27
1. Repeat the priestly benediction. 6: 22-26.

V. OFFERINGS MADE BY THE PRINCES, 7: 1-89

1. An Offering of Wagons and Oxen, 7: 1-9.

(1) Why this section delayed? 1, cf. Ex. 40: 17.

(2) What articles could the Merarites transport on wagons?

(3) What kind of wagons?

2. Offerings for the Dedication of the Altar, 10-83.

(1) How did the order of giving correspond with the order of the encampment? Cf. 2: 1-34.

3. The Aggregate of Gifts, 84-88.

(1) When did the twelve days begin? 88, 10, 11.

4. How Moses Now Hears the Lord, 89.

VI. THE CONSECRATION OF THE LEVITES, 8: 1-26

1. What was the process? 7, 9-12.

2. What was the water of expiation? 7, cf. 19: 1-22.

3. In what sense were the Levites "a wave-offering"? 10, 11, cf. Lev. 7: 28-34.

4. How could all Israel lay hands on the Levites? 9, 10.

5. How did the Levites lay hands on the bullocks? 12.

6. At what age were they to serve in the tent of meeting? 23-26.

7. What difference from the service at a later age? Cf. 4: 3, 23, 39.

VII. THE PASSOVER, THE PILLAR OF CLOUD, AND THE SILVER TRUMPETS, 9: 1-10: 10

1. The Second Passover Kept, 9: 1-14.

(1) How long after setting up the tent of meeting? 1-3, cf. Ex. 40: 17.

(2) From where did they get the required number of lambs?

(3) Whence the unleavened bread?

(4) Why did uncleanness prevent eating? 6.

(5) Could the stranger eat if uncircumcised? 14, cf. Ex. 12: 48.

(6) What is the meaning of "cut off from among his people"? 13.

2. The Guidance of the Pillar of Cloud, 9: 15-23.

(1) How was the movement of the cloud the command of Jehovah? 23.

(2) To what with us does the cloud correspond?

3. Two Silver Trumpets and Their Uses, 10: 1-10.

(1) Could they be heard through the whole camp?

(2) How often were they blown over sacrifices? 10.

(3) How many notes could they sound?

(4) Was any other music appointed in the law?

Part Two

THE WANDERING FROM MOUNT SINAI TO THE PLAINS OF MOAB

10: 11-22: 1

I. THE MARCH FROM SINAI TO KADESH, 10: 11-12: 16

1. The Removal from Sinai, 10: 11-28.

(1) How long was the stay at Sinai? 11, cf. Ex. 19: 1.

(2) What was "the wilderness of Paran"? 12, cf. 33.

(3) Why were Gershon and Merari next to the "camp of the children of Judah," and Kohath after that of Reuben? 17, 21.

2. Hobab Invited to Go with Israel, 10: 29-32.

(1) Why need him "instead of eyes"? 31.

(2) Why the promise?

(3) Did he go at last? Cf. Judges 1: 16.

(4) Why not invite Jethro also? See Ex. 18: 1.

3. The First Journey, 10: 33-36.

(1) How three days' journey at once?

(2) In what sense did the ark go "before them"? 33, cf. 21.

(3) What is the meaning of the watch-word of Moses? 35, 36.

4. Murmuring and Fire at Taberah, 11: 1-3.

(1) What kind of burning?

5. The People Murmur Again, and Moses Cries for Help, 11: 4-15.

(1) Who made up the "mixed multitude"? 4, cf. Ex. 12: 38.

(2) Why this distress and weeping? 4-6.

(3) Why was Moses so disheartened? 11-15.

6. God Promises Aid for Moses and Flesh for the People, 11: 16-23.

(1) What Spirit was meant? 17.

(2) Why not eat the flocks and herds? 22.

(3) The fish of what sea? See the map.

7. The Seventy Elders Qualified, 11: 24-30.

(1) What is the meaning of "came down in the cloud"? 25.

(2) What is the meaning of "did so no more"? and why not?

25.

(3) Why the refusal of Eldad and Medad? 26-28.

8. Quails Are Brought, and a Plague Follows, 11: 31-35.

(1) Why on only two sides of the camp? 31.

(2) How much was a homer? 32. *Ans.* Five and a half bushels.

(3) What could be done with so many? 32, cf. 20.

4. Did the eating increase the plague? 33.

(5) Why the name of the camp? 34.

9. The Sedition of Miriam and Aaron, 12: 1-16.

(1) Who were the Cushites? and where did they dwell? 1, cf. Gen. 10: 6-12; 2: 13.

- (2) What had become of Zipporah?
- (3) Why the remark about the meekness of **Moses**? 3.
- (4) Who wrote it?
- (5) What is the meaning of "faithful in all mine house"?
7, cf. Heb. 3: 1-6.
- (6) Why not smite Aaron also?
- (7) Why put her out of the camp? 15, cf. Lev. 13: 45, 46.
- (8) Where did this occur? 16.
- (9) What was the extent of the wilderness of **Paran**? 16, cf.
10: 12, 33; 13: 26.

II. THE MISSION OF THE TWELVE SPIES, 13: 1-14: 45

- 1. They Are Selected and Sent, 13: 1-20.
 - (1) Why one from each tribe?
 - (2) What was "the South"? and "the mountains"? 17.
 - (3) In what month were they sent? 20.
 - (4) Who first suggested it? See Deut. 1: 22.
- 2. Their Route and Their Report, 13: 21-33.
 - (1) Where was Hamath? 21.
 - (2) Who were the sons of Anak? 22, 32, 33.
 - (3) Why bear the cluster on a staff? 23.
 - (4) What of the valley of Eschol now? See L. of B., 251, 290.
 - (5) Where was the camp when they returned? 26.
 - (6) What is meant by the land eating up its inhabitants?
32, 33.
 - (7) What was false in the report?
- 3. The People Rebel, 14: 1-10.
 - (1) Why the weeping?
 - (2) Why was Joshua silent at first? 6, cf. 13: 30.
 - (3) Why did the glory appear in the tent? 10.
- 4. God Proposes to Destroy the People, but Grants the Prayer of Moses, 14: 11-25.
 - (1) Why was it unbelief to believe the spies? 11.
 - (2) Why the proposal to Moses?
 - (3) Whence the words of Moses in 18? See Ex. 34: 6, 7.
 - (4) Why pardon and yet punish them? 20, 23.
 - (5) In what direction were they now to turn? 25.
- 5. The Sentence on That Generation, 14: 26-39.
 - (1) From what time were the forty years to be counted? 33,
34, cf. Josh. 5: 5, 6.
 - (2) When did the death of the ten spies occur? 36, 37.
- 6. Repentance Too Late, 14: 40, 45.
 - (1) Why was this a transgression? 41.
 - (2) Did the Levites go? 44.
 - (3) Were they included in the sentence?

III. A GROUP OF RITUAL STATUTES, 15: 1-41

IV. THE REBELLION OF KORAH, 16: 1-17: 13

1. The Conspiracy Inaugurated, 16: 1-3.

(1) What was their complaint and their purpose? 3, cf. 9-11.

2. Moses Proposes an Appeal to God, 16: 4-11.

(1) Why address them as "sons of Levi"? 7, 9, cf. 1, 2.

3. Dothan and Abiram Denounce Moses, and the Others Assemble at the Tent, 16: 12-19.

(1) What of the plausibility of their complaint? 13, 14.

(2) How get so many censers in a day? 17.

(3) On which side was the mass of the people? 19.

4. The Lord's Decision, 16: 30-35.

(1) Why say, "shall *one* man sin," etc.? 22.

(2) What congregation was addressed in 24?

(3) What elders followed? 25.

(4) Where were the tents? 27, cf. 1, 2.

(5) What is the meaning of "the men that appertained unto Korah"? 32, cf. 26: 11.

5. The Censers Are Made a Memorial, 16: 36-40.

(1) Why were they "holy"? 38.

(2) How did the plates serve as a memorial? 40.

6. The People Murmur and Are Saved by Aaron, 16: 41-50.

(1) Why censure Moses and Aaron? 41.

(2) What was the significance of "the glory"? 42.

(3) What was the significance of Aaron's act? 48.

(4) What was the whole number of those who perished? 49.

35.

(5) What was this a sample of? Cf. 14: 35.

7. Aaron's Priesthood Still Further Confirmed, 17: 1-13.

(1) Was there a chance in this for fraud? 8.

(2) What was the immediate effect upon all? 12, 13.

(3) Was there ever another attempt to usurp the priesthood?

V. LAW FOR THE SUPPORT OF PRIESTS AND LEVITES, 18: 1-32

1. What of the propriety of reserving this law till this time?
Cf. Section IV.

VI. THE LAW OF UNCLEANNES FROM A DEAD BODY, 19: 1-22

1. How many were made unclean by the deaths of Section IV?

2. What of the appropriateness of the time of enacting this law?

VII. EVENTS AT KADESH AND MOUNT HOR, 20: 1-21: 3

1. Death of Miriam, and the Sin of Moses and Aaron, 20: 1-13.

(1) First month of what year? 1, cf. 28; 33: 38.

(2) How long since the first arrival in Kadesh? Cf. 10: 11;
13: 20.

(3) What events are recorded in this period?

(4) How many encampments in this period? See 33: 18-36.

- (5) How, then, was most of the time spent?
- (6) In what regions were these wanderings?
- (7) Why no lack of water on the first visit to Kadesh?
- (8) What was the sin of Moses and Aaron? 9-12.
- (9) Where was the rod now kept? 9.
2. Passage through Edom Sought and Refused, 20: 14-21.
 - (1) How did Edom know of Israel's "travail"?
 - (2) Where was Kadesh? 16, cf. 13: 26.
 - (3) Describe Edom. L. of B., 495.
 - (4) Why did Moses wish to pass through? 17.
 - (5) Why the refusal after assurances were given?
 - (6) Which way did Israel now turn? 21.
3. Death of Aaron at Mount Hor, 20: 22-29.
 - (1) Describe Mount Hor. L. of B., 495.
 - (2) What was the age of Aaron? 33: 39.
 - (3) Why was the mourning fixed at thirty days?
4. Israel Attacked by the King of Arad, 21: 1-3.
 - (1) When was this attack? 1, cf. 14: 45; Deut. 1: 44.
 - (2) Why was the account repeated here? See 2, 3.
 - (3) When was the vow executed? Judg. 1: 17.
 - (4) When, then, and by whom, was verse 3 written?

VIII. THE JOURNEY FROM MOUNT HOR TO THE PLAINS OF MOAB, 21: 4-22: 1

1. The Plague of Fiery Serpents, 21: 4-9.
 - (1) What arm of the Red Sea? 4.
 - (2) Why were they discouraged because of the way? 4, cf. L. of B., 495.
 - (3) Was it the hot? or the cool season? Cf. 33: 38.
2. The Journey to Oboth and Thence to the Arnon, 21: 10-15.
 - (1) Where was Iye-abarim? 11.
 - (2) Where was Oboth?
 - (3) Had they now passed Edom?
 - (4) Describe the river Arnon. L. of B., 40, 42.
 - (5) What was "the book of the Wars of the Lord"? 14.
 - (6) What is the point in the quotation from it? Cf. 13.
3. Journey from Aaron to Pisgah, 21: 16-20.
 - (1) How was the water at Beer given? 16, 18.
 - (2) Why the song? 17, 18.
 - (3) "Which looketh down" upon what "desert"? 20.
4. Sihon Defeated and His Country Occupied, 21: 21-25.
 - (1) When was the message sent? 21, cf. 13.
 - (2) Why need to pass through?
 - (3) What was the extent of Sihon's dominion? 24.
 - (4) Where was the territory of Ammon? 24.
5. The Career of Sihon, 21: 26-31.
 - (1) How long had he held the northern part of Moab? 26.
 - (2) Who composed this poem? and when? 27, 30.

6. Bashan Conquered, and the Camp Pitched in the Plains of Moab, 21: 32-22: 1.

- (1) Why this conquest? 33.
- (2) Where was Bashan?
- (3) Who were the Amorites? 34, cf. Gen. 15: 16; Deut. 20: 17, *et al.*
- (4) Describe the plains of Moab. 22: 1, L. of B., 345, 346.
- (5) In what sense "beyond the Jordan" and "at Jericho"? 22: 1.



Part Three

EVENTS WHILE THE CAMP WAS IN THE PLAINS OF MOAB

22: 2-36: 13

I. BALAAM'S ATTEMPTS TO CURSE ISRAEL, 22: 2-25: 18

1. Balak Sends for Balaam, 22: 2-14.
 - (1) Why speak "unto the elders of Midian"? 4, cf. 7.
 - (2) Where was Israel when the messengers were sent? 5.
 - (3) What was Balak's conception of Balaam's power? 6.
 - (4) By what river did Balaam live? 5.
2. He Sends Again and Succeeds, 22: 15-21.
 - (1) Why say that he was not able to go beyond the word of God? 18.
 - (2) Why now permit him to go? 20.
3. Balaam Is Rebuked and Warned, 22: 22-38.
 - (1) Why angry with him after telling him to go? 22.
 - (2) Why the warning? 35.
 - (3) Why the changes of place by the angel?
 - (4) Why cause the ass to speak?
 - (5) Why wasn't he frightened when the ass spoke? 27, 28.
 - (6) Whence the writer's information?
 - (7) Where were Balak's messengers? 22.
4. Balaam's First Attempt, 22: 39-23: 12.
 - (1) Why Balak's sacrifices? 22: 40.
 - (2) Where must the high places of Baal have been? 22: 41, cf. 1: 23, 13.
 - (3) Why the sacrifices? and their number? 23: 1, 2.
 - (4) Why the "peradventure"? 23: 3.
 - (5) Why go to "a bare height"? 23: 3.
 - (6) What blessing pronounced? 23: 10.
 - (7) How was Israel to dwell alone, and not be numbered with the nations? 23: 9.
 - (1) What is the connection of the closing sentiment? 23: 10.
5. A Change of Place and Another Attempt, 23: 13-26.

