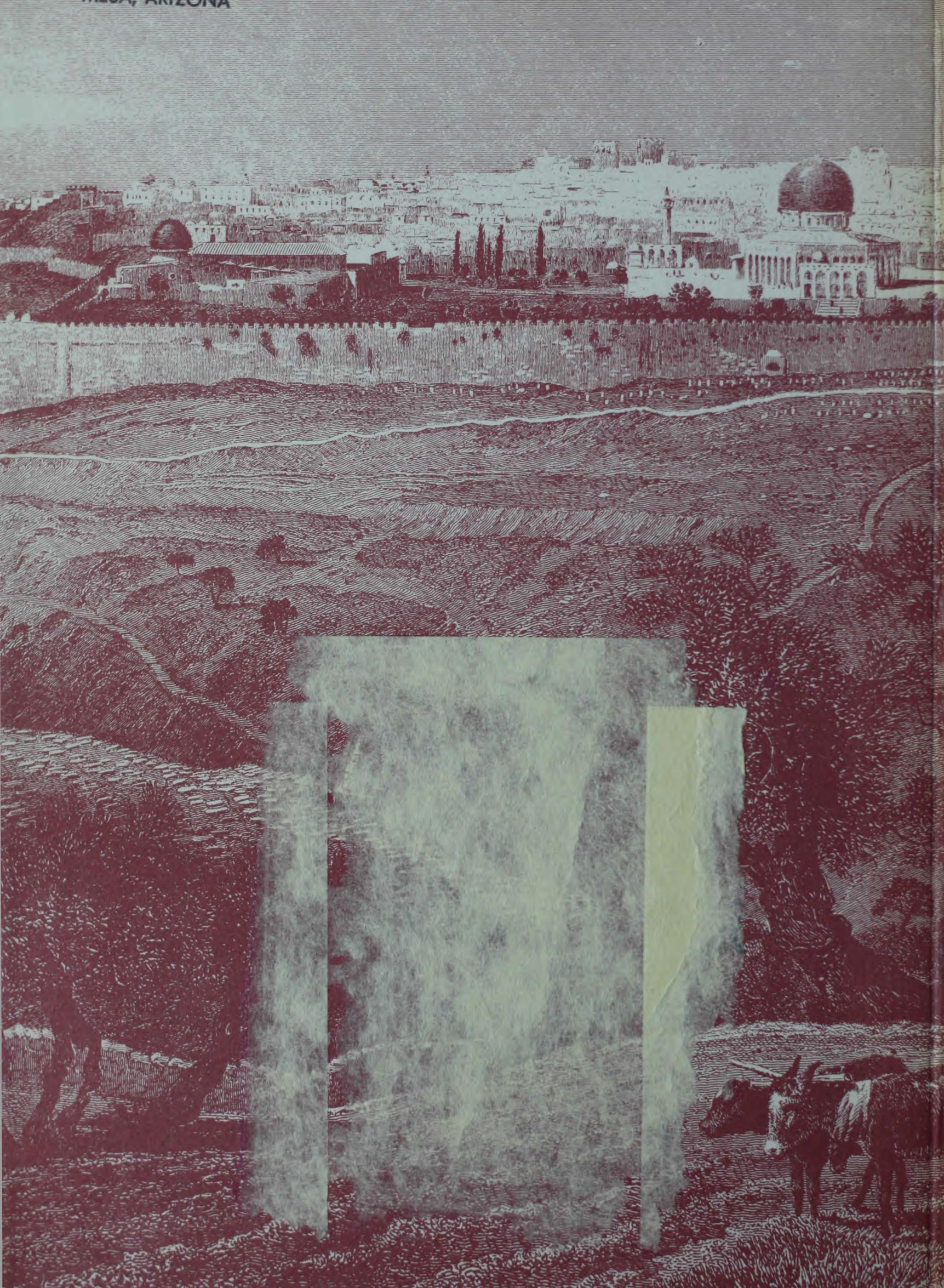
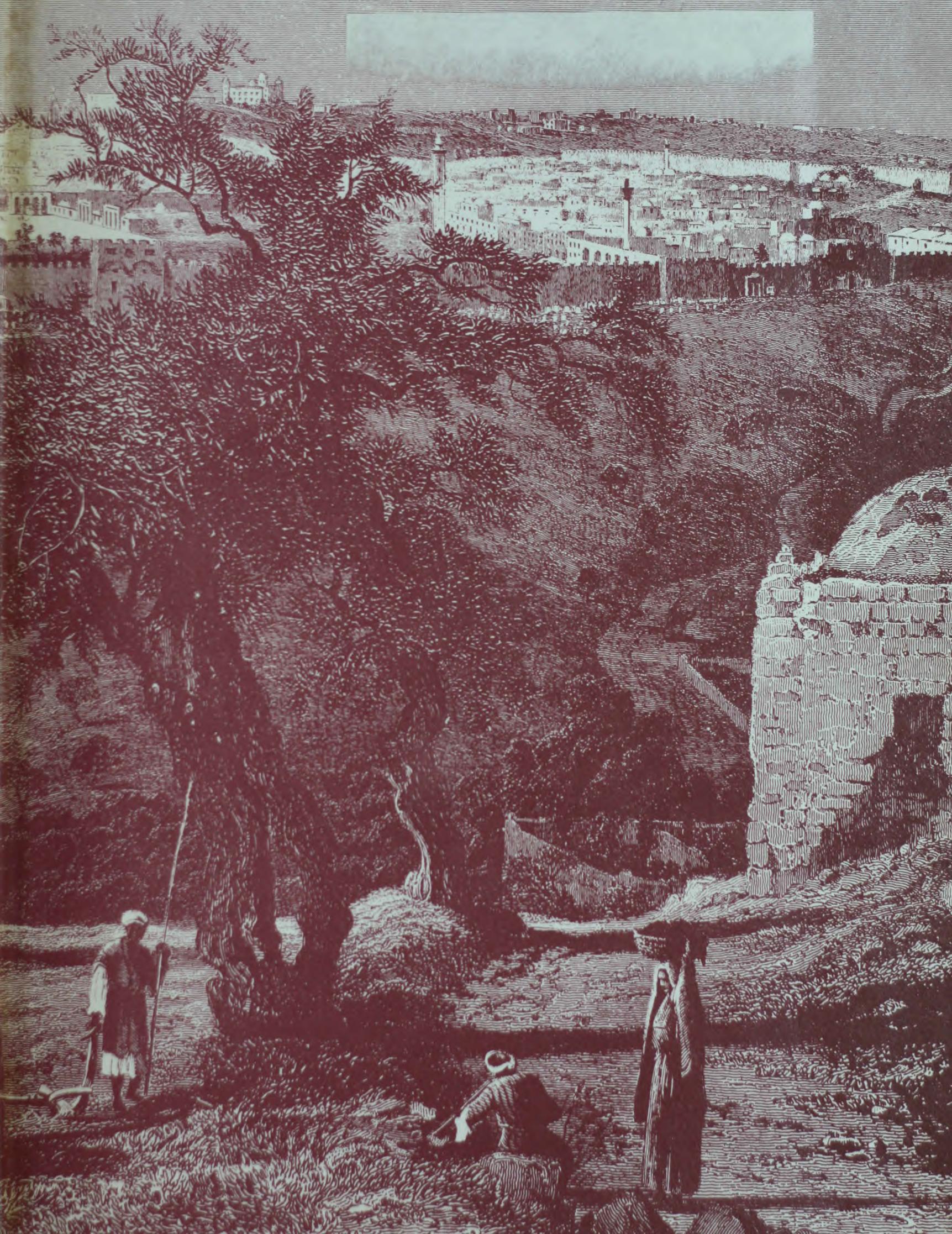


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**SACRED HISTORY  
and  
GEOGRAPHY**



# SACRED HISTORY and GEOGRAPHY

*A Workbook and Teaching Manual  
on the Seventeen Historical Books  
of the Old Testament*



337

*By*

**DON DEWELT**

**Author of "Acts Made Actual". Teacher of New Testament,  
Sacred History, and Personal Evangelism**

**SAN JOSE BIBLE COLLEGE**

**San Jose, California**

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1958

*To  
Marie Cordelia  
and  
Charles Wallace  
my mother and father  
  
From their hands  
I have received nothing  
but good.*



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## P R E F A C E

This book was written to meet *three definite needs*.