- (1) Why the change of place? 13, cf. 9, 10.
- (2) Why speak of God as not lying or repenting? 10.
- (3) In what sense was iniquity or perverseness not seen in Israel? 21.
- (4) Were these Israelites the sinners of the wanderings?
- (5) Why say, no enchantment or divination with Israel? 23.
- (6) What prediction was made in this speech? 24.
- (7) Why say, "Neither curse" nor "bless"? 25.
6. Another Place and a Third Attempt, 23: 27-24: 13.
 - (1) Why not go as before? 24: 1.
 - (2) What is the meaning of "meet with enchantments"?
 - (3) What prediction was made this time? 24: 8, 9.
 - (4) Why was Balak angry with Balaam?
 - (5) Why was Balaam so faithful? 24: 13, cf. 22: 35.
 - (6) Had he been a prophet before this, or only an enchanter?
7. Other Predictions, 24: 14-25.
 - (1) Who was the star and what was the sceptre? 17-19, cf. 14; 2 Sam. 8: 2, 14.
 - (2) Is there any illusion in this to Christ?
 - (3) Why was Amalek called "first of the nations"? 20, cf. Ex. 17: 8-16.
 - (4) Who was the Kenite? and what was his dwelling place? 21, cf. Gen. 15: 19.
 - (5) Who was Asshur? and what captivity was meant? 22.
 - (6) What ships from the coast of Kittim? 24.
 - (7) How did they afflict Asshur and Eber?
 - (8) How did he "come to destruction"?
 - (9) How did the king and the prophet part? 25.
8. Israel Ensnared and Many Slain, 25: 1-5.
 - (1) By whose advice was this done? 1, 2, cf. 31: 15, 16.
 - (2) Why did the husbands and fathers consent?
 - (3) Who were the judges, and their men? 5, cf. Ex. 18: 25, 26.
9. The Zeal of Phinehas, and Its Reward, 25: 6-15.
 - (1) Why was Zimri so defiant? 6, 14, 15.
 - (2) What prompted Phinehas to act? 7, 8.
 - (3) Why was his deed commended? 13.
 - (4) Can it now be right to imitate him?
 - (5) How reconcile 9 with 1 Cor. 10: 8?
10. The Midianites to Be Punished, 25: 16-18.
 - (1) Why they rather than Moab? Cf. 15, 1.

II. THE SECOND CENSUS, 26: 1-65

1. What was the age of those numbered? and where was the place? 2, 3.
2. What was the whole number? 51, cf. 1: 46.
3. What remarkable changes? 14, cf. 1: 23; 26: 34, cf. 1: 35.
4. Which tribe now was the largest? 22, cf. 1: 27.

5. Who was left of the first census? 64, 65.
6. How had the Levites fared? 62, cf. 3: 39.

III. MORE LAWS GIVEN, AND A SUCCESSOR TO MOSES APPOINTED, 27: 1-30: 16

1. The Law of Inheritance, 27: 1-11.
 - (1) What led to the enactment of this law? 1-4.
2. Moses Soon to Die, and Joshua to Succeed Him, 27: 12-23.
 - (1) What was the mountain of Abarim? 12.
 - (2) A new title for God. 16.
 - (3) What is the meaning of "go out" and "come in"? 17.
 - (4) Why lay the hand upon him? 18, cf. 20.
 - (5) What was his relation to Eleazar? 21.
3. A Law Concerning Stated Burnt Offerings, 28: 1-29: 40.
4. A Law Concerning the Vows of Women, 30: 1-16.

IV. THE PUNISHMENT OF THE MIDIANITES, 31: 1-54

1. The Army and Their Victory, 31: 1-12.
 - (1) Whose vengeance to be executed? 3.
 - (2) What vessels of the sanctuary? 6, cf. 10: 9.
 - (3) Why was Balaam among the slain? 8.
 - (4) In what sense did they slay "every male"? 7, cf. 17.
2. Disposal of the Women and Children, 31: 13-18.
 - (1) Why the slaughter? 17.
 - (2) What use was made of the female children? 18.
 - (3) Was this a piece of cruelty on the part of Israel?
 - (4) Was it on the part of God?
3. The Purification of the Warriors and the Prey, 31: 19-24.
 - (1) What law required this? 21, cf. 19: 2-11.
4. The Quantity and Distribution of the Prey, 31: 25-47.
 - (1) How account for the number of animals? 32-34.
 - (2) Why the even thousands?
5. An Oblation Made by the Officers, 31: 48-54.
 - (1) Why no loss of life? 49, cf. 50.
 - (2) How account for the quantity of golden ornaments? 50, cf. 52.
 - (3) How did they serve as a memorial? 54.

V. HOMES ASSIGNED TO TWO AND A HALF TRIBES, 32: 1-42

1. Why did Moses suspect their motive? 7, 8.
2. What right did he have to grant them the land?
3. Why charge Eleazar and Joshua concerning them? 28.
4. Why did half of Manasseh come into the arrangement? 33.

VI. A LIST OF ALL THE ENCAMPMENTS, 33: 1-49

1. How many encampments from Rameses to Mt. Sinai? 33: 1-15.
2. How many from Mt. Sinai to Kadesh the second time? 16-36.

3. How many from Kadesh to the plains of Moab? 37-49.
4. What was the time occupied in the last division?
5. What was the whole distance on direct lines?

VII. ORDERS CONCERNING THE PROMISED LAND, 33: 50-36: 13

1. General Order, 33: 50-56.
 - (1) How drive them out? 52.
 - (2) What were the "figured stones" and "high places"? 52.
 - (3) What was the rule of the distribution of lands? 54.
 - (4) How "pricks in your eyes" and "thorns in your sides"? 55.
2. The Boundaries of the Land, 34: 1-15.
 - (1) What was the southern line? 3-5.
 - (2) Why say, "the Salt Sea"? 3.
 - (3) What was the "brook of Egypt"? 5.
 - (4) What were the known points in the northern line? 7.
 - (5) What Mount Hor? 7.
 - (6) What was "the entering in of Hamath"? 8.
 - (7) What known points were in the eastern line? 10-12.
 - (8) After "beyond the Jordan," why add, "eastward, toward the sunrising"? 15.
3. The Men to Divide the Land Are Appointed, 34: 16-29.
 - (1) Why were they appointed in advance?
4. The Inheritance to Be Assigned the Levites, 35: 1-8.
 - (1) How were the two measurements to be understood? 4, 5.
5. The Law Concerning Cities of Refuge, 35: 9-34.
6. An Addition to the Law of Inheritance, 36: 1-13.
 - (1) What was the occasion of this enactment? 1-4.
 - (2) Why would the inheritance thus pass to another tribe? 3.
 - (3) Whom did the five women marry? 12.
 - (4) Where were these last commands and laws given? 13.



REVIEW OF NUMBERS

1. How many times were the Israelites numbered? When? and where?
2. What was the whole number at each count?
3. Which was the largest tribe each time, and which was the smallest?
4. State the plan of their encampment.
5. What were the divisions of the Levites? their number? their encampment? and their duties in the wilderness?
6. At what two different ages were they to enter service? and what two services?
7. How did Israel find lambs for the passover in the wilderness?
8. What instruments of music were provided? and how were they used?

9. When did the camp leave Mt. Sinai, and what were the incidents on the way to Kadesh?
10. What is said of Hobab?
11. Whence, and for what purpose were the spies sent into Canaan?
12. How did the people act in reference to their report? and what was the result?
13. What proposal was made to Moses? and how did he act in regard to it?
14. What was the interval between the departure from Kadesh and the return to it?
15. What events in this interval are recorded?
16. What was the purpose, and what were the results, of the rebellion of Korah?
17. What miracles were wrought in Aaron's favor?
18. To what extent was the question settled for the future?
19. Give the account of the death of Miriam and of that of Aaron.
20. What was the sin of Moses and Aaron?
21. What was the route from Kadesh to Canaan? and why?
22. What sin and punishment of the people on this journey?
23. What two enemies did Israel encounter? and what were the results?
24. Describe the camping place on the plains of Moab.
25. Name the principal events during this encampment.
26. Was Balaam a prophet?
27. Why did he utter true prophecies?
28. What was the purpose of his sacrifices?
29. How much of the future did his prophecies include?
30. When the Midianites were slain, what was done with the women and children? and why?
31. What led to two and a half tribes being settled east of the Jordan?
32. How many encampments were there in the forty years?
33. How, then, was most of the time spent?
34. What was to be done with the Canaanites and their possessions?
35. Give the boundaries of the Promised Land.
36. What was to be the inheritance of the Levites?
37. In what connections were the laws found in Numbers enacted?
38. What number of years is covered by the book?
39. How much of the journeying of Israel is included?

The Numbering of Israel

<i>Name</i>	<i>First Count</i>	<i>Second Count</i>	<i>Gain</i>	<i>Loss</i>
Reuben	46,500	43,730		2,770
Simeon	59,300	22,200		37,100
Gad	45,650	40,500		5,150
Judah	74,600	76,500	1,900	
Issachar	54,400	64,300	9,900	
Zebulun	57,400	60,500	3,100	
Ephraim	40,500	32,500		8,000
Manasseh	32,200	52,700	20,500	
Benjamin	35,400	45,600	10,200	
Dan	62,700	64,400	1,700	
Asher	41,500	53,400	11,900	
Naphtali	53,400	45,400		8,000
Total	603,550	601,730	59,200	61,020

Net loss, 1,820

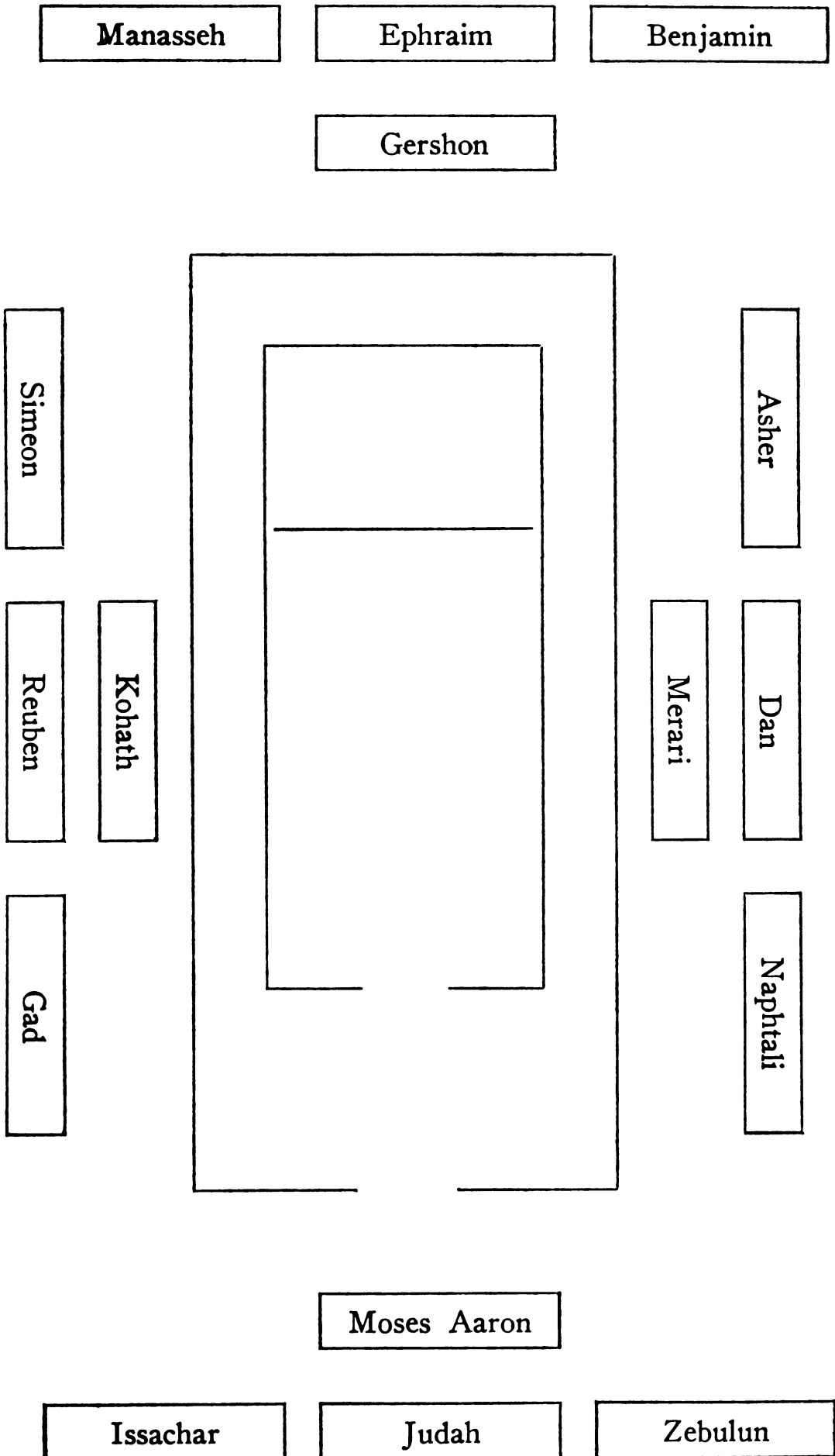
Judah was the largest tribe in both counts.