So much is said about studying the Bible, but so little is done about doing it. It is not enough to read books *about* the Bible, we must read the Bible itself. There is an ever increasing number of works produced that discuss very carefully the seventeen historical books of the Old Testament, and I would not for one moment discount their value, but they are no substitute for *reading for yourself the seventeen historical books of the Old Testament*.

More than five hundred students have taken my course on Sacred History and Geography. Among these five hundred serious minded young people very few of them had ever read carefully through the historical portion of the Old Testament. Some had read parts of it (particularly the book of Genesis), many had read outline material, and many more had heard sermons or Bible School lessons on the subject. But how many had *carefully read for themselves these seventeen wonderful books of God's Word?* Not very many. What is true in this instance is true in ten thousand places. But why? I believe it is because they fail to read with understanding. More important than that they are not challenged to make the information given in these ancient books their personal possession. I have prepared this material for the specific purpose of enabling anyone to read the historical portion of the Old Testament with understanding. *But more,* to encourage a personal investigation and grasp of these books.

This book is a teaching manual. It has long been my strong persuasion that there are two principles in teaching that must never be neglected if we are to teach effectively; I refer to association and repetition. In this book on Sacred History and Geography the student will be considering *every person, place, and event* from the tower of Babel to the rule of Queen Esther. There are more than seventy-five diagram maps to help associate the person and event with the place. The place as designated on the map is a "peg" upon which you can hang the event, and with which you can associate the person. Of course these maps and diagrams employ the factor of visualization which is the basic thought of association.

Throughout the book you will see the principle of repetition in

action. I have endeavored to cover the same area of study at least twice. I trust that the variety of approach will keep up interest. We must repeat if we are going to teach effectively.

Let me say just a word about the answers to the more than five thousand questions that appear in this work. Among the many direct questions asked are what I choose to call "thought questions". These questions are not asked that we might receive a direct answer, but that we might be caused to think on the point involved. For these questions there are several possible answers. Remember that the important thing is not whether we have the exact answer to all questions but whether we have tried to personally master this divine record.

Most of all I hope faith in God and the veracity of His Word will be more firmly established as this book is used. It is my conviction that to search the scriptures with a good and honest heart is to find in them the Christ of God. To personally find the record of God's love is to in turn be caused to love Him.

**Read the Word for yourself!**

**Teach it!**

**Believe it!**

**Don DeWelt**

**January 29, 1955**

# INTRODUCTION

It is a joy to pen these words of introduction to this fine book, for the author, Don DeWelt, has been my personal friend and co-laborer for Christ for many years. I sat in the class where the background notes for this volume on sacred history were first employed, and have watched with joy as he has corrected and enlarged these notes, and prepared them for printing. In this book, the reader will find invaluable material for private study and for classroom use, and will doubtless capture some of the author's enthusiasm, consecration of purpose, and consummate faith in God and the holy Scriptures.

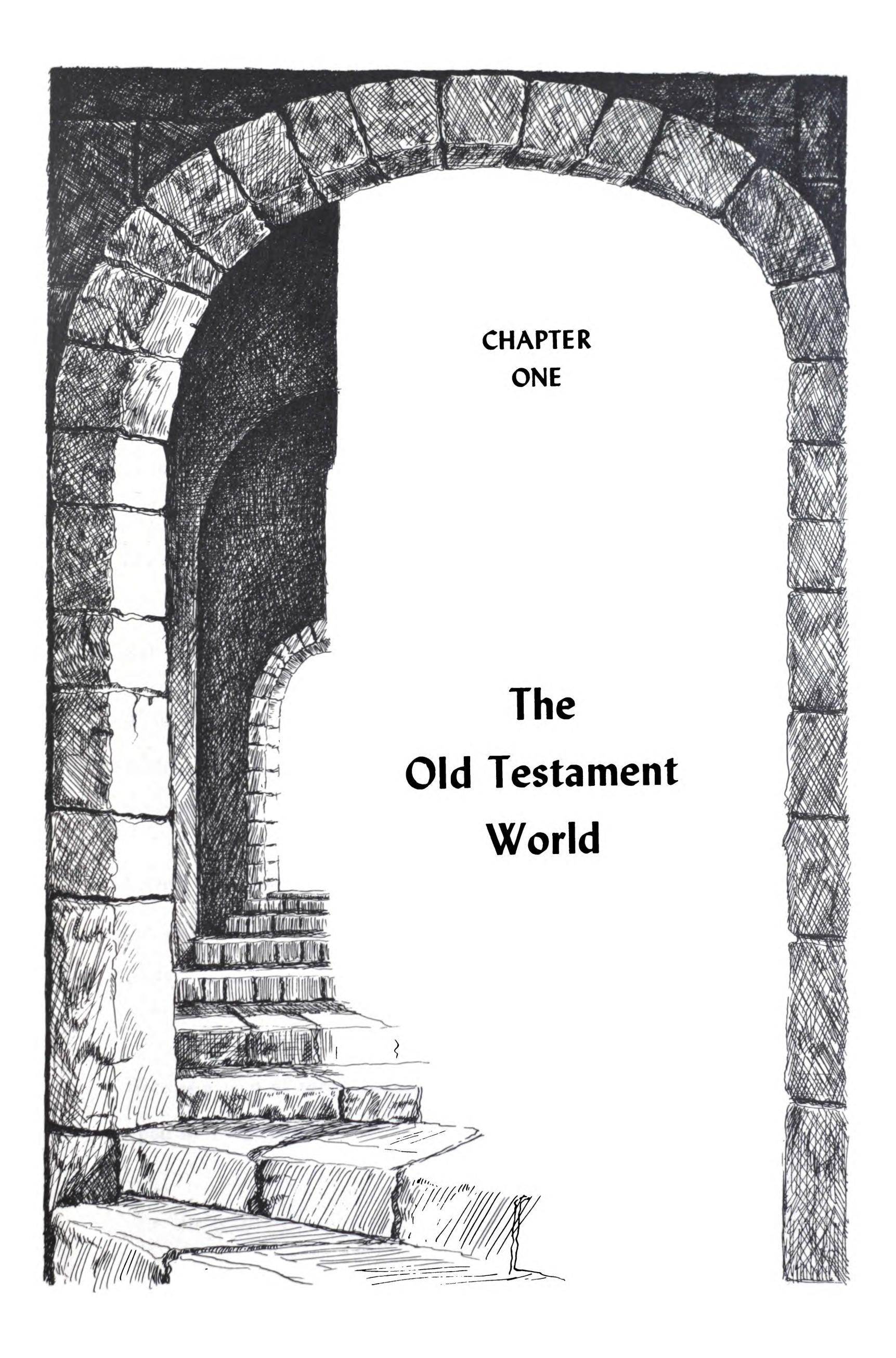
Don DeWelt has not only made an exhaustive study of sacred history, but has taught it in the classroom for many years, neatly tying together events and places in the history of God's people. The author of several other books, including "*Ten Timely Truths*," "*More Than Conquerors*," and "*Acts Made Actual*," Mr. DeWelt is well qualified to write this book. He has been a powerful preacher of the gospel of Christ from the beginning of his ministry, and has made practical application of all his classroom work through intensive evangelism.