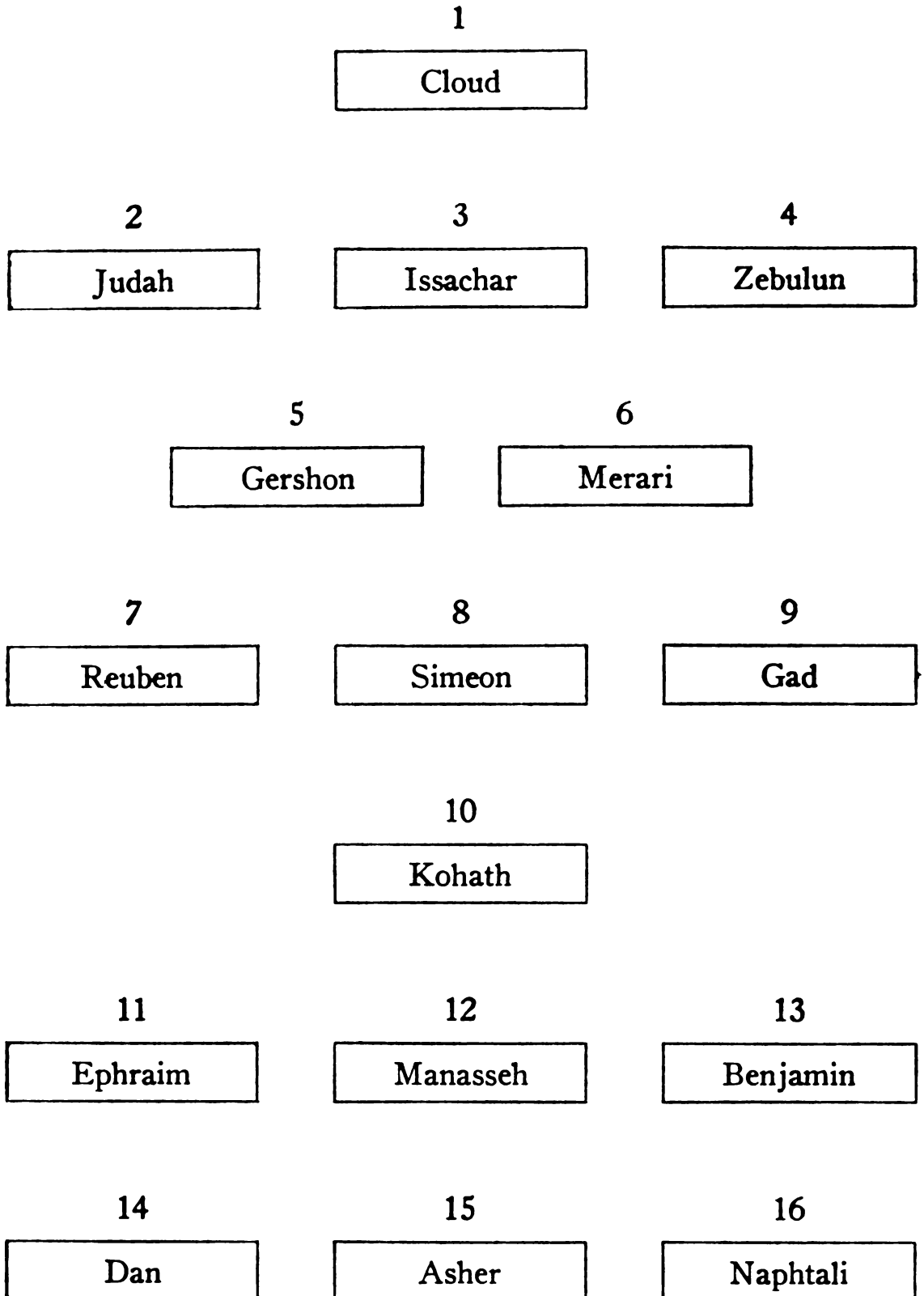
Manasseh was the smallest in the first; Simeon was the smallest in the second.

Manasseh made the biggest gain in the second count over the first; while Simeon suffered the greatest loss.

Compiled by Leslie G. Thomas

The Camp of Israel



Israel's Marching Formation

DEUTERONOMY

GENERAL DIVISIONS OF THE BOOK

Part One: A Discourse by Moses Containing a Review of the Wanderings, with Lessons and Exhortations, 1: 1-4: 43.

Part Two: A Discourse Containing Repetitions of Some Laws; Some New Laws; and Exhortations Concerning All, 4: 44-26: 19.

Part Three: A Prophetic Discourse, Setting Forth the Future Results of Obedience and of Disobedience, 27: 1-30: 20.

Part Four: Miscellaneous; Charges to Joshua and the Levites; the Song of Moses; a Prophetic Blessing of the Tribes; and the Death of Moses, 31: 1-34: 12.

Part One

1: 1-4: 43

I. NEW HISTORICAL ITEMS IN THE FIRST DISCOURSE, 1: 1-4:- 43

1. The Preface, 1: 1-15.

(1) By whom was this written?

(2) Why state the distance from Horeb to Kadesh-barnea?

2.

(3) When was the first discourse delivered? 3.

(4) How long before the end of the forty years?

2. The Organization Proposed by Jethro Was Approved by the People, 1: 14.

3. The Character of the Wilderness, 1: 19.

4. The Mission of the Spies Was Proposed by the People, 1: 22, cf. Num. 13: 1, 2.

(5) The Reason Why Moab Was Spared, 2: 9.

6. An Interpolation Concerning the Former Inhabitants of Moab and Edom, 2: 10-12.

7. The Point at Which All of the First Generation Had Died, 2: 13-18.

(1) Were the sinners of Baal-peor of the first generation? or of the second? Cf. Num. 25: 1-3.

8. The Land of Ammon Spared, and Why. 2: 19.

9. Another Interpolation, 2: 20-23.

10. Further Account of Og and His Kingdom, 3: 4, 5, 11.

11. An Interpolation Concerning Havvoth-jair, 3: 14.

12. A Prayer of Moses, and Its Answer, 3: 23-29.

13. Warning Against Adding to the Word or Taking from It, 4: 2, cf. Rev. 22: 18, 19.

14. Moses Selects the Eastern Cities of Refuge, 4: 41-43.

(1) When was this done? Cf. 4: 40, 44.

Part Two**4: 44-26: 19****I. NEW HISTORICAL ITEMS IN THE SECOND DISCOURSE, 4: 44-26: 19**

1. The Preface to This Discourse, 4: 44-49.
 - (1) Why was the following speech styled "law", "testimonies," "statutes," and "judgments"? 4: 44, 45.
2. A Specimen Exhortation, 5: 22-33.
3. Reason for the Long Stay in the Wilderness, 8: 2-4.
 - (1) Is the remark about raiment literal? 4.
4. Why Israel Was Permitted to Take Canaan, 9: 4, 5.
5. A Disconnected Interpolation, 10: 6-9.
6. The Closing Exhortation, 26: 16-19.

**Part Three****27: 1-30: 20****I. HISTORICAL ITEMS IN THE THIRD DISCOURSE, 27: 1-30: 20**

1. A Solemn Ceremonial to Be Observed at Mount Ebal, 27: 1-26.
 - (1) How much of the law was to be written? 8, 10, 15-26.
 - (2) What class of sins to be denounced? 15-26.
 - (3) What was the purpose of this ceremonial?
2. The Blessings to Follow Obedience, 28: 1-14.
 - (1) Are they temporal? or spiritual? Why?
3. The Curses to Follow Disobedience, 28: 15-48.
4. Their Captivity Foretold, 28: 49-68.
5. A Covenant Announced, 29: 1-29.
 - (1) In what sense a covenant?
6. Repentance and Restoration Predicted, 30: 1-10.
7. Obedience Not too Hard for Them, 30: 11-14.
8. The Alternative of Life or Death, 30: 15-20.

**Part Four****31: 1-34: 12****I. HISTORICAL ITEMS IN PART FOUR, 31: 1-34: 12**

1. Moses Announces His Own Death, and Encourages the People, 31: 1-8.
 - (1) Why no more "go out and come in"? 2.
 - (2) Was this his birthday? 2.
 - (3) Why exhort them not to be afraid? 6.
2. The Law Written and Delivered to the Levites and Elders, 31: 9-13.

- (1) Which law did he write? 9.
- (2) How much of Deuteronomy?
- (3) Why not read it oftener? 10, 11.
3. Jehovah Foretells the Apostasy of Israel, and Encourages Joshua, 31: 14-23.
 - (1) What song? 19, 21, cf. 32: 1-43.
 - (2) Why teach it to the people? 19, 22.
4. Another Order Concerning the Book of the Law, 31: 24-29.
 - (1) Did the book include this chapter? 24.
 - (2) How "by the side of the ark"? 26.
 - (3) What words were to be spoken to the elders? 28.
5. The Song of Moses, 32: 1-43.
6. Moses Ordered to Ascend Mount Nebo and Die, 32: 44-52.
 - (1) Where is Mt. Nebo? 49.
 - (2) Had he not already seen the land?
7. The Tribes Are Prophetically Blessed, 33: 1-29.
 - (1) Why was Simeon omitted? Cf. Gen. 49: 5-7.
8. The Death of Moses and a Comment on His Career, 34:-
1-12.
 - (1) What is the connection of Nebo and Pisgah? 1; L. of B., 372, 373.
 - (2) Is the sea visible? 2.
 - (3) Who wrote 1-8, and whence his information?
 - (4) When and by whom were 9-12 written? See 10.

THE LAW OF MOSES

I. HISTORICAL VIEW OF ITS ENACTMENTS

1. The Covenant at Mount Sinai: What? and how enacted? Ex. 19: 1-9. Had any laws been enacted before this? See Ex. 12: 1-20; 13: 11-16.

2. When and what was the first enactment after the Covenant? Ex. 19: 10, 11; 20: 1-17.

3. Where and when was the next group of enactments? Ex. 20: 21-23: 19. What name was given to this group? and what ceremonial was connected with it? Ex. 24: 3-8.

4. What was the next body of statutes? and when and where was it delivered? Lev. 1: 1; 27: 34, cf. Ex. 40: 17; Num. 10: 10.

5. How many groups of laws were given in the wanderings? and in what historical connections? Num. 15: 1-41; 18: 1-19: 22; 27: 1-30 16; 35: 9-36: 13.

6. When and where were the last laws given? Deut. 5: 1-26: 19, cf. 1: 1. How many groups in all? As respects places of enactment, into what three groups may they be distributed?

II. THE FUNDAMENTAL LAW

1. What relation did the Covenant at Mount Sinai sustain to all subsequent legislation? To what part of the laws of our States, then, does it correspond?

2. What relation did the Decalogue sustain to all subsequent statutes? To what part, then, of our laws does it correspond? What, then, constituted the fundamental law of the Mosaic legislation? Why is the Decalogue sometimes called "the covenant"?

3. Into what two divisions, or "tables," is the Decalogue naturally divided? What corresponding distinction can be traced between the statutes? Why are not the codes, the religious and the civil, separated in the books? What can we gain by separating them in our study of them? *Ans.* Easier comparison of them with our present laws, and a better comprehension of each code.

III. THE RELIGIOUS CODE



Chapter I

THE LAW OF SACRIFICES

Why place this first?

I. REGULATIONS COMMON TO ALL ANIMAL OFFERINGS, Ex. 20: 24; Lev. 1: 5, 10, 14, 15; 3: 1, 2; 4: 3, 4, 6, 7, 13-15; 17: 1-9; 22: 20-28; Deut. 12: 5-15

1. What Animals Might Be Offered? Lev. 1: 2, 10, 14.

2. Condition of the Animal, and Limit as to Its Age, Lev. 22: 20-28.

(1) What typified the perfection of the animal? Cf. Heb. 9: 14; 1 Pet. 1: 18, 19.

3. What Was to Be Done by the Offerer? Lev. 1: 3-5; 3: 1, 2; 4: 3, 4; 13-15, *et. al.*

(1) What was the significance of this?

4. What was done with the blood? Lev. 1: 5, 15; 4: 6, 7.

(1) What receptacle was used for the blood which was poured out at the base of the altar?

5. Where Were Sacrifices to Be Offered? Ex. 20: 24; Lev. 17: 1-9; Deut. 12: 5-15.

(1) Before the erection of the tabernacle, Ex. 20: 24.

(2) After the erection of the tabernacle, Lev. 17: 1-9. Does this refer to killing animals for food alone? 5. What sacrificing to he-goats is referred to? 7.

(3) After the settlement in Canaan, Deut. 12: 5-15. What change from the patriarchal custom? and why? Cf. Heb. 7: 12.

II. THE SEVERAL KINDS OF OFFERINGS, Ex. 29: 28-42; Lev. 1: 1-6: 13; 6: 19-30; 7: 1-21, 28-34; Num. 15: 1-11; 28: 11-15

1. The Burnt-Offering, Lev. 1: 1-17.

(1) What were its peculiarities? 8, 9, 16, 17.

(2) Describe the "continual burnt-offering." Ex. 29: 38-42; Lev. 6: 8-13; Num. 28: 1-13.

(3) Is the last passage a conscious repetition? Num. 28: 6.

(4) Why the repetition? Num. 28: 9, 11.

(5) Why the name?

(6) What difference on the sabbath? Num. 28: 9, 10.

(7) What addition on the first day of every month? Num. 28: 11-15.

2. The Meal-Offering, Lev. 2: 1-16.

(1) Of what articles was this? 1, 4, 5, 7, 14.

(2) Why the oil and frankincense?

(3) What of leaven and honey? 11.

(4) Why the prohibition?

(5) Why the salt? 13.

(6) How was this offering disposed of? 2, 3; 9, 10, 16.

(7) How was it to be disposed of when it was a priest's offering? Lev. 6: 19-23.

(8) What were the principal occasions of meal offerings? Num. 15: 1-11.

(9) What is the meaning of meal as used in this law?

3. The Peace Offering, Lev. 3: 1-17; 7: 11-21; 28-34.

(1) What part was burned? 3: 3-5, 9-11, 14-16.

(2) What disposal was made of the flesh? 7: 15-18; 31-34.

(3) What is the meaning of "wave offering," and "heave offering"?

(4) What restriction as to time of eating. 7: 16-18.

- (5) What restriction as to uncleanness? 19-21.
- (6) What were the occasions of peace offerings? 12, 16.
- (7) Why the name?
- (8) When feasting is mentioned in connection with offerings, what offerings are meant?
 4. The Sin Offering, Lev. 4: 1-6: 7; 24-30; 7: 1-10.
 - (1) What was burned? 7: 1-5.
 - (2) What was done with the flesh? 7: 6, 7; 6: 26, 29, 30.
 - (3) What of touching it? and of the vessel in which it was cooked? 6: 27, 28.
 - (4) What was offered for a sin of ignorance? 4: 1-3, 13, 14, 22, 23, 27, 28, 32; 5: 7, 11.
 - (5) What confession? and what promise in every case?
 - (6) When the sin is a trespass in holy things? 5: 14-19.
 - (7) When it is a trespass against a neighbor? 6: 1-7.
 - (8) Why add one fifth in case of a trespass?
 - (9) If an infraction of law is done in ignorance, why is it a sin?
 - (10) What originated sin offerings?
 - (11) How many classes of offerings? and what was the chief distinction between them?



Chapter II

THE PRIESTHOOD

- I. FAMILY, AND THEIR VESTMENTS, Ex. 28: 1-43; 39: 1-43
 1. Name the vestments. Ex. 28: 4.
 2. Describe in your own words the ephod. 6-12.
 3. The breastplate. 13-30.
 4. What were the Urim and the Thummim? 30.
 5. What is the meaning of "bear the judgment" of Israel? 30.
 6. Describe the blue robe. 31-35.
 7. Why add, "that he die not"? 35.
 8. Describe the crown. 36-38.
 9. What is the meaning of "bear the iniquity of holy things"? 38.
 10. Describe the coat and the mitre. 39.
 11. Where was the coat worn?
 12. What garments for the common priests? 40-43.
 13. When were these garments worn? 43.
 14. Why no priestly robes under Christ?
- II. THE CONSECRATION OF THE PRIESTS, Ex. 29: 1-37; Lev. 8: 1-36
 1. What was first done to the priests? Ex. 29: 4; Lev. 8: 6.

2. What second? Ex. 29: 5, 6, 8, 9; Lev. 8: 7-9, 13.
3. What third? Ex. 29: 7; Lev. 8: 12.
4. What sacrifices were then offered? Ex. 29: 11-19; Lev. 8: 14-22.
5. What was next done to the priests? Ex. 29: 20, 21; Lev. 8: 23, 24, 30.
6. What disposal was made of the second ram? Ex. 29: 22-28, 31-34; Lev. 8: 25-32.
7. What was done the next six days? Ex. 29: 29, 30; Lev. 8: 33-36.
8. What analogy to the consecration of Jesus as a priest?

III. SUPPORT OF THE PRIESTHOOD

1. The Perquisites of the Altar, Num. 18: 8-20; Lev. 7: 8.
 - (1) What was Paul's comment on this? 1 Cor. 9: 13, 14.
2. A Tithe of the Tithe, Num. 18: 25-28.
 - (1) On what would the amount of income depend?
 - (2) How did it compare with that of the Levites?
 - (3) How was the Lord their portion? Num. 18: 20.

IV. THE LAW OF HOLINESS FOR THE PRIESTHOOD, Lev. 21:1-22: 33

1. As to Defilement for the Dead, 21: 1-4.
 - (1) Why this? 4.
2. As to Marks on the Person, 21: 5, 6.
 - (1) Would such marks profane the name of God? 6.
3. As to Marriage to Lewd or Divorced Women, 21: 7, 8.
4. Whoredom in a Priest's Daughter, 21: 9.
 - (1) Why the special severity?
5. The High Priest in These Particulars, 21: 10-15.
 - (1) What was the reason for this? 15.
6. As to Bodily Perfection, 21: 16-24.
 - (1) Why this?
7. As to Officiating When Unclean, 22: 1-9.
8. The Persons Who Might Eat of Holy Things, 22: 10-16.



Chapter III

THE LAW OF THE LEVITES

I. TAKEN IN PLACE OF THE FIRST-BORN, Num. 3: 1-51

II. THEIR MEANS OF SUPPORT, Num. 18: 21-24

1. How often was the tithe given? and where was it laid up? Deut. 14: 27-29; 26: 12.
2. How would the Levites get it to their cities?
3. Who partook of it besides the Levites? Deut. 26: 12, 13.
4. What annual tithe? and how regulated? Deut. 14: 22-27; 12: 5-12.

5. What general law in regard to the tenth of the increase? Lev. 27: 30-33.

6. Were the people always faithful in the tithes? Mal. 3: 8-10.

III. THEIR DWELLING PLACES, Num. 35: 1-8

1'. How could they be said to have no inheritance? Num. 18: 24, *et al.*

IV. THEIR EMPLOYMENT, Num. 3: 5-9; 4: 15, 25, 31, 32

1. Are they distinguished from the priests in Deuteronomy? Deut. 17: 9, 18; 18: 1-7; 24: 18; 27: 9.



Chapter IV

CEREMONIAL UNCLEANNESS

I. UNCLEANNESS FROM CHILDBIRTH, Lev. 12: 1-8

1. Why the sin offering?

2. The case of Joseph and Mary, 8, cf. Luke 2: 22-24.

3. What of those who lived at a great distance?

II. UNCLEANNESS FROM LEPROSY, Lev. 13: 1-14: 57

1. What could be affected by it? 13: 2, 47; 14: 34.

2. Who was to decide whether it was leprosy? 13: 2, 3, 50; 14: 36.

3. What was done with a leprous person, garment, or house? 13: 45, 46, 52; 14: 43-45.

4. How could a garment or a house be leprous?

5. What was to be done by a person when cured? 14: 1-9.

6. What offerings completed the process? 14: 12-20.

7. What provision was made for the poor? 14: 21, 22.

8. Why were guilt and sin offerings required?

9. What respect did Jesus pay to this law? See Mark 1: 44, *et al.*

10. How do these regulations correspond with sin and its cure under Christ?

11. What distinction between pour, dip, and sprinkle was recognized? 14: 15, 16, 26, 27.

III. UNCLEANNESS FROM BODILY SECRETIONS, Lev. 15: 1-33.

1. How many cases of uncleanness from this source?

2. What was the mode of cleansing? Lev. 15: 5-7, *et al.*

3. What was the purpose of this law?

IV. UNCLEANNESS FROM A DEAD BODY, Num. 19: 1-22

1. What provision was made for this uncleanness? 19: 1-10.

2. What was the significance of the ashes? Heb. 9: 13, 14.

3. Why not use blood itself, as in the case of the leper?

4. What characteristic of the blood of Christ is prefigured?
5. How was this uncleanness contracted? and how removed?
11-19.
6. What was the penalty of neglect? 20-22.
7. What cases of ordinary uncleanness were caused by these rites? 7, 8, 10, 21.
8. Why was the water called "the water of separation"? 21.



General Questions

1. In what cases of purification was water sprinkled? and with what mingled?
2. Was the significance in the water? or in the blood and ashes?
3. Was water alone ever sprinkled?
4. What, then, was the purpose of the water?
5. What did the sprinkling of blood foreshadow? See Heb. 12: 24; 1 Pet. 1: 2.
6. What, especially, that from the wings of the living bird?
7. By what was the sprinkling always followed?
8. What was the significance of this? Heb. 10: 19-22.
9. In all other cases of uncleanness, how was purification effected?
10. What New Testament allusion to these many bathings? Heb. 9: 9, 10.
11. What addition to them was made by the Pharisees? Mark 7: 1-4.



Chapter V

THE HOLY DAYS

I. THE FEAST OF THE PASSOVER

1. What was the law as enacted in Egypt? Ex. 12: 14-20, 25-28, 43-51; 13: 3-10.
2. What is said of it in the book of the covenant? Ex. 23: 14, 15.
3. Does this presuppose the former enactment? 15.
4. What addition was made in Leviticus? Lev. 23: 4-15.
5. On the morrow after what sabbath? 11.
6. What was the significance of this first sheaf? Cf. 1 Cor. 15: 20-23.
7. Why eat none of the new crop till this was done?
8. Was it to be done at the end of harvest? or the beginning? 10, 14, 15, cf. Deut. 16: 9.
9. What provision was made for unclean travelers? and when was it made? Num. 9: 1-12, cf. John 11: 55.

10. What addition was made in giving the law of stated burnt offerings? Num. 28: 16-24.
11. What addition was made in Deuteronomy? Deut. 16: 1-8.
12. What do these progressive additions indicate as to the order in which the books were written?
13. What was typified by the unleavened bread? 1 Cor. 5: 6-8.

II. THE FEAST OF WEEKS, OR OF HARVEST

1. What was first said of it? Ex. 23: 15-17; 34: 22.
2. How was the time fixed? and how was the day observed? Lev. 23: 15-21.
3. What addition was made later? Num. 28: 26-31.
4. On what day of the week did the count begin and end? Lev. 23: 15, 16.
5. Why was the bread leavened? Lev. 2: 11, cf. 23: 20.
6. What was the difference between this firstfruit offering and that of the paschal Sunday? Lev. 23: 17, cf. 10, 11.
7. What is this feast called in the New Testament? Acts 2: 1.
8. What were the reasons for the three names?

III. THE DAY OF TRUMPETS

1. What was the law? and in what connection was it first given? Lev. 23: 23-25.
2. What addition was made later? Num. 29: 1-6.
3. What was the significance of the day? (The old New Year's Day.)
4. What was the significance of the trumpets? and who blew them?
5. Where was the holy convocation held?

IV. THE ANNUAL ATONEMENT, Lev. 16: 1-34; Num. 29: 7-11.

1. The Conditions of Entering Within the Veil, Lev. 16: 1-4.
 - (1) Why not wear the fine robes?
 - (2) Why not go in "at all times"? 2, cf. Heb. 9: 7, 8.
2. The Offerings for the Occasion, Lev. 16: 5-10.
3. The Atonement for the Priest and His Family, Lev. 16: 11-14.
 - (1) A contrast with Christ, Heb. 7: 26-28.
4. The Atonement for the People, Lev. 16: 15-19.
 - (1) Why for the tent and holy vessels? 16, 19.
5. Disposal of the Other Goat, Lev. 16: 20-22.
 - (1) What was the significance of this?
 - (2) Who was Azazel? 22, cf. 8, 10.
6. Dress Changed, and the Victims Burned, Lev. 16: 23-28.
 - (1) Two more cases of uncleanness, 26, 28.
7. Time and General Design of the Ordinance, Lev. 16: 29-34.

- (1) What is the meaning of "afflict your souls"? 29, 31, cf. Acts 27: 9.
- (2) Paul's argument on this rite, Heb. 10: 1-3.
8. Extra Burnt-Offerings, Num. 29: 7-11.

V. THE FEAST OF TABERNACLES

1. What was the first mention of it? Ex. 23: 14-17.
2. Why the name here used?
3. The time, the mode of celebration, and the design? Lev. 23: 33-36, 39-44.
4. Why would all fruits be gathered at this time? Lev. 23: 39.
5. Where would they build the booths?
6. What good was in the design?
7. What addition was made later? Num. 29: 33-44.
8. What was the comparative number of burnt offerings?



General Questions

1. At what festival were all the people required to assemble? Ex. 34: 18, 22, 23.
2. In which season of the year did all occur?
3. Were they held at times of leisure?
4. What was every one required to bring? Deut. 16: 16, 17, cf. Luke 21: 1-4.
5. Protection for the land, Ex. 34: 24.
6. What was the social and political utility of these festivals? Cf. Jeroboam's policy, 1 Kings 12: 26-33.



Chapter VI SACRED VOWS

I. THE NAZARITE VOW, Num. 6: 1-21

1. What is the vow? 6: 1, 2.
2. What restrictions did it involve? 3-8.
3. Why these restrictions?
4. What was done in the case of accidental uncleanness? 9-12.
5. What was the condition of the four mentioned in Acts 21: 23-27?
6. What was done when the vow was completed? 13-21.
7. Was Paul's vow, Acts 18: 18, the Nazarite vow? Cf. 13, 18.
8. What was the occasion of this vow?

II. THE VOWS OF WOMEN, Num. 30: 1-16

1. What was the general law as to vows? Num. 30: 1-4, cf. Deut. 23: 21-23.

2. What right of annulling? 5-16.
3. Why this right of the father or husband?

III. REDEMPTION FROM VOWS, Lev. 27: 1-34

1. In Case of a Person, 27: 1-8.
 - (1) What was the nature of the vow? 2.
2. In Case of a Beast, 9-13.
 - (1) Why let the priest set the value? 12.
3. In Case of a House, 14, 15.
 - (1) Why in the last two cases add a fifth? 13, 15.
4. In Case of a Piece of Land, 16-25.
 - (1) What is the meaning of "the sowing of a homer of barley"? 16.
5. Firstlings Not to Be Sanctified, 26, 27.
6. Devoted Things Excepted, 28, 29.
 - (1) What bearing did this have on the case of Jephthah's daughter? Judges 11: 30, 31, 34-40.
7. Redemption of Tithes, 30-34.
 - (1) What is the meaning of "whatsoever passeth under the rod"? 32.



Chapter VII

WITCHCRAFT AND IDOLATRY

I. THE LAW AGAINST WITCHCRAFT, Lev. 20: 6, 27

1. What other specifications? Deut. 18: 9-14.
2. Define these arts.
3. Does the prohibition imply their reality?
4. Why were they an abomination to the Lord?