May God bless this book, so lovingly and painstakingly prepared. I pray that it will prove a real aid to all students of God's word, enriching their lives and strengthening their faith in the Lord Jesus Christ.

WOODROW PHILLIPS

*Missionary to Jamaica*





**CHAPTER  
ONE**

**The  
Old Testament  
World**



## CHAPTER ONE

### *The Old Testament World*

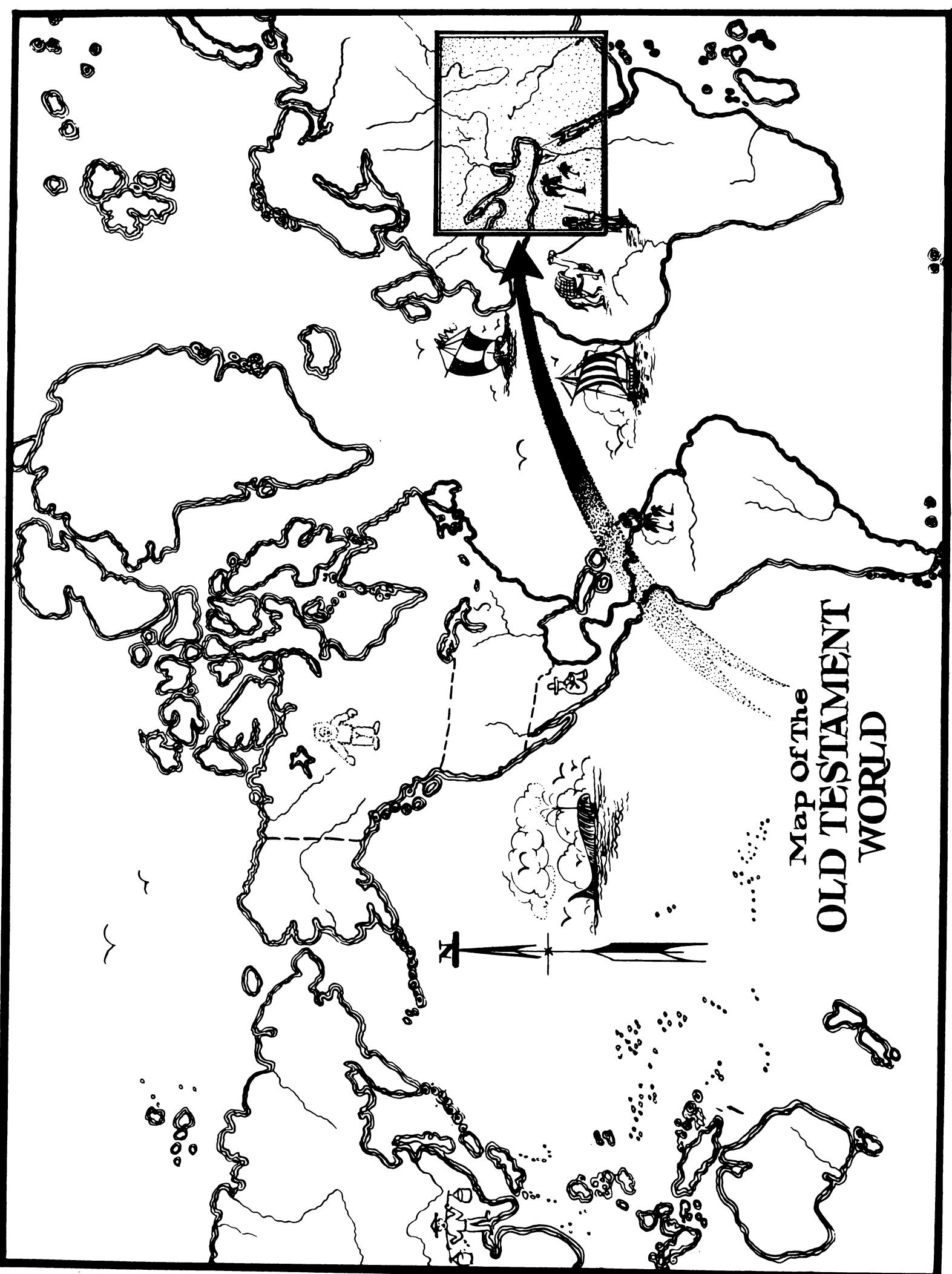
“Say, friend, where is Asia Minor? Do you know the location of Elam?” These two questions put to the average church member would be answered with a rather blank expression, and maybe with a query like this:

“I don’t know, and even if I do not, what difference does that make?”

Well, it just so happens that MUCH OF PAUL’S MISSIONARY WORK TOOK PLACE IN ONE COUNTRY; AND ONE WHOLE BOOK OF THE BIBLE HAS ITS SETTING IN THE OTHER.

It truly *is* important that we have a working knowledge of the lands of the Old Testament World. For this reason and many others, we should study this chapter on the Old Testament World.

Here is a map of the world with the Old Testament World designated upon it. (*next page*)



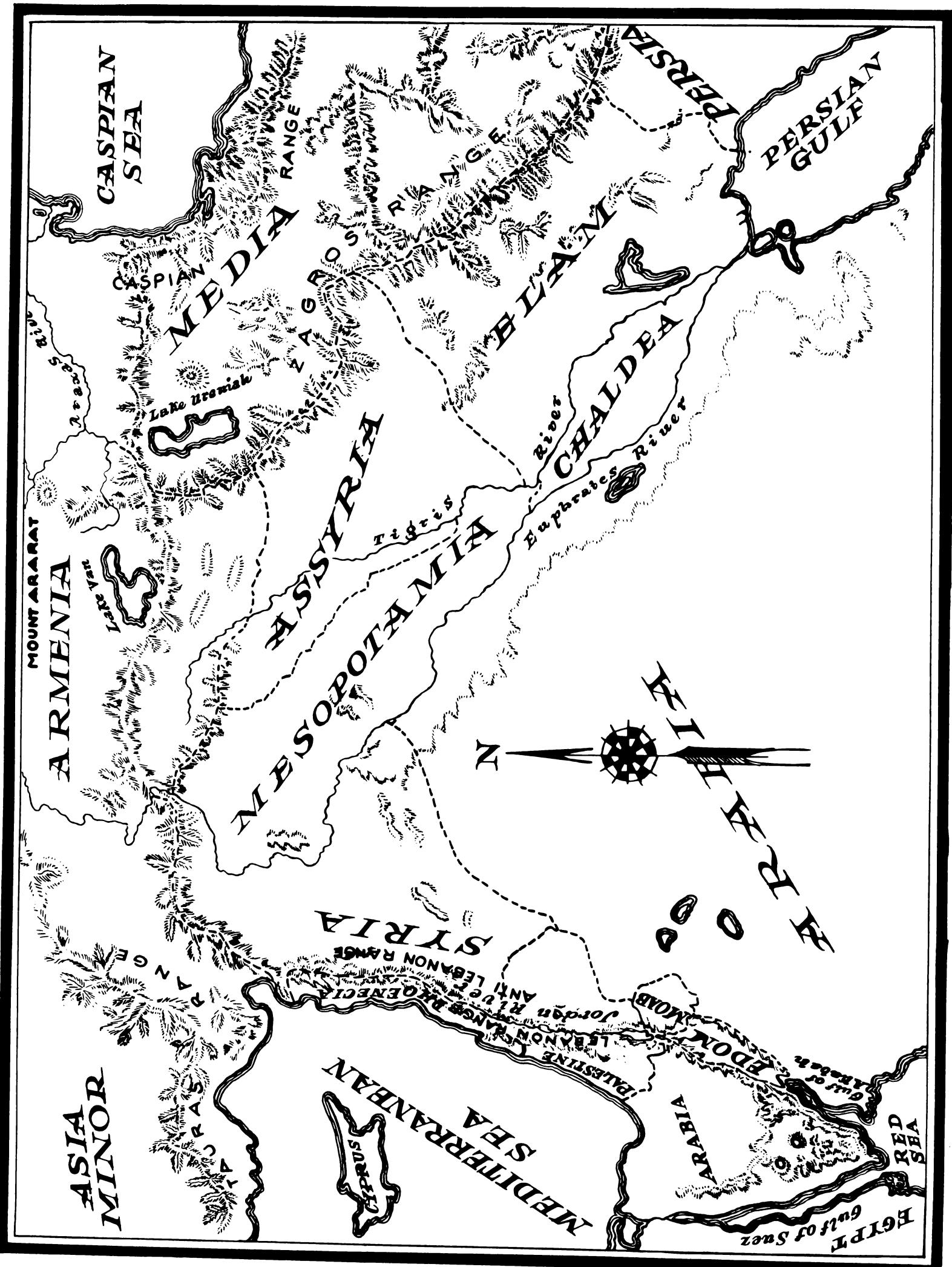
Rather small isn't it? Smaller than you thought? Well, this square is 1,400 miles from east to west and 900 miles from north to south, making an aggregate of 1,260,000 square miles.