II. MOLECH WORSHIP PROHIBITED, Lev. 20: 1-5

1. How was seed given "unto Molech"? Cf. Deut. 12: 31; Jer. 7: 31; 2 Chron. 33: 6.
2. Why the special prohibition?

III. ENTICING PERSONS TO IDOLATRY, Deut. 13: 1-18

1. When Done by a Prophet, 13: 1-5.
 - (1) How could the sign of a false prophet come to pass? 1, 2.
 - (2) What would prove him to be a false prophet? 4, cf. Gal. 1: 8.
 - (3) Why put this prophet to death? 5.
2. When Done by a Relative or Friend, 6-11.
 - (1) Why betray a friend?
3. When a Whole City Is Enticed, 12-18.
 - (1) Who was to execute this law? 14, 15.
 - (2) Suppose that individuals were found who were not participants?
 - (3) Was this punishment of idolatry religious persecution?

Chapter VIII**ARTICLES OF ANIMAL FOOD****I. FAT AND BLOOD PROHIBITED, Lev. 7: 23-27**

1. What fat is meant? 25.
2. What was done with the blood of game? and of slaughtered animals? Lev. 17: 12-14; Deut. 12: 16, 24.
3. What is the Christian law? Cf. Acts 15: 28, 29.

II. FLESH THAT DIES A NATURAL DEATH, Lev. 17: 15, 16

1. The twenty-second case of uncleanness.

III. CLEAN AND UNCLEAR ANIMALS, Lev. 11: 1-47; Deut. 14: 1-29

1. Beasts, Lev. 11: 1-8.
 - (1) Do the coney and the hare chew the cud?
2. Water Animals, 9-12.
3. Fowls, 13-19.
 - (1) What habit marks the unclean?
4. Winged Creeping Things, 20-23.
5. Effect of Touching the Carcass of an Unclean Animal, 24-28, 31, 39, 40.
 - (1) The twenty-third case of uncleanness.
6. Creeping Things Without Wings, 29-38.
7. Reptiles, 41-43.
8. The Reason for These Prohibitions, 44-47.
 - (1) How would the observance make them holy?

**Chapter IX****PERSONAL AND DOMESTIC****I. OF DRESS**

1. Mixed Fabrics Forbidden, Lev. 19: 19; Deut. 22: 11.
 - (1) Why was this?
2. Of Fringes, Num. 15: 38-40.
 - (1) Why the effect?
 - (2) What New Testament allusion? Matt. 23: 5.
3. Dress of the Other Sex, Deut. 22: 5.
 - (1) How with us?

II. OF PERSONAL DISFIGUREMENT, Lev. 19: 27, 28

1. Why this? Cf. Jer. 16: 6.

III. INSTRUCTION OF CHILDREN. Deut 6: 6-9, 20-25.

1. What is the meaning of writing them on the hands and between the eyes?
2. What was the origin of phylacteries? Matt. 23: 5.

Chapter X**ETHICAL PRECEPTS**

1. The Love of Truth, Ex. 23: 1, 2, 7; Lev. 19: 16.
2. Inflexible Justice, Ex. 23: 3, 6, 8; Lev. 19: 15.
3. Kindness to Strangers, Ex. 23: 9; Lev. 19: 33, 34.
4. Kindness to an Enemy, Ex. 23: 4, 5; Lev. 19: 17, 18.
5. Treatment of the Blind and Deaf, Lev. 19: 14.
6. Honor to the Aged, Lev. 19: 32.
7. Just Weights and Measures, Lev. 19: 35-37; Deut. 25: 13-16.
8. What to Do with Animals Astray, or Lost Articles Found, Deut. 22: 1-4.
9. Kindness to Mother-Birds, Deut. 22: 6, 7.
10. Battlements on the Roof, Deut. 22: 8.
11. Yoking an Ox and an Ass, Deut. 22: 10.
12. Muzzling an Ox, Deut. 25: 4, cf. 1 Cor. 9: 9, 10.

**IV. THE CIVIL CODE****Chapter I****SEXUAL RELATIONS****I. UNLAWFUL MARRIAGES, Lev. 18: 1-18; 20: 11-21**

1. Introductory Warning, 18: 1-5.
 - (1) Why say, "I am Jehovah your God"? etc. 2.
 - (2) What were the "doings" of Egypt and Canaan? 2, cf. Lev. 18: 27.
2. Prohibited Relationships, 18: 6-8.
 - (1) Was this a new law?
 - (2) What is the Christian law?
3. Penalties for incest, Lev. 20: 11-21.
 - (1) Why the exceptions in 20, 21?
 - (2) What are the penalties with us?

II. UNLAWFUL INTERCOURSE

1. With a Woman in Uncleanness, Lev. 18: 19-22.
2. Adultery, Lev. 19: 20-22; Deut. 22: 22-24.
3. Rape, Deut. 22: 25-29.
4. Fornication with a Maid, Ex. 22: 16, 17.
5. Bestiality, Lev. 20: 15, 16.
6. Sodomy, Lev. 20: 13.
 - (1) What are the penalties with us?

III. LAWFUL MARRIAGES

1. All Not Prohibited.

- (1) Why?
2. A Captive: Under What Conditions? Ex. 21: 1-14.
3. A Brother's Widow: When? Deut. 25: 5-10.
 - (1) Was this new? Cf. Gen. 38: 8, 9.
 - (2) An example: Ruth 4: 1-12.
 - (3) What New Testament allusion? Matt. 22: 23-28.

IV. THE LAW OF JEALOUSY

1. A Wife Suspected of Adultery. Num. 5: 11-31.
 - (1) Why the effect of the water? 27.
 - (2) What was the purpose of the law?
 - (3) Do we have a case under it?
2. A Bride Suspected of Fornication, Deut. 22: 13-21.
 - (1) Was whoredom tolerated?
3. Eunuchs and Bastards. Deut. 23: 1, 2.
 - (1) How could there be any bastards under the law?
 - (2) What was the purpose of this law?
 - (3) How could the eunuch of Acts 8: 27, 28 go up to worship?

V. DIVORCE, Deut. 22: 19, 28, 29; 24: 1-4

- (1) Why give a bill of writing?
- (2) Why not marry again in the case supposed? 3, 4.
- (3) What limit to the right of divorce? 22: 19, 28, 29.
- (4) Did this law originate divorce?
- (5) Why was free divorce permitted? Matt. 19: 3-9.



Chapter II

THE LAW OF INHERITANCE

I. THE GENERAL LAW, AND ITS ORIGIN. Num. 27: 1-11

1. What was the right of the oldest son? Deut. 21: 15-17.
2. Could the law be altered by a will?
3. Why not give daughters equal shares?

II. WITH REFERENCE TO TRIBES, Num. 36: 1-13

1. Why would the land pass to the other tribes?



Chapter III

PROVISIONS FOR THE POOR

I. MINOR PROVISIONS, Lev. 19: 9; 25: 35-38; Deut. 23: 19, 20; 24: 6, 10-15, 17, 19-22

1. Usury Forbidden, Lev. 25: 35-38; Deut. 23: 19, 20.
 - (1) What effect would this have on the credit system?
 - (2) How would this benefit the poor?
 - (3) A test of righteousness: why? Cf. Psa. 15: 1-5.

- (4) Why were they permitted to take usury from foreigners?
 2. The Law of Pledges, Deut. 24: 6, 10-13, 17.
 (1) Why these regulations?
 3. Prompt Payment of Hire, Deut. 24: 14, 15.
 (1) What distress would be caused from neglect of this?
 (2) Would this law prevent hire by the week or the month?
 4. Of Gleanings, Deut. 24: 19-22; Lev. 19: 9.
 (1) Was this law observed? Cf. Ruth 2: 2, 3.

II. THE SABBATICAL YEAR

1. The First Enactment, Ex. 23: 10, 11.
 (1) How would the people spend the time?
 (2) What was the purpose of this law?
 (3) Could it have been self-imposed?
 (4) Was it afterwards observed? Cf. 2 Chron. 36: 21; Josephus, *Ant.*, 11: 8, 5; 14: 10, 6; Tacitus, *Annals*, 5: 4.
 2. The Re-enactment, Lev. 25: 1-8.
 (1) Why this repetition? Cf. 8.
 3. A Later Provision, Deut. 15: 1-11.
 (1) What effect did this have on the credit system?
 (2) Who would be in debt? 7-9.
 (3) What motive was appealed to? 10.
 (4) How reconcile the statement about the poor in 4 and 11?

III. THE JUBILEE YEAR, Lev. 25: 8-55

1. The Time and General Character of This Observance, 25: 8-12.
 (1) Why did it begin on the day of atonement? 9.
 (2) What is the meaning of jubilee?
 (3) At what hour of the day was the trumpet blown?
 2. Its Effect on the Price of Lands, 13-17.
 (1) What was the sale equivalent to?
 (2) What was the reason for not selling in perpetuity? 23.
 (3) What was the policy of this law?
 3. Assurance of Plenty in the Two Years of Rest, 18-22.
 (1) Why would they need fruit for *three* years? 21.
 (2) Why say the eighth year? 22.
 4. The Right of Redemption of Lands, 23-28.
 (1) What was the design of this?
 5. Redemption of City, Village, and Levite Houses, 29-38.
 (1) Why the distinctions?
 (2) What is the law of redemption in our States?
 6. Its Effect on Hebrew Bondmen, 39-55; see 40, 41, 47-50,
 54.
 (1) What was the state of feeling on the arrival of the Jubilee?

Chapter IV

THE LAW OF SERVITUDE

- I. AS GIVEN IN THE BOOK OF THE COVENANT, Ex. 21 : 2-11, 16, 20, 21 ; 22 : 1-4.
1. The Rights of Hebrew Bondmen, Ex. 21 : 2-6.
 - (1) Did this originate such bondage? 2.
 - (2) Why the distinction about his family?
 - (3) How "bring him unto God"? 6.
 - (4) Why the hole in his ear?
 2. Rights of a Hebrew Bondwoman, Ex. 21 : 7-11.
 - (1) Did this permit a man to sell his daughter? 7.
 - (2) What is implied as to selling a son?
 - (3) Why not go out as the man would? 7.
 - (4) What was the design of the regulation about marriage?
 - (5) What usually became of bondwomen?
 3. Kidnaping, Ex. 21 : 16.
 4. Killing a Bond-Servant in Chastising Him, Ex. 21 : 20, 21.
 - (1) Why the distinction?
 5. The Sale of an Insolvent Thief, Ex. 22 : 1-4.
 - (1) For what length of time?
- II. AS GIVEN IN LEVITICUS, Lev. 25 : 35-55
1. Further Rights of Hebrew Bondmen, 35-43.
 - (1) Why sell himself and family on account of poverty?
 - (2) Why say he shall serve unto jubilee, if free the seventh year? 40, cf. Ex. 21 : 1-6.
 2. Who Might Be Permanent Bondmen? 44-46.
 - (1) Which class is referred to in the provision about chastising? 46, cf. Ex. 21 : 20, 21.
 3. Rights of a Hebrew Sold to a Foreigner, 47-55.
 - (1) Why not go out the seventh year?
 - (2) Why the right of redemption? 48, 49?
 - (3) What is the reason given for these rights? 55.
- III. PROVISION TO BE MADE FOR FREEDOM, Deut. 15 : 12-18
1. Why worth double a hired servant? 18.
 2. Why not the same for those released by the jubilee?
- IV. RIGHTS OF FOREIGN BONDMEN
1. Protection of Life and Limb, Ex. 21 : 20, 21, 26, 27.
 2. No Release, Lev. 25 : 44-46.
 - (1) Why?
 3. No Return of Fugitives, Deut. 23 : 15, 16.
 - (1) Why? Compare these with heathen laws.

Chapter V

CRIMES AND PUNISHMENTS

I. CAPITAL CRIMES

1. Murder, Ex. 21: 12-14; cf. 1 Kings 1: 50; 2: 28.
 - (1) What was the number of witnesses necessary to conviction? Num. 35: 30; Deut. 17: 6.
2. Murder by a Vicious Animal, Ex. 21: 28-32.
3. Kidnaping, Ex. 21: 16; Deut. 24: 7.
4. Idolatry, Deut. 13: 1-18.
5. Blasphemy, Lev. 24: 10-16.
6. False Prophecy, Deut. 18: 20-22.
7. Witchcraft, Lev. 20: 27.
8. Adultery, Deut. 22: 13-21.
9. Rape of Betrothed or Married Woman, Deut. 22: 22-29.
10. Whoredom, Deut. 22: 13-21; Lev. 21: 9.
11. Incest, Lev. 20: 11, 12, 14.
12. Sodomy, Lev. 20: 13.
13. Bestiality, Lev. 20: 15, 16.
14. Smiting or Cursing a Parent, Ex. 21: 15, 17.
15. Stubborn Rebellion Against Father, Deut. 21: 18-21.
16. Rebellion Against the Judges, Deut. 17: 8-13.
17. Swearing Away a Man's Life, Deut. 19: 16-21.
 - (1) Why so many capital crimes? In Great Britain two hundred and fifty years ago there were one hundred and forty.
 - (2) What was the mode of execution?

II. MANSLAUGHTER

1. The Cities of Refuge, Num. 35: 9-15; Deut. 19: 1-13.
 - (1) Who inhabited these cities? Num. 35: 6.
 - (2) Who was the avenger of blood? Deut. 19: 6, 12, cf. Gen. 9: 5, 6; etc.
2. How Manslaughter Was Distinguished from Murder, Num. 35: 16-25.
 - (1) How is this done in our laws?
 - (2) How did the congregation judge? 24, cf. Deut. 19: 12.
3. Further Right of the Avenger, Num. 35: 26-29.
 - (1) Why at the death of the high priest? 28.
 - (2) What was the advantage of this system?

III. OF MAIMING, Ex. 21: 18, 19, 22-27; Lev. 24: 17-22

1. Disabling a Man, Ex. 21: 18, 19.
2. Injuring a Pregnant Woman, Ex. 21: 22-25.
3. Maim of a Bondman, Ex. 21: 26, 27.
4. General Law of Maiming, Lev. 24: 17-22.
 - (1) What are the modern penalties for such violations?