*But note:* If you take out the area occupied by waters in this land, you will only have 1,110,000 square miles of actual land — ONLY ONE-THIRD THE SIZE OF THE UNITED STATES.

But now notice:

ONLY ONE-THIRD OF THESE 1,110,000 SQUARE MILES OF LAND ARE INHABITABLE; consequently man could occupy less than one-eighth as much territory in the Old Testament World as he could in the United States.

Let's look at an enlargement of this square of the Old Testament World.



Now, you can observe on the preceding page the following facts:

1. *The Waters of the Land.* They are:

- 1) *The Caspian Sea.* The largest body of water surrounded by land on the globe.
  - 2) *The Persian Gulf.* Which receives the water of the two great rivers of the Bible.
  - 3) *The Two Arms of the Red Sea,* i.e.: The Gulf of Suez and the Gulf of Akabah.
  - 4) *The Mediterranean Sea.* Mentioned many times in the Bible.
  - 5) *The Dead Sea.* The lowest spot in the World.
  - 6) *Lake Van.*
  - 7) *Lake Urumiyeh.*
- } neither one mentioned in the Bible,  
but they are near to where the ark rested.

(Say, brother, don't just read these points over; look across the page, and locate them. They are all there, *look!*)

2. *The Mountains of the Land.*

- 1) *The Ararat Group.* The high mountain where the ark rested.
- 2) *The Caspian Range.* Not mentioned in the Bible.
- 3) *The Zagros Range.* Where the key to the ancient languages was discovered. (An interesting story. You should know it.)
- 4) *The Lebanon Range.* Having two branches.
  - a. Lebanon on the West of the Jordan in Palestine.
  - b. The Anti-Lebanon on the East of the Jordan in Syria.
- 5) *The Taurus Range.* Where Paul walked many a mile.

(You can easily locate these mountains from the way in which they are drawn on the map.)

**3. *The Rivers of the Land.***

- 1) ***The Araxes.*** Forming an important border.
- 2) ***The Tigris.*** Abram knew this river.
- 3) ***The Euphrates.*** Ezekiel looked upon its waters.
- 4) ***The Orontes.*** Solomon's general contractor sailed on this river.
- 5) ***The Jordan.*** You know much of this blessed river.
- 6) ***The Nile.*** The same today as when Moses looked upon it.

(Now turn back the page and locate and learn each one of these rivers. You can do it and that shortly, if you will do it NOW.)

**4. *The Countries of the Land.***

- 1) ***Lands of the Mountain System.***
  - a. ***Armenia.*** The home of Noah for a while.
  - b. ***Media.*** The people who helped God fulfill the handwriting on the wall.
- 2) ***The Lands of the Plain.***
  - a. ***Assyria.*** The king that ate grass lived in this country.
  - b. ***Elam.*** People of this country captured Abram's nephew.
  - c. ***Mesopotamia.*** The first judge conquered this people.
  - d. ***Chaldea.*** Who hasn't heard of "The Ur of Chaldees"? Well, here it is.
  - e. ***Arabia.*** History only records one man that ever made it straight across this desert and lived.
- 3) ***Lands of the Mediterranean.***
  - a. ***Asia Minor.*** We have already mentioned something about this place. What was it?
  - b. ***Syria.*** The capital of this country is the town toward which Paul was headed when Jesus stopped him. (Acts 9:3)

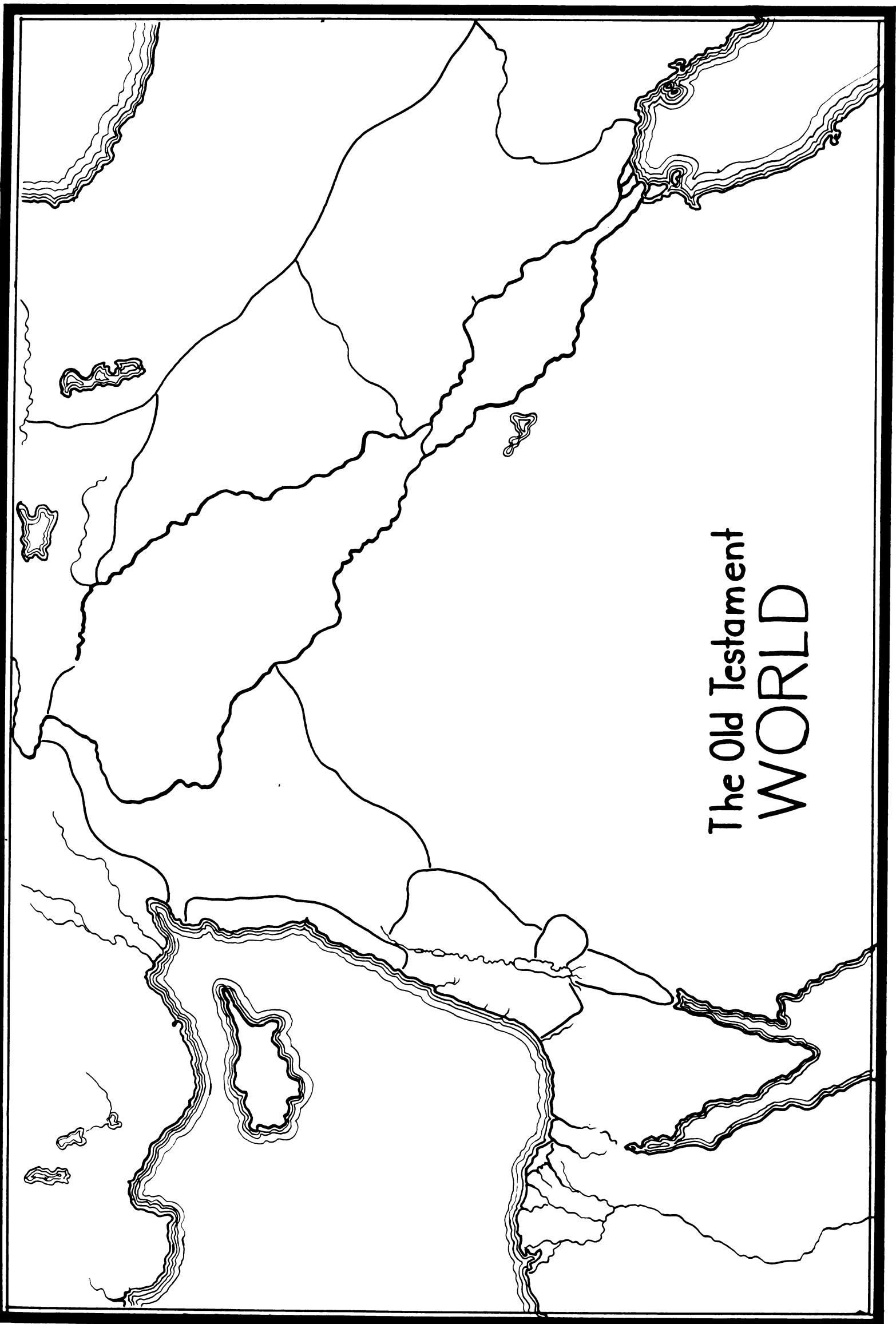
- c. *Phoenicia.* The home of those who “traded in many waters.”
- d. *Palestine.* Need we say more?
- e. *Egypt.* The house of bondage.

These are the *thirty facts* to be memorized. Yes, TO BE MEMORIZED! It is not difficult. Don’t let anyone tell you it is. Here is a big help: A blank map in which you can fill in all the facts. Start with the waters, then the mountains, etc. DO NOT START WITH ANOTHER GROUP UNTIL YOU HAVE CONQUERED THE FIRST. (Remember Phil. 4:13)

Say, would you like to know what you are going to get in your examination over this chapter . . . ? Here it is:

1. If you can answer correctly all the following questions FROM MEMORY, you can’t miss an A.
2. If you miss from 3 to 5 questions, you have a B.
3. If you miss from 5 to 8, then a C. (If you miss more, we suggest that you begin all over.)

Locate, by writing in, thirty facts on the blank map.



Grade.....

Here is another little review examination over this chapter:

**Some Interesting Bible Items on the Old Testament World.**

(Answer as many of these questions as possible from the chapter just studied. Answers you can not find in the chapter look up in a Bible Dictionary or Encyclopedia.)

**WATERS:**

1. Who had a navy in the Gulf of Akabah? ( ) .....
2. Who called the Mediterranean Sea "the sea toward the going down of the sun"? .....
3. Who moved 1,290 feet below sea level to find a place "like the garden of God"? ( ) .....
4. Who saw a cloud "about the size of a man's hand" over the Mediterranean ocean? ( ) .....
5. Whom did God call that had a home near the river Euphrates? ( ) .....

**MOUNTAINS:**

1. Upon which mountain did the ark rest?  
( ) .....
2. Which mountains form the northern boundary of Media?  
( ) .....
3. Which chain of mountains is the longest?  
( ) .....
4. Are the Anti-Lebanon mountains east or west of the Jordan?  
( ) .....
5. Which mountains form the southern coast line of Asia Minor?  
( ) .....

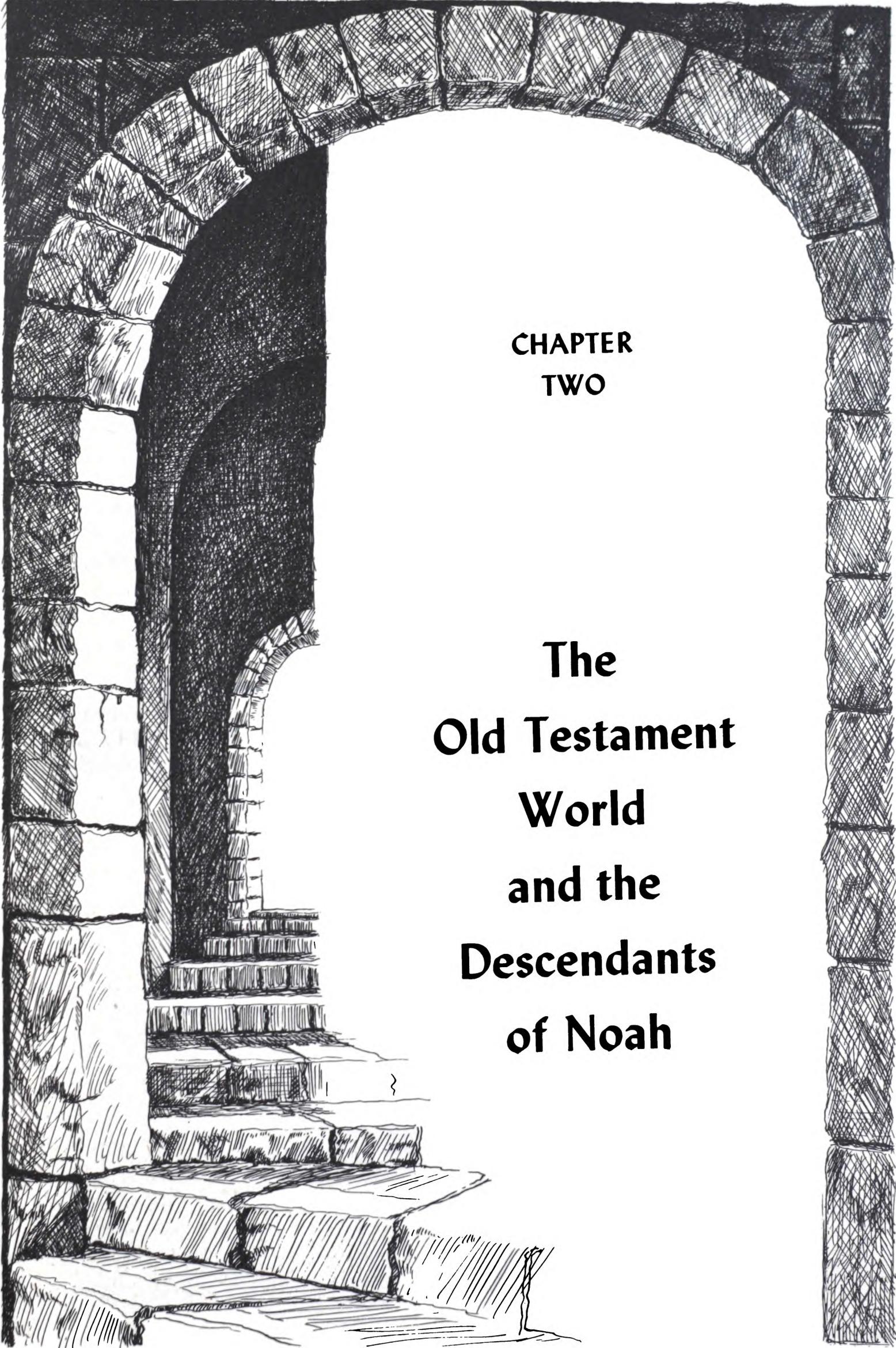
**RIVERS:**

1. Which river is not mentioned in the Bible, but forms the boundary of Armenia and Media?  
(                  ) .....
2. Which river is called "Hiddekel" in the Bible?  
(                  ) .....
3. Which river is mentioned many times in the Bible? It is the northern boundary of the promised land.  
(                  ) .....
4. Which river empties into the sea just before reaching Asia Minor?  
(                  ) .....
5. Which is the great river of Africa?  
(                  ) .....

**COUNTRIES:**

1. Which country was it that could be named after a mountain?  
(                  ) .....
2. Which country was named after the son of Japheth? (Gen. 10:2)  
(                  ) .....
3. Which country had as its capital "Shushan the Palace"? (Esther 1:2) (                  ) .....
4. Which country had within it the great town of Nineveh? (Gen. 10:11-12) (                  ) .....
5. Which country had Amraphel as its king? (Gen. 14)  
(                  ) .....
6. Which country is called "Aram Naharaim or Syria of the two rivers"? (                  ) .....
7. Which country was the native land of Abram's father?  
(                  ) .....
8. In which country did the children of Israel wander for 40 years?  
(                  ) .....
9. In which country was Damascus the capital?  
(                  ) .....
10. From which country did Hiram, Solomon's general contractor, come? (                  ) .....

(Now subtract 2 points from 100 for each one you missed — record the grade at the beginning of the review.)