- IV. OTHER CRIMES AND PENALTIES, Ex. 22: 1-15; Num. 35: 31-34; Deut. 19: 14; 21: 1-9; 25: 1-3
1. Theft, Ex. 22: 1-4.
 - (1) Why the difference in the ratio of restitution?
 - (2) Suppose it were some other animal or property?
 - (3) Why restore so much?
 2. Breach of Trust, Ex. 22: 7-15.
 3. Trespass by a Beast or by Fire, Ex. 22: 5, 6.
 4. Removing Landmarks, Deut. 19: 14.
 5. The Limit of the Scourge, Deut. 25: 1-3.
 - (1) For what offenses was scourging inflicted?
 - (2) What was the actual number of stripes? Cf. 2 Cor. 11: 24.
 - (3) Why this limitation?
 - (4) What about heathen laws in this respect?
 6. Inquest Over the Dead, Deut. 21: 1-9.
 - (1) Who was to do the measuring? 2.
 - (2) What was the purpose of this rite?
 7. Pardon Prohibited, Num. 35: 31-34.



Chapter VI

MILITARY AND JUDICIAL LAWS

1. Exemption from Military Service, Deut. 20: 1-20; 24: 5.
 - (1) Why these exemptions?
2. Conduct of Sieges, Deut. 20: 10-20.
 - (1) Why slay those who resist? 13.
 - (2) Why spare fruit-trees? 19.
 - (3) What use for trees in a siege?
 - (4) Who declared war and made peace?
3. League with Canaanites Forbidden, Deut. 7: 1-5.
4. Judiciary, Deut. 16: 18-20; 17: 8-13.
 - (1) By whom were the city judges appointed? 16: 18.
 - (2) Who made appeals to the higher courts? 17: 8, 9.
 - (3) What is the meaning of "the judge that shall be in those days"? See Book of Judges.
5. Who Might Be Made King, Deut. 17: 14, 15.
 - (1) By whom was he to be chosen? 15, cf. 1 Sam. 10: 24.
 - (2) Why not select a foreigner?
 - (3) What was the point in the question of the Pharisees? Matt. 22: 17.
6. Regal Splendor Forbidden, Deut. 17: 16, 17.
 - (1) Why was this?
7. The Law to Govern the King, Deut. 17: 18-20.
 - (1) Was the king to be a law-maker?
 - (2) Was there a legislative body?
 - (3) Was there a central government?

THE FIRST CHAPTER OF GENESIS*

The words with which this chapter begins are sublime. They tell us the very first thing which is possible for us to know about the world in which we live. It was created by God in the beginning. We have no means of knowing just how long Jehovah existed alone before his creative voice first broke the silence of eternity. The *beginning* refers to the beginning of the created universe; not to the beginning of God. There is no beginning nor ending with him. He is eternal.

It is not possible for the mind of man to go any further back into the distant past than to the beginning. If we could go back beyond the beginning, we would by that act demonstrate that the beginning is not the beginning. Only God was before the event of creation; and the Bible, which is his inspired revelation to man, does not in any place attempt to prove the fact or truth of God. He is everywhere taken for granted. There must be a First Cause for the existence of the universe; and only the God who is revealed in the Bible can satisfy that demand.

The credibility of the first chapter of Genesis has long been in dispute. The battle which has been fought over it, especially during the last fifty years, has been described as the bitterest contest that has ever been waged. It is not the purpose of this study to discuss the details of that controversy. The reader's attention is simply called to the fact that a mighty battle regarding the truthfulness of this chapter has been in progress for years.

The enemies of the Bible have made the claim that the Genesis record concerning the origin of the universe is entirely out of harmony with the facts of modern science. It should be remembered, however, that true science, as well as inspiration, owes its origin to God; and it is certainly unreasonable to think that there are any discrepancies between them. The truth is: Men who understand both sides of the question have for years openly challenged the world to point out a single scientific error in the first chapter of Genesis. This has never been done; and as long as the facts are adhered to, it will not be done.

The accumulated knowledge of the ages come down to us through three principal channels—namely, science, philosophy, and revelation. The first two are associated with human efforts, and they are responsible for the great storehouse of classified knowledge which we have today. Revelation, on the other hand, enables us to know that which is above and beyond mere human knowledge.

The facts of the first chapter of Genesis were made known to the human race by revelation—facts which, in the very nature of the case, could not have been made known to us by either

*This chapter is not a part of McGarvey's Notes.

science or philosophy. Science and philosophy may confirm and corroborate the facts of revelation, but they could not reveal them.

It is not our purpose here to discuss in detail the entire first chapter of Genesis. It is only our aim to give a broad outline of the contents of the chapter; and that outline, as we shall see, covers three stupendous events—events which must not be confused, if we are to avoid chaos in our thinking. The outline of the first chapter of Genesis is as follows:

I. THE CREATION OF THE HEAVENS AND THE EARTH, 1: 1

II. THE CHAOTIC CONDITION OF THE EARTH, 1: 2

III. THE RECONSTRUCTION OF THE EARTH AND THE CREATION OF ANIMAL LIFE AND MAN, 1: 3-31

We shall begin our study of this outline with

THE CREATION OF THE HEAVENS AND THE EARTH

People of this day sometimes ask why the creation narrative was not written in terms of modern science? The attitude displayed in this question is but an illustration of the folly and conceit of our generation which naively regards itself as the only generation worthy of consideration and its science as the final truth. Such people strangely forget that in the ages to come, if the world continues, we, like others in the past, shall be ancients and our science antiquated.

When the first chapter of Genesis was written it was necessary for the inspired penman to speak to the people of his day in language which they could understand; and it was also necessary for him to record eternal truths in language which would never be out of date and which would serve to instruct the people of all ages to come. That was exactly what Moses did when he recorded the momentous events of this chapter; and it is according to this divine purpose that his work is to be appraised.

The word for "create" in Gen. 1: 1 is the Hebrew *bara*. This term occurs fifty-five times in the Old Testament original, and when used with reference to God it always means the instant, miraculous creation of something which had no previous existence in any form whatsoever. Cf. Heb. 11: 3.

The terms *bara* (create) does not occur again in the first chapter of Genesis until the twenty-first verse is reached, where it is recorded that "God created the great sea-monsters, and every living creature that moveth, wherewith the waters swarmed, after their kind, and every winged bird after its kind: and God saw that it was good." The word *bara* also appears in connection with the creation of man, and it is consistently used in every subsequent reference to that event.

The age of the earth. Modern science claims that there must

have been several successive ages which preceded the Adamic age, and that the world therefore must be many millions of years old, as we count time. And then with the assumption that the first chapter of Genesis teaches that it has only been about six thousand years since the creation, some modern scientists immediately jump to the conclusion that here is a glaring contradiction between modern science and the Genesis record.

But the Bible does not teach, nor even imply, that the earth was created about six thousand years ago. This so-called discrepancy, like most of the others which are cited, is based upon an entire misapprehension of the recorded facts in the case. The Word of God does not in any portion of it fix the date of the origin of the earth. Inspiration contents itself with the majestic statement of a consummated act: "In the beginning God created the heavens and the earth." Cf. John 1: 1-3.

We are not told when that beginning was. It may have been millions or even millions of millions of years ago, for aught we know. It makes no difference how far back into the distant past science may go, the Bible itself makes no resistance—it is still "the beginning." The first verse of Genesis must be regarded as standing absolutely alone, as it points us back through untold ages to the original creation of the heavens and the earth, that is, when they were first brought into existence by the will and act of Almighty God.

Notwithstanding the fact that the Bible is the most truly scientific book ever written, the inspired record does not concern itself with the subject of science as such. The primary purpose of the Bible is to unfold and reveal the Author's scheme of human redemption; and it is for that reason that Moses and all other Bible writers pass over in silence most of the questions which scientists as such would raise.

It is altogether possible, however, that many geological ages did precede our age of history, that is, the age beginning with the first chapter of Genesis, and if so, there is nothing about such a situation which in any way contradicts the claims of the Bible itself.

Webster defines geology as "the science which treats of the history of the earth and its life, esp. as recorded in the rocks." When Jehovah created man he told him to subdue the earth (Gen. 1: 28) and that would certainly include learning the facts about it. With that charge in mind and in the spirit of Job, we may very properly say, "Speak to the earth, and it shall teach thee." (Job 12: 8.) The following statement by Robert Milligan is well worth considering just here:

When this beginning was, or how long it occurred before the Adamic period, we have no means of ascertaining

with any high degree of certainty. But geology makes it quite probable, if not indeed absolutely certain, that it occurred many ages previous to the historic period; and, moreover, that during these intervening ages, many distinct orders of vegetables and animals were created and destroyed at the beginning and close of each geological formation. (Scheme of Redemption, p. 24f.)

The Bible furnishes but little information on such subjects as the condition of the earth when it was first created, what its inhabitats were, if any, and what happened during that remote period, since such information would have only an indirect bearing on the scheme of human redemption, which was and is the chief purpose of divine revelation. But there are a few passages in the Bible which seem to shed some light on that mysterious age and which indicate that the original creation was perfect in every way.

In Isa. 45: 18 we read, "For thus saith Jehovah that created the heavens, the God that formed the earth and made it, that established it and created it not a waste, that formed it to be inhabited: . . ." The original word that is translated "waste" is exactly the same term that is found in Gen. 1: 2: "And the earth was waste and void." Thus, in God's own words, we have an inspired statement which apparently declares that Gen. 1: 2 does not describe the original condition of the earth as it came from the creative hand of Jehovah.

We learn from Job 38: 4-7 that God laid the foundations of the earth, even the "corner-stone thereof;" and then, as if to celebrate the perfect order of things as they existed when they were originally made,

"The morning stars sang together,
And all the sons of God shouted
for joy."

These words from Isaiah and Job are not words which describe a chaotic condition. Indeed, we are told upon eminent authority that the Hebrew word for creation "implies that the creation was a perfect work, *in perfect and beautiful order.*"

As already indicated, the term *bara* (create) indicates an instantaneous creation of something out of nothing. "By faith we understand that the worlds have been framed by the word of God, so that what is seen hath not been made out of things which appear." (Heb. 11: 3.)

Thus, all the matter of the entire created universe was immediately launched into being by a single and almighty fiat of Jehovah. "No subsequent readjustment of forces was necessary. At the simple command of the Great Architect, suns, moons, and stars, and system sprang into existence."

Bernard Ramm has observed that the story of creation can only be told by the cooperative efforts of the theologian and the scientist. "This means that *reverent* science will admit the creatorship of God, the activity of God in Nature, and the validity of a teleological aspect of Nature. This also means that *intelligent* faith will *grant ample room for the legitimate inquires of science* and will not theologially dogmatize outside of its domain."

There is no date nor time element in the inspired record, except the expression "in the beginning." W. F. Albright (as quoted by Ramm) says that "the account of Creation is unique in ancient literature. It undoubtedly reflects an advance monotheistic point of view, with a sequence of creative phrases so rational that modern science cannot improve on it, given the same language and the same range of ideas in which to state its conclusions. In fact, modern scientific cosmogonies show a disconcerting tendency to be short lived and it may be seriously doubted whether science has yet caught up with the Biblical story."

THE CHAOTIC CONDITION OF THE EARTH

"And the earth was waste and void; and darkness was upon the face of the deep." Sidney Collett, and other scholars, have pointed out that the term "was" might equally well be translated "became;" and if that is true, then the passage would read, "And the earth *became* waste and void; and darkness was upon the face of the deep." The phrase "waste and void" is a translation of the Hebrew "tohu v'bohu." Harry Rimmer says that such Hebrew scholars as Robert Dick Wilson have said that the Aramaic rendering of the passage is the clearest statement of all. It reads,

"And the earth had become ruined and uninhabited." The Hebrew expression "tohu v'bohu" literally means, according to many Hebrew scholars, "desolation succeeding previous life." Rimmer cites other translations of the passage as follows:

"But the earth had become unfurnished and empty."
(Septuagint.)

"But the earth had become desert and empty."
(Chaldee.)

The theory which adopts this viewpoint contends that the earth was originally perfect as the creative work of God; but that subsequent to the beginning the earth collapsed and "became waste and void." This is what Robert Milligan meant by the "pre-Adamic earth." It should be kept in mind that the inspired record says that only the earth, not the heavens and the earth, was or became waste and void. There is no indication that any other part of the creation, except the earth, was in that condition.

If the reader is interested in a probable explanation of the earth's collapse, he may find the subject treated at some length

in Collett's *All About the Bible*; Rimmer's *Modern Science and the Genesis Record*; and Ramm's *The Christian View of Science and Scripture*. Ramm is in hearty disagreement with the idea. He supports the theory that the six days of Genesis 1 were, in reality, six ages, and that the earth reached its present state through the progressive developments and changes of those long periods of time.

The theory which holds to the view that the earth was originally perfect, but that for some reason it "became waste and void," seems more reasonable than the "day-age" theory, especially in view of some things which are found in the Scriptures regarding the length of the day. This question will be considered further on in this chapter.

THE RECONSTRUCTION OF THE EARTH AND THE CREATION OF ANIMAL LIFE AND MAN

The third verse of the first chapter of Genesis, as Robert Milligan points out, evidently records the beginning of the historic period. Here the inspired writer begins the treatment of the third great event which is brought to our attention in the first chapter of God's revelation to man, that of the reconstruction of the earth and the creation of animal life and man. This part of the chapter does not deal with the original creation, but with the reconstruction.

The earth, as described in verse 2, was totally unfitted for the dwelling-place of man as we know him; and the inspired penman, beginning with verse 3, tells of the preparation which was made for human habitation. Just how long the period was between verses 1 and 3 is wholly unknown by mortal man; for no indication of its duration is found in the Bible. Any failure to recognize this fact will result in nothing but confusion.