**CHAPTER  
TWO**

**The  
Old Testament  
World  
and the  
Descendants  
of Noah**



## CHAPTER TWO

### *The Old Testament World and the Descendants of Noah*

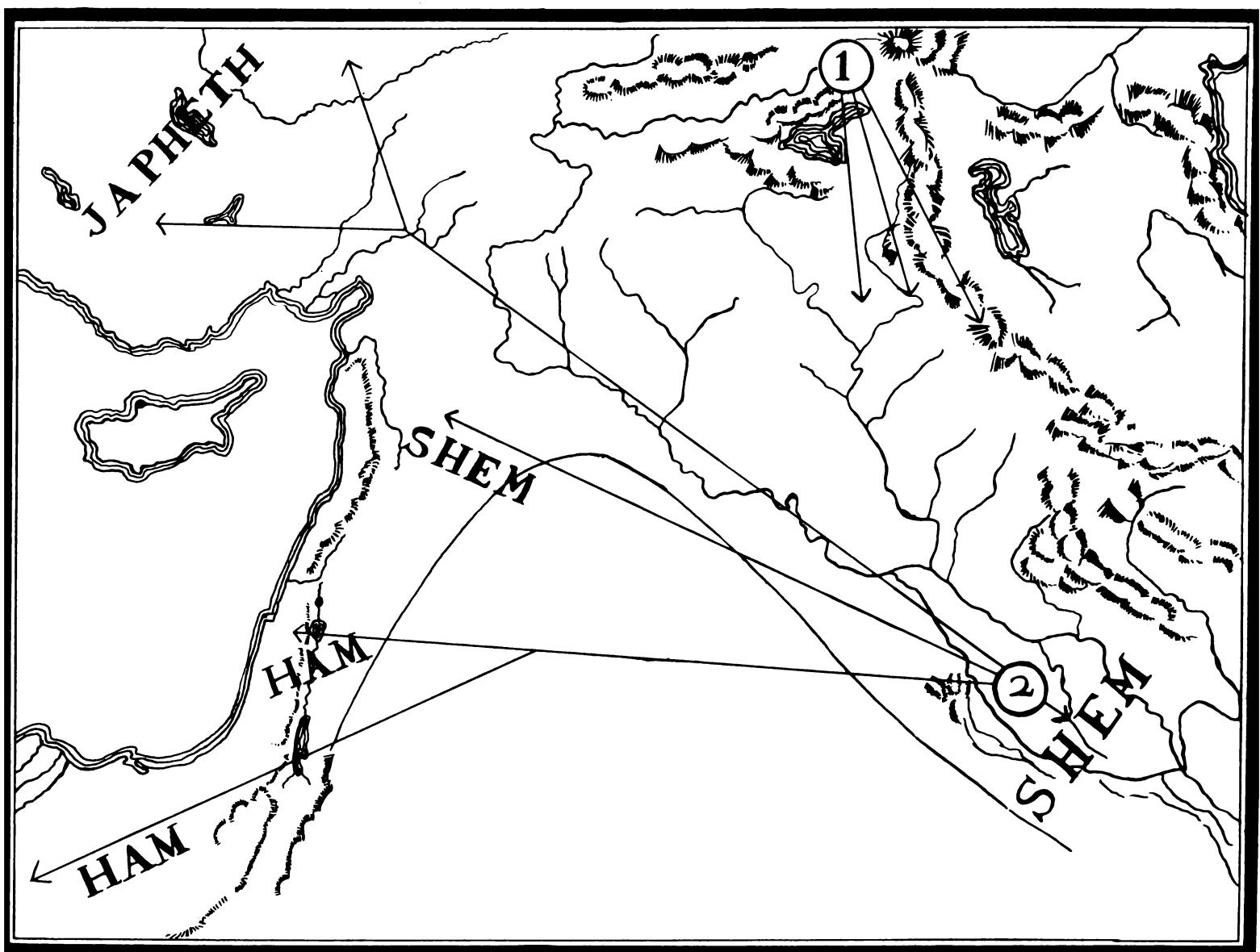
It will do us precious little good to be able to “rattle off” and locate the lands of the Bible unless we know *who* lived there and *what* happened in those places.

Well, let's go back to the beginning. Say, how many sons did Noah have? That's right, “three.” What were their names? Yes, “Shem, Ham and Japheth.” Yes, yes, but WHO WERE THE SONS of Shem, Ham, and Japheth?

“I do not know,” you say, and more than that you are probably wondering why you should bother yourself about it. Well, friend, there is a VERY GOOD, VITAL BIBLE REASON why you should know this. Maybe I can explain it better from a chart:

Here is a chart of the Bible world without the lands designated. They are not designated for the very good reason that there were no lands when this incident took place. What incident? Well, look over on the next page.

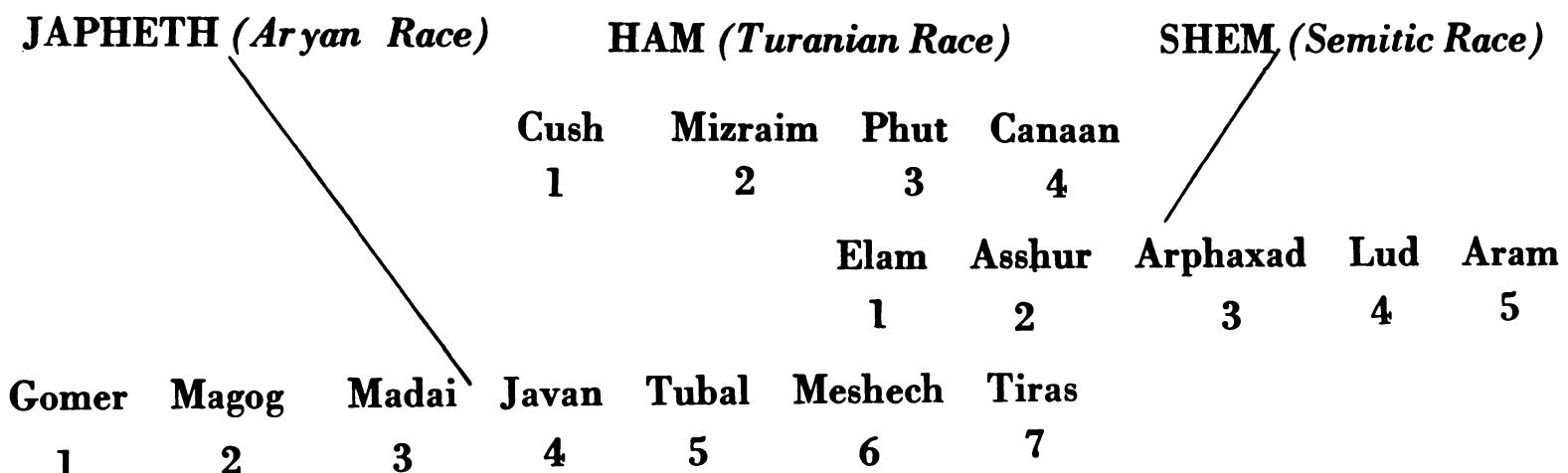
Number one (1) stands for MT. ARARAT where the ark rested. (Gen. 8:4) The three lines going down from number one are the THREE FAMILIES OF NOAH'S SONS. They all travelled to number two (2) or the PLAIN OF SHINAR in the land of Chaldea. Here they started to build the tower of Babel and they continued working on it until God confused their tongues and then the three families of Shem, Ham, and Japheth moved out to populate the world in the general direction the arrows indicate. (Generally speaking, the color lines were formed as: Shem (brown), Ham (black), Japheth (white)).