It has already been pointed out in this chapter that the original Hebrew word for create is *bara*. Its first appearance is in verse 1, and the reference is to the primal or original creation. The next time the word *bara* occurs in the first chapter of Genesis is in verse 21, and the inference is that the creations described by that term, beginning with verse 21, had not previously existed.

The word used between verses 1 and 21 to indicate that which was made is an entirely different word. It is *asah*. Hebrew scholars have pointed out the difference in the application of these two words as used in the first chapter of Genesis. As already indicated, *bara* has reference to original or absolute creation, while *asah* is used to account for the production of everything except the original creation.

Both of these words, *bara* and *asah*, are used in Gen. 2: 3: "And God blessed the seventh day, and hallowed it; because that

in it he rested from all his work which God had created [*bara*] and made [*asah*]." The former describes original creation, as in Gen. 1: 1, 21, while the latter describes that which belonged to the renovation or reconstruction, as given and explained in the intervening verses.

That which has just been said is obviously true, as may be seen by a single example, namely, that which is said about the sun, moon, and stars, in Gen. 1: 14-19. These verses do not describe an original creation, for the simple reason that these heavenly bodies were certainly included in the "heavens" of verse one. They were *created* "in the beginning." If that is true, and it is, then it must follow, as clearly as the force of a demonstration, that they were not "created" on the fourth day. They were arranged or placed in their present relationship with the earth. Furthermore, this was the fourth day; not the first!

HOW LONG WERE THE SIX DAYS OF GEN. 1?

The term "day," in and of itself, could mean either a twenty-four hour period, or a longer period of time. We use the word in a similar way ourselves. But in every case in the Bible where the word is used in a symbolic sense, the meaning is so clear that it is almost impossible to be misunderstood. Collett notes that "throughout the whole of Scripture the word day is never used to represent a lengthened period when a numeral is connected with it."

Collett continues, "In such cases days mean days and nothing more—whether it be the hundred and fifty days of the flood (Gen. 8: 3), or the forty days occupied by the spies (Num. 13: 25), or the three days that Jonah was in the belly of the fish (Jonah 1: 17); the forty days which our Lord was seen after his resurrection (Acts 1: 3), or the six days in which the Lord made heaven and earth (Exod. 20: 11). The same remark applies to our own use of the word."

If it is true that throughout the whole of the Bible the word day is never used to represent more than a twenty-four hour period, a normal or natural day to us, when a numeral is connected with it, then it appears quite clear from Ex. 20: 11 that the six days were solar days. The passage says, "For in *six* days Jehovah made heaven and earth, . . ." Furthermore, if this is the correct viewpoint, then the idea that the record of the rocks was produced by physical and chemical conditions operating over vast periods of time, represented by the six days of Gen. 1, does not accord with the facts in the case.

That which has just been mentioned is the viewpoint of those who hold to the "day-age" theory, while those who contend that the days in question were solar days, are of the opinion that the science of geology is rooted in that great unknown period referred

to in Gen. 1: 2. This, however, is a question for scholars, and no attempt is made here to speak dogmatically about it. Many, many books have been written on this subject, but for the average person who would like to see something on both sides of the issue, the books listed below in the bibliography of this chapter are recommended.



Collett, Sidney, *All About the Bible*, p. 243ff. (Fleming H. Revell Company, New York, Chicago, Toronto.)

Milligan, R., *The Scheme of Redemption*, p. 23ff. (R. W. Carroll & Company, Cincinnati.)

Ramm, Bernard, *The Christian View of Science and Scripture*, p. 171ff. (Wm. B. Eerdmans Publishing Company, Grand Rapids, Michigan.)

Rimmer, Harry, *Modern Science and the Genesis Record*, p. 11ff. (Wm. B. Eerdmans Publishing Company, Grand Rapids, Michigan.)

THE DIVINE PLAN OF THE AGES*

The Bible contains all that we need to know about that which God has revealed to man; but if we are to understand his plan for the redemption of the human race, we must consider it as it is gradually unfolded in the Scriptures. The unfolding of his plan implies a progressive revelation; and looking at the question of revelation from a broad point of view, it may be described as making known God, duty, and immortality. Its method is historical, and its purpose is redemptive and educational.

God's great love for sinful man was back of all the efforts which were put forth for his redemption; but it required forty centuries of time and a succession of divine teachers, supplemented by a host of prophets and martyrs, together with the experiences of the natural realm, to educate man's selfish nature up to the point of grasping the sentiment of universal love.

From local and national limitations, God continued to unfold his divine philanthropy until the Holy Spirit finally announced through Peter that "God is no respecter of persons: but in every nation he that feareth him, and worketh righteousness, is acceptable to him." (Acts 10: 34, 35.)

This great plan of redemption is naturally divided into three parts, known to us as the Patriarchal, Jewish, and Christian Dispensations; and if we will carefully study these three epochal stages, we shall be able to mark the progress of divine revelation as it moves on in the course of its ever-widening development. Let us begin our study, then, with

THE PATRIARCHAL DISPENSATION

The word "patriarch" indicates the head of a family or the chief of a tribe who rules by paternal rights; and the patriarchal age, therefore, refers to that period of Bible history during which God dealt with the father as the head of a family or tribe, rather than with each individual or with the race as a whole.

We have no account of a written law governing God's people during the patriarchal age, and what information we do have regarding that period is found in the "Jewish Scriptures." Moses wrote that history; and a careful consideration of his plan will reveal that he selected from the patriarchal dispensation only such incidents as would most simply and effectively portray the background which led up to God's dealings with the Israelites as a nation. Cf. John 20: 30, 31; 21: 25.

God's laws during the patriarchal period were delivered orally and gradually as man's state and ability were able to receive them; but the laws which were given were such as would help fit the race

*This chapter is not a part of McGarvey's Notes.

for the coming of the Redeemer, which was the fullness of God's plan in the scheme of human redemption.

The patriarchal dispensation began with Adam and extended to the giving of the law of Moses at Mount Sinai, approximately twenty-five hundred years. During this period the following institutions and laws were given and observed:

1. *Oral instruction.* This involved a prophet. A prophet, literally speaking, is one who speaks for another—in this case, one who spoke for God. The father as prophet instructed his own household. There were also public prophets, such as Enoch, Jude 14; Noah; and Abraham, Gen. 20: 7.

2. *Sacrifice, or service at the altar.* This involved a priesthood and presupposed a law governing such matters. See Heb. 7: 12. There were common priests, as the father who officiated for his household, such as Noah, Gen. 8: 20, 21; Abraham, Gen. 12: 7, 8; and Job, Job 1: 1-5. There was also a high priest, namely, Melchizedek, Gen. 14: 18; Heb. 7: 11. Cf. the term "order."

3. *Ruler.* The father as the head of the family governed his household, which included his children and his servants, 1 Pet. 3: 6; Gen. 18: 19; 14: 14.

4. *Prayer.* Gen. 20: 7-17.

5. *Praise.* Gen. 29: 35; cf. Ex. 15: 2, 11.

6. *Benediction.* Gen. 14: 19; 27: 1-4.

7. *Observance of a weekly sabbath.* Cf. Ex. 16: 21-30; Mark 2: 27, 28; Heb. 4: 1-4; Gen. 8: 6-12. See Alexander Campbell, *The Christian System*, p. 139; Robert Milligan, *The Scheme of Redemption*, p. 162ff.

The term "sabbath" literally means a *cessation*, and in its practical application, in so far as one day of the week is concerned, the reference is to that period of time (one day out of seven) which is primarily devoted to spiritual refreshment, and it is distinguished from the other days of the week which are largely characterized by secular pursuits. See the editor's *A Third Hundred Sermons*, p. 133ff.

The original word from which we have our word sabbath, in its various forms, occurs about seventy times in the Old Testament; and it will be comparatively easy to see what the root idea is if some of the passages containing the word are read and studied. See, for example, Gen. 8: 22; Josh. 5: 12; Neh. 6: 3; Isa. 14: 4; 24: 8.

Therefore, when one ceases to use time for his own purposes and sanctifies a portion to the Lord, he is "keeping sabbath" in the literal meaning of the term. Cf. Isa. 58 13, 14. The manner in which the day was observed did not necessarily inhere in the meaning of the word which designated the day. Jehovah, as a

Sovereign Ruler and the Author of the institution, has the right to prescribe the manner of observance which would please him.

The *Lord's day* of the Christian dispensation is distinguished from the other days of the week, and no professed follower of Christ who deliberately appropriates the day to his own secular pursuits can be pleasing unto the Lord. This day of spiritual refreshment is distinguished from the other days of secular pursuits, not only by the name it bears (Rev. 1: 10), but also by a *cessation* on the part of those who observe it.

God gave the Jews *written instruction* regarding the manner in which they were to observe the day which was set apart for them, and Christians have the teaching of the New Testament to instruct them with reference to the manner in which they are to observe the Lord's day, and any one who is familiar with the teaching of the Bible knows that the two days are not observed alike.

8. *Payment of a religious tithe*, Gen. 14: 20; Heb. 7: 1-10; Gen. 28: 20-22.

9. *Faithfully observing specific commands, or doing whatever the Lord instructed them to do*, Gen. 4: 4; Heb. 11: 4; Gen. 6: 22; Heb. 11: 8.

10. *Circumcision*. This rite was enjoined upon Abraham and his family for a specific purpose, Gen. 17: 9ff.

THE JEWISH DISPENSATION

As a part of the development of the scheme of human redemption, Jehovah chose Abraham from among all the peoples of the earth, separated him from his kindred, and directed him into the land of Canaan. He promised him a son, and assured him that through this son all the families of the earth should be blessed.

In due time Jacob and his family became heir to that promise; and his descendants were multiplied until they numbered probably about three million, at the time they were led out of Egypt.

When the children of Israel reached Mount Sinai God, for the first time in human history, gave the people a written law; and from this time onward, for the next fifteen hundred years, all the affairs of their lives were to be directed by this law. This system of government pertained to the nation as a whole, rather than to the father as the head of each family or tribe.

The general purpose of the law of Moses may be stated as follows:

1. Since the Jewish nation was being formed into a theocracy at the time the law was given, it may well be said that the law was given to the Israelites for all the purposes of a civil government.

2. It was added to convince and convict men of sin. This was done by giving the people a perfect standard to govern their con-

duct, Gal. 3: 19; Rom. 7: 7-25; Lev. 18: 5. Paul plainly showed that this was a temporary arrangement, and was to last only until Christ, the promised seed, should come.

3. It served as a wall of partition between Jew and Gentile until Christ came, Eph. 2: 14-18.

4. It appears that the law was designed to prevent the universal spread of idolatry until Christ should come. This was done by preserving among men the knowledge of God and the practice of true religion, Ex. 20: 1-6.

5. It also served as a kind of pictorial outline of the redemption to be wrought through Christ. This was done by means of certain types, symbols, rites, and ceremonies. Cf. Heb. 10: 1; Col. 2: 16, 17.

“So full of the doctrine of the new institution was the old, that we find all the apostles and Christian writers unceremoniously applying everything they quote from the law, the prophets, and the psalms to the Messiah, his kingdom, and the fortunes of his people, as if the Jewish writings had no other object than to unfold the kingdom of heaven. . . .

“Every one, then, who would accurately understand the Christian institution must approach it through the Mosaic; and he that would be proficient in the Jewish must make Paul his commentator. While the mere politician, moralist, or religionist contemplates the one without the other, though he may find much to admire in both, he will never understand either. A veil, thick as that which concealed the glory of the face of Moses from the Israelites, will hide the glory of the Jewish and Christian institutions from his view.”—Alexander Campbell, *The Christian System*, p. 150.

6. Another object of the law was to give to the world a suitable religious nomenclature, terminology, or vocabulary “without which it would appear to have been almost, if not altogether, impossible to learn the spiritual things or to make any proficiency in the knowledge of those relations which Christianity unfolds. The language of the new institution is therefore explained by that of the old. No one can understand the dialect of the kingdom of heaven who has not studied the dialect of the antecedent administrations of heaven over the patriarchs and Jews. The most striking and characteristic attribute of the sacred dialect is, that the elements of it are composed of the incidents of history, or what we call remarkable *providences*.

“I cannot explain myself better, nor render my readers a more essential service, than by illustrating by an actual detail of sacred history the following proposition, viz.:—*That sacred history, or the remarkable instances of God's providence to the Jews and Patriarchs, are the foundation of the sacred dialect of the new*

institution. Or, if the reader will understand it better, it may be thus expressed:—*All the leading words and phrases of the New Testament are to be explained and understood by the history of the Jewish nation and God's government of them.*" (Op. cit., p. 151f.)

7. The sacred writings, which comprise the law, the prophets, and the psalms of the Hebrew Scriptures, were designed to make one "wise unto salvation through faith which is in Christ Jesus," 2 Tim. 3: 15-17.

"I need scarcely add that nearly all the *principles* of the decalogue are immutable and of perpetual obligation. As the constitution of the Jewish theocracy, it has, of course, been abolished. See 2 Cor. 3: 6-8; Gal. 4: 21-31; and Heb. 8: 6-13. But this does not destroy nor in any way impair the moral principles that underlie it, and that are expressed by it and through it. The old constitution of Kentucky, as such, was abrogated several years ago; but most of its principles have reappeared in the new constitution. And just so it is with the decalogue. The great moral principles of this wonderful document have their foundation and origin in the nature of God; and this, as I have shown in Book I, chapter 1, is itself the constitution of the universe. And hence it follows that these principles are as immutable as the nature of God, and as enduring as his eternal throne.

These fundamental principles of the decalogue were afterward developed and illustrated by a great variety of subordinate rules and regulations, enacted chiefly for the moral and civil government of the nation, all of which served to maintain the worship of Jehovah; to discourage idolatry; to preserve pure and holy the names and titles of the one living and true God; to sanctify the sabbath; to honor parents and all others in authority; to preserve human life; to encourage and promote chastity; to preserve and defend the right of property; to prevent all slander and evil speaking; and to make every one content with the lot which God has assigned to him in his providence."—Robert Milligan, *The Scheme of Redemption*, p. 114ff. See also p. 83ff.