"The general elevation of these highlands is from 6,000 to 7,000 feet above the level of the sea. Out of this elevated tableland rise lofty peaks and mountains, running in parallel ranges east and west. The two highest peaks are the Greater and Lesser Ararat, about seven miles distant from each other. Its geographical relations are important. It is the nucleus of the mountain and river systems of the Old Testament World. By its situation it is the natural center for the dispersion of the race, and this fact makes it not improbable it was the center from which the world was twice peopled." *Bible Geography — Zollars.*

Now these three boys had sons which formed nations. Here they are with their respective nations:

N O A H



Each son formed a nation . . . they are as follows:

JAPHETH		HAM		SHEM	
1	Gomer — <i>Celts</i>	1	Cush — <i>Ethiopia</i>	1	Elam — <i>Elamites</i>
2	Magog — <i>Scythians</i>	2	Mizraim — <i>Egypt</i>	2	Asshur — <i>Assyrians</i>
3	Madai — <i>Medes</i>	3	Phut — <i>Libya</i>	3	Arphaxad — <i>Chaldea</i>
4	Javan — <i>Greeks</i>	4	Canaan — <i>Palestine</i>	4	Lud — <i>Lydians</i>
5	Tubal - <i>not known</i>			5	Aram — <i>Syrians</i>
6	Meshech - <i>not known</i>				
7	Tiras — <i>Thracians</i>				

What we want to do is TO MEMORIZE these sons. An easy way? Here it is, a chart with only the numbers. Fill in the names of the sons to correspond to the numbers. Start with Japheth, and learn ONE AT A TIME.

## N O A H

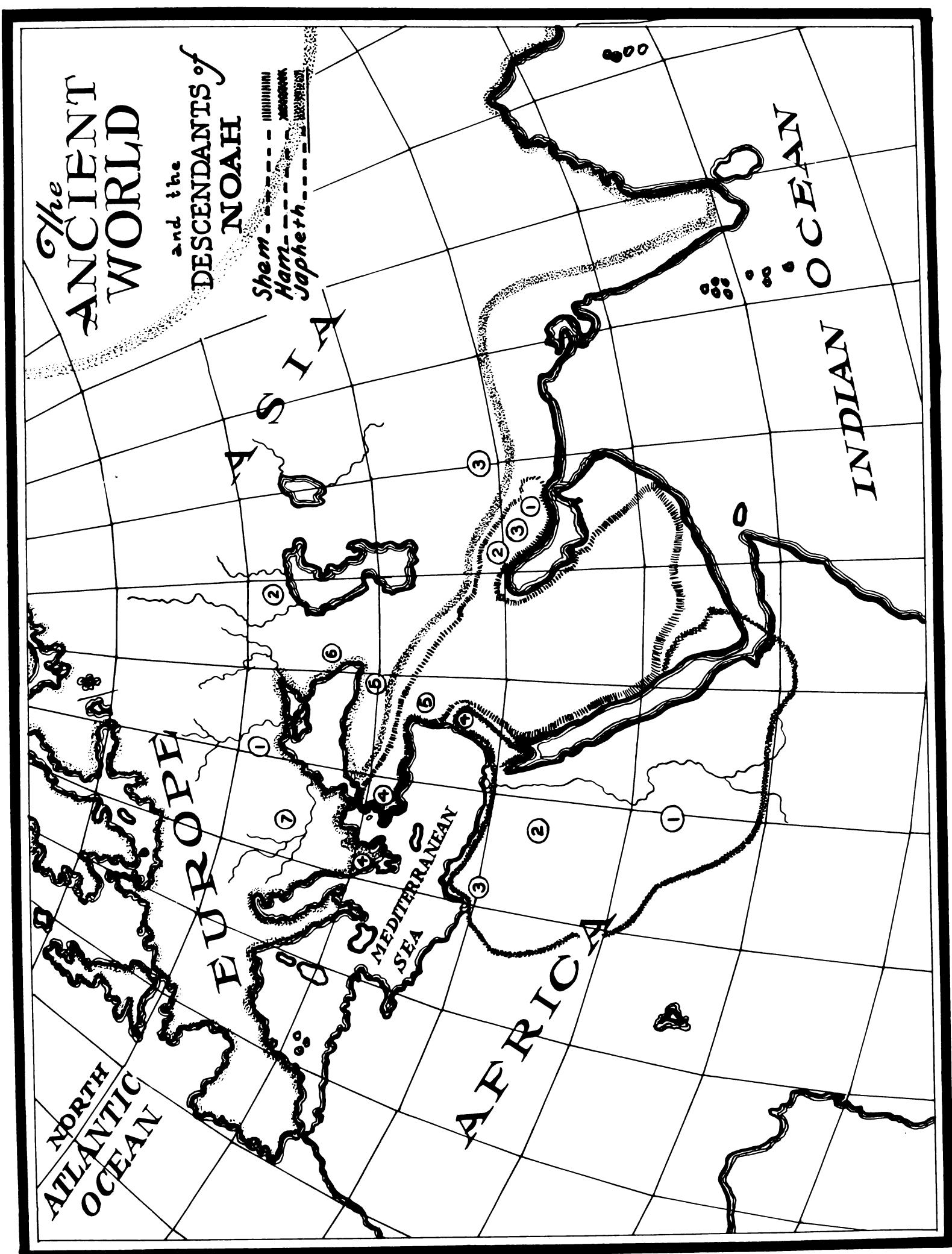
JAPHETH (*Arayan Race*) HAM (*Turanian Race*) SHEM (*Semitic Race*)

1      2      3      4

1      2      3      4      5      6      7

1      2      3      4      5

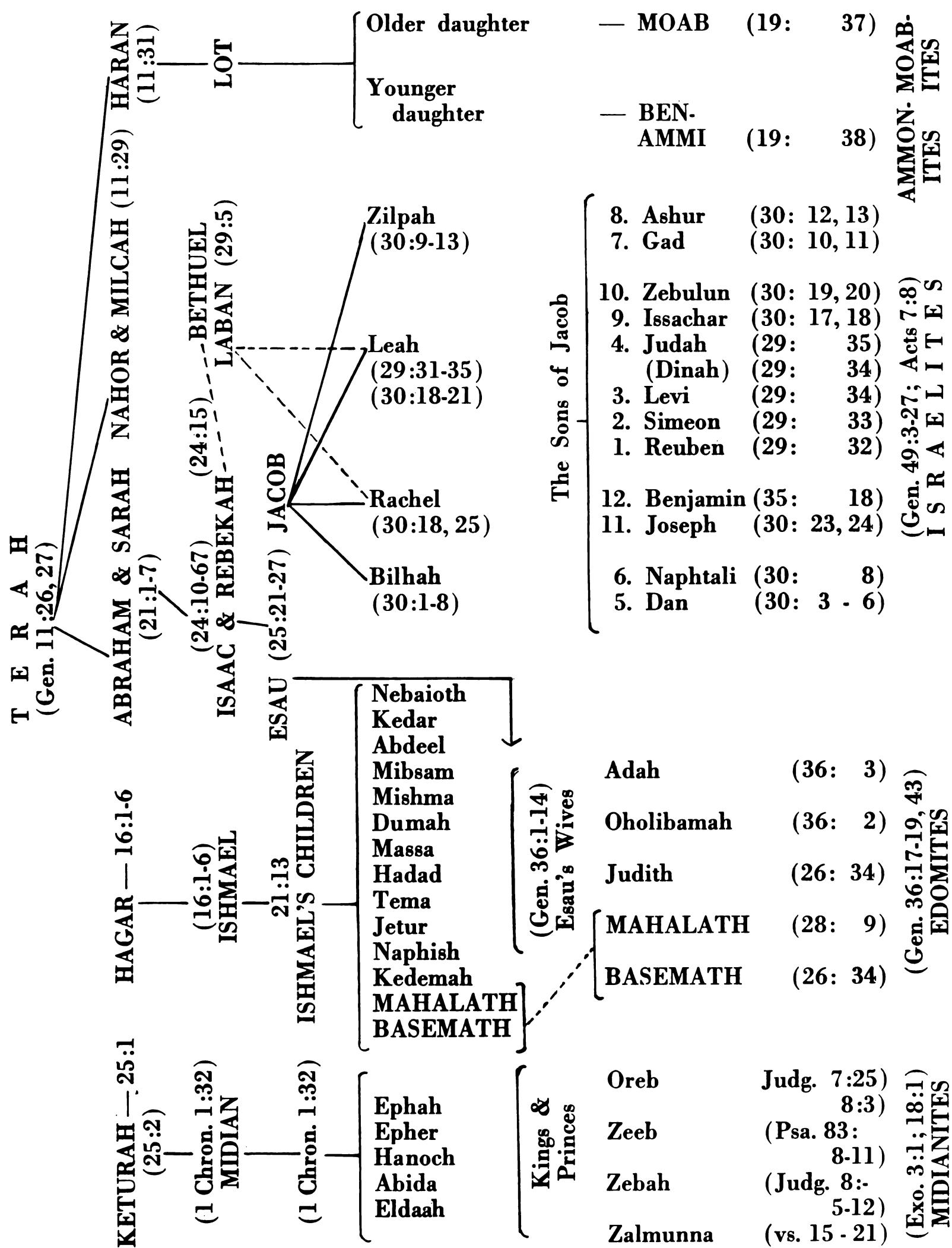
On the next page you will find a map of the world. It will be divided into three parts — the three parts populated by the three sons of Noah. The numbers of the sons will be appropriately located. Your job? Name the numbers. It's easy — you have already learned the names and the numbers. If not, why not?