"When we dissever and dissociate the teachings of the New Testament and those of the Old, we disjoin what God has joined. He has given the two as successive and united developments to man. No man from the Old Testament can ever learn the full and perfect lesson that God has conveyed to man. Neither if he takes the New Testament alone can he ever fully appreciate the will of God as revealed to man and his dealings with man. They are complements one of the other, and as necessary to each other as the two blades of a pair of shears.

"We believe that there is not an example nor a circumstance nor a principle related in the Old Testament but that it is intended

to bear a lesson of instruction and wisdom to us. Many things were done by God in his dealings with the Jews that are not recorded, even as the Savior did many things not recorded; but those recorded are ensamples to us. They are for our instruction, our guidance, to teach us how we should walk before God acceptably and well pleasing to him. The specific commands of the Old Testament are not binding on us, save as reiterated in the New; but the lessons are for our instruction, the principles are for our guidance. If it were not so, Christ and the apostles would not have so constantly appealed to the Old Testament Scriptures, to the lessons that they taught, to the promises made. They continually refer to the promises made under the Old Testament as grounds for our hoping for blessings—temporal blessings, too, under the new dispensation.

“We are taught in the Old Testament how God applies his laws; in the New Testament the perfect laws are given.”—David Lipscomb, *Queries and Answers by Lipscomb and Sewell* (Kurfess), p. 681.

Thus, if we keep in mind God's purpose in giving the law of Moses, it will be seen that it was not intended to be of perpetual obligation. See Rom. 8: 3,4; Heb. 7: 18, 19; 10: 1-18. Something of the special application of the law may be learned from such passages as Gal. 3: 15-4: 7; Eph. 2: 13-22; Matt. 5: 17, 18. The end of the law is set forth in Col. 2: 14; Eph. 2: 13-22; Rom. 7: 1-6; 10: 1-4.

THE CHRISTIAN DISPENSATION

God dealt with all people according to the same principles from Adam to Moses, as has already been pointed out; but with the giving of the law of Moses a distinction was made between the Jews and the Gentiles in their relation to him.

The Jews were to be governed entirely under the terms of the law given to Moses; but the Gentiles were allowed to go in their own way, with no further direct instruction from God. See Acts 14: 16. The religion of the Gentiles may properly be called a *natural religion*, since it was based on their conscience; and their conscience, in turn, resulted from that which we know as the *moral law*. See Rom. 1: 18-23; 2: 14-15.

From that which is said in Acts 14: 17 and the first two chapters of Romans, it is evident that the Gentiles were not without responsibility before God; and with the worship of the patriarchal age as their background, it is altogether probable that they could have continued that form of service with God's approval, or they could have accepted the law of Moses and thereby become proselytes to the Jewish religion. See Ex. 12: 48; Num. 15: 14, 15; Acts 2: 10; 6: 5; 13: 43; cf. Matt. 23 15.

But taking an over-all view of the question now before us, it

seems that during the fifteen hundred years between the giving of the law of Moses and the inauguration of the kingdom of Christ and the preaching of the gospel, God was using Jew and Gentile to demonstrate two essential truths—namely:

1. He was allowing the Jews to demonstrate that no one can be saved merely by keeping a law. See Rom. 3: 19, 20.

2. At the same time he was allowing the Gentiles to demonstrate that natural religion is wholly inadequate for the needs of our fallen race. Cf. Rom. 2: 11-16.

Thus, after sufficient time had elapsed for these two demonstrations to be completed, God sent forth his Son to be the Saviour of all men, Gal. 4: 4; 1 John 4: 14. The dispensation which bears the name of Christ had its beginning when he began his reign on the first Pentecost following his ascension, as recorded in Acts 2.

During the Christian dispensation Jesus is our Prophet, Priest, and King, Matt. 28: 18; Heb. 3: 1; Rev. 17: 14. This new dispensation could not have begun prior to the death and triumphant resurrection of Jesus, Zech. 6: 12, 13; Heb. 8: 1-4; 9: 16, 17; Matt. 17: 1-8. The Christian dispensation is to continue as long as time shall last, Heb. 1: 1, 2; 1 Cor. 15: 20-28.

THE THREE DISPENSATIONS CONSIDERED TOGETHER

Their unity. The three dispensations of the Bible, known to us as the Patriarchal, Jewish, and Christian, are the epochal stages which mark the progress of revelation during the entire course of its development. The word "dispensation" is from the Greek *oikonomia* and literally means the management or administration of a household, or of household affairs. As used in this study, the reference is to the three methods with which God dealt with his people, as set forth in the history of the Bible.

All three of these dispensations are but integral parts of the Lord's scheme of human redemption. They must be considered together if we are to understand the divine plan for saving the race; but we must be able to recognize their differences if we are to avoid being involved in fatal confusion.

The *geography* of redemption embraces the earth; its *chronology*, all time; while its *history* is continuously moving on toward completion when time shall be no more. There are fundamental differences between these periods of dispensation, as we shall see further on, but in respect to their basic principles there is a thread of identity and continuity running through them and binding them all together in one great system. Some marks of this unity are:

1. Under each and every one of these great ages, three things have always been necessary to salvation, namely, faith, obedience, and sacrifice. The first recognizes God; the second his authority; and the third his justice and mercy. These are fundamental prin-

ciples, and are the very essence of religion itself. They are of universal and perpetual application; and in and of themselves, they can neither be changed, intermitted, nor abolished.

2. There are great pivotal truths which are peculiar to all of these dispensations. Some of them are (1) the universal sinfulness of humanity, (2) the necessity of redemption by the grace of God, (3) the possibility of deliverance from sin and death, (4) the immortality of the soul, (5) the resurrection of the dead, and (6) a future world of rewards and punishments, all finding their meaning and profoundest interpretation in Christ.

3. Christ is the central Figure of the Bible; and it is he who binds the two Testaments together as one homogeneous revelation, not to be broken and interrupted by the dispensations, but only enlarged and varied as they proceed.

4. The quarry that furnishes the material out of which the divine temple was to be constructed was opened in the patriarchal age. The Jewish dispensation enlarged the quarry and polished the stones. In the beginning of the gospel age we behold the material for the building on the ground; and like men who watch the rising of some great edifice, we grow familiar with the outlines and details of its exterior aspect. In Acts of Apostles we see the building completed and the doors of it thrown open, and we join with the multitudes who flock into it as their refuge and their home.

In the epistles we are actually within the temple, sheltered by its roof, encompassed by its walls; and we pass, as it were, from chamber to chamber, beholding the extent of its internal arrangements and the abundance of the blessings provided for our use. The Book of Revelation witnesses the attempt and the failure to destroy this temple of God, and points forward to the glorious destiny of this house, not made with hands, in the ages to come. Looking at the matter from a slightly different point of view, we read:

Many years ago I entered the temple of God's revelation. I entered the portico of Genesis, walked down through the Old Testament art gallery where the pictures of Noah, Abraham, Isaac, Jacob, Joseph, Moses, and Daniel hung on the wall. I passed the music room of Psalms where the Spirit swept the keyboard of nature and brought forth the dirge-like wail of the weeping prophet, Jeremiah, to the grand, impassioned strain of Isaiah, until it seemed that every reed and pipe in God's great organ of nature responded to the tuneful touch of David, the sweet singer of Israel. I entered the chapel of Ecclesiastes, where the voice of the preacher was heard, and into the conservatory of Sharon, and the Lily of the Valley's sweet-scented spices

filled and perfumed my life. I entered the business office of the Proverbs, then into the observatory-room of the prophets, where I saw telescopes of various sizes, some pointing to far-off events, but all concentrated upon the bright and morning Star which was to rise above the moon-lit hills of Judea for our salvation. I entered the audience-room of the King of kings, and caught a vision of his glory from the standpoint of Matthew, Mark, Luke, and John; passed into the Acts of Apostles, where the Holy Spirit was doing his work in the formation of the infant church. Then into the correspondence-room, where sat Matthew, Mark, Luke, John, Paul, Peter, James, and Jude, penning their epistles. I stepped into the throne-room of Revelation, where all towered into glittering peaks, and I got a vision of the King sitting upon his throne in all his glory, and I cried

All hail the Pow'r of Jesus' name!
 Let angels prostrate fall!
 Bring forth the royal diadem,
 And crown him Lord of all.

—*Selected.*

While the figure of a temple is used to illustrate the unity of revelation, it also gives us a very distinct intimation of the differences between the dispensations, which are neither few nor unimportant. Let us, then, consider

Their distinctions. One of the principle differences between the restoration movement and denominationalism is with reference to the limits and characteristics of the three dispensations. The denominations have ignored and denied the limitations and distinctions which define and separate the different economies of religion revealed in the Bible, and have thus brought themselves into dire confusion on a number of important questions.

The underlying unity of revelation and the identity of spiritual truth in all ages has been confused with the application of truth as man was able to receive it, and as his needs demanded. *Truth is a unit; but its revelation was progressive, according to man's capacity for receiving it.*

While faith, obedience, and atonement by blood have been alike necessary in all ages, there were differences in the application of these principles in the different dispensations which give to each a character all its own. Patriarchs and Jews were required to believe in God alone, but Christians must also believe in Christ as the manifestation of God, John 14: 1; Heb. 1: 3.

Patriarchs and Jews offered the blood of animals, but Christ offered his own blood, Heb. 9: 11-15. The writer of Hebrews argues that a change in the priesthood necessarily involved a change in the law; and it is for that reason that the priestly work

of Christ made necessary a new dispensation and a new law of admission into its blessings and privileges, Heb. 7: 12; 8: 6-13.

The following facts furnish conclusive proof that Christianity is distinct from all preceding institutions and covenants:

1. It has a new priesthood, Heb. 9: 11; Zech. 6: 12, 13; Heb. 7: 12; 8: 1-4.

2. It has a new lawgiver, John 1: 17; Acts 3: 22, 23; Heb. 1: 1-13; Matt. 17: 1-5; 28: 18. *Only the laws of Christ are to be obeyed now.*

3. It has a new mediator, Gal. 3: 19, 20; 1 Tim. 2: 5; Heb. 8: 6; 7: 11-25.

4. It has a new foundation, Matt. 16: 13-18; 1 Cor. 3: 11. The former dispensations were largely based upon temporal and fleshly promises, Heb. 8: 6.

5. It has new subjects, Heb. 8: 10-12; John 6: 44, 45. These passages forever destroy any basis for infant church-membership. Cf. John 1: 11, 12; Rom. 1: 16.

6. It has new terms of membership. See Gen. 17: 12, 13. The basis for membership under former covenants was flesh and blood, but under Christ it is different, John 3: 1-5; Mark 16: 15, 16; Acts 2: 37-41.

7. It has a new quality of life, a new name, and a new destiny, Rom. 6: 1-7; 2 Cor. 5: 17; Acts 11: 26; Col. 3: 1-4.

There are some definite results which come from ignoring a distinction in the dispensations. As already indicated, much of the false doctrine and many of the unscriptural practices of denominationalism, its misconception of the plan of salvation, and the illogical and discordant methods of Biblical interpretation which characterize its most popular forms, is the direct result of the persistent confounding of the dispensations.

The average denominationalist considers that the preparatory instructions of the law and the prophets are binding on people today, just as much as the new and better covenant under Christ and the apostles; and if he is called upon to tell sinners how to become the Lord's people, he is as apt to direct them to some book in the Old Testament as he is to send them to the inspired book of conversions under Christ, *Acts of Apostles!*

Some of the results which come directly from a failure to make the proper distinction between the dispensations are:

1. Roman Catholic and Episcopal priesthood, the distinction between the so-called clergy and laity, and all ceremonial and sacramentarian conceptions of religion, 1 Pet. 2: 5-9; Rev. 1: 5, 6; Col. 2: 16, 17; Heb. 8: 5; 10: 1.

2. The union of church and state, Rom. 13: 1-7; Phil. 3: 20; 1 Pet. 2: 11, 12.

3. Infant church-membership. Many of those who advocate this practice go back to the Old Testament, and finding children under the first covenant, they think that they are justified in having infant church-membership under Christ. But if they would only stop to think, they would immediately see that baptism could not come in the room of circumcision, for circumcision applied only to male children. See, again, Heb. 8: 10-12.

4. Mechanical instrumental music. This subject is not even remotely referred to in the New Testament, but its advocates have no hesitancy in going back to the Old Testament, to former dispensations, for their example and authority. "But were it even evident, which it is not, either from this or any other place in the sacred writings, that instruments of music were prescribed by Divine authority *under the law*, could this be adduced with any semblance of reason, that they ought to be used in *Christian worship*? No: the whole spirit, soul, and genius of the Christian religion are against this: and those who know the church of God best, and what *constitutes its genuine spiritual state*, know that these things have been introduced as a substitute for the *life and power* of religion; and that where they prevail most, there is least of the *power* of Christianity. Away with such pretentious baubles from the worship of that infinite Spirit who requires his followers to worship him *in spirit and in truth*, for to no such worship are those instruments friendly."—Adam Clarke (Methodist), Commentary on 2 Chron. 29: 25.



Campbell, A., *The Christian System*, p. 150ff. (Christian Board of Publication, St. Louis, Missouri.)

Haley, J. J., *The Old Faith Restated*, edited by J. H. Garrison, p. 120ff. (Christian Board of Publication, St. Louis, Missouri.)

Hardeman, N. B., *Hardeman's Tabernacle Sermons, Vol. II*, p. 55ff. (McQuiddy Printing Company, Nashville, Tennessee.)

Milligan, R., *The Scheme of Redemption*, pp. 83ff; 114ff; 199f; 201ff. (R. W. Carroll & Company, Publishers, Cincinnati, Ohio.)