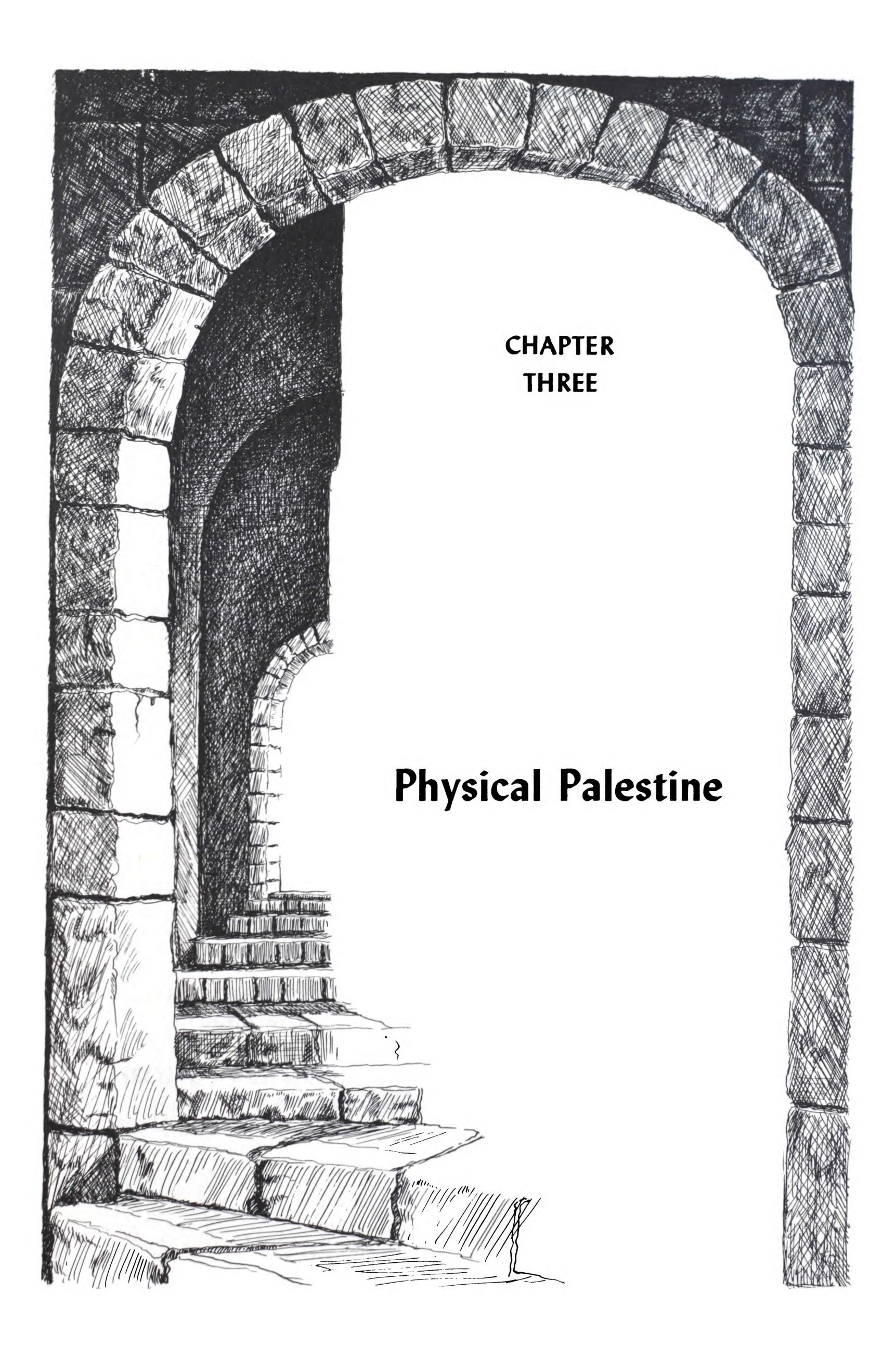
**Once again. Ten questions. See if you can answer them all. Remember, 10 off of 100 for each mistake.**

- 1. Which son of Japheth was opposed to Israel? (Ezk.38:2-6) Which modern-day people are probably the descendants of this son? (You can look this one up in the Bible Encyclopedia.)**
- 2. Which son of Japheth formed a great nation with King Darius as their leader? (Use Bible Encyclopedia. Look up the name Darius. DON'T ASK SOMEONE ELSE, DO IT YOURSELF.)**
- 3. Which nation has five branches as mentioned in Gen. 10:4?**
- 4. Whose wife was a descendant of a son of Ham? (Num. 12:1)**
- 5. What is of special interest in the formation of the name Mizraim? I mean that the name is of special form in the original language — a form that relates to the division of the land this son populated. (Look it up.)**
- 6. Who was the progenitor of the Lybians, and who of the Lydians?**
- 7. From which son of Shem did the Persians originate?**
- 8. Nineveh was the capital of which nation?**
- 9. To which race did Abraham belong? Which son of Shem?**
- 10. Of what help to your Bible study is this chapter on the beginning of nations? Be honest. If none, just say "none". Be specific. If some help, specify just what.**

## **THE ORIGIN OF THE FIVE PRIMITIVE NATIONS**







**CHAPTER  
THREE**

**Physical Palestine**



## CHAPTER THREE

### *Physical Palestine*

We are now going from the general to the specific, from a world to a country.

This is a small country about the size of Massachusetts and Connecticut. Events that have occurred here are of more importance than events that have occurred in all of the other parts of the world put together.

But, strange to say, we are not going to emphasize the events, but rather the *country*.

**FIRST** What is it called? And why? By several names for several reasons:

- 1) Canaan 2) Palestine 3) The Holy Land 4) The Land of Promise
- 1) **CANAAN** because as you know, Canaan, the son of Ham was the first to live here.
- 2) **PALESTINE** because the Philistines lived down on the South-Western shores of the land and gave the whole country their name. You can note that the Philistines are descendants of Mizraim through Philistim, his son.
- 3) **THE HOLY LAND** because it was there that the Holy Son of God lived, died, and rose again.
- 4) **THE LAND OF PROMISE** because of the promise of God to many of His servants concerning this land. (Num. 34)

**SECOND** What are the dimensions of this land? Here are three maps that will help much in answering this question:

**CANAAN**  
**BOUNDARIES**

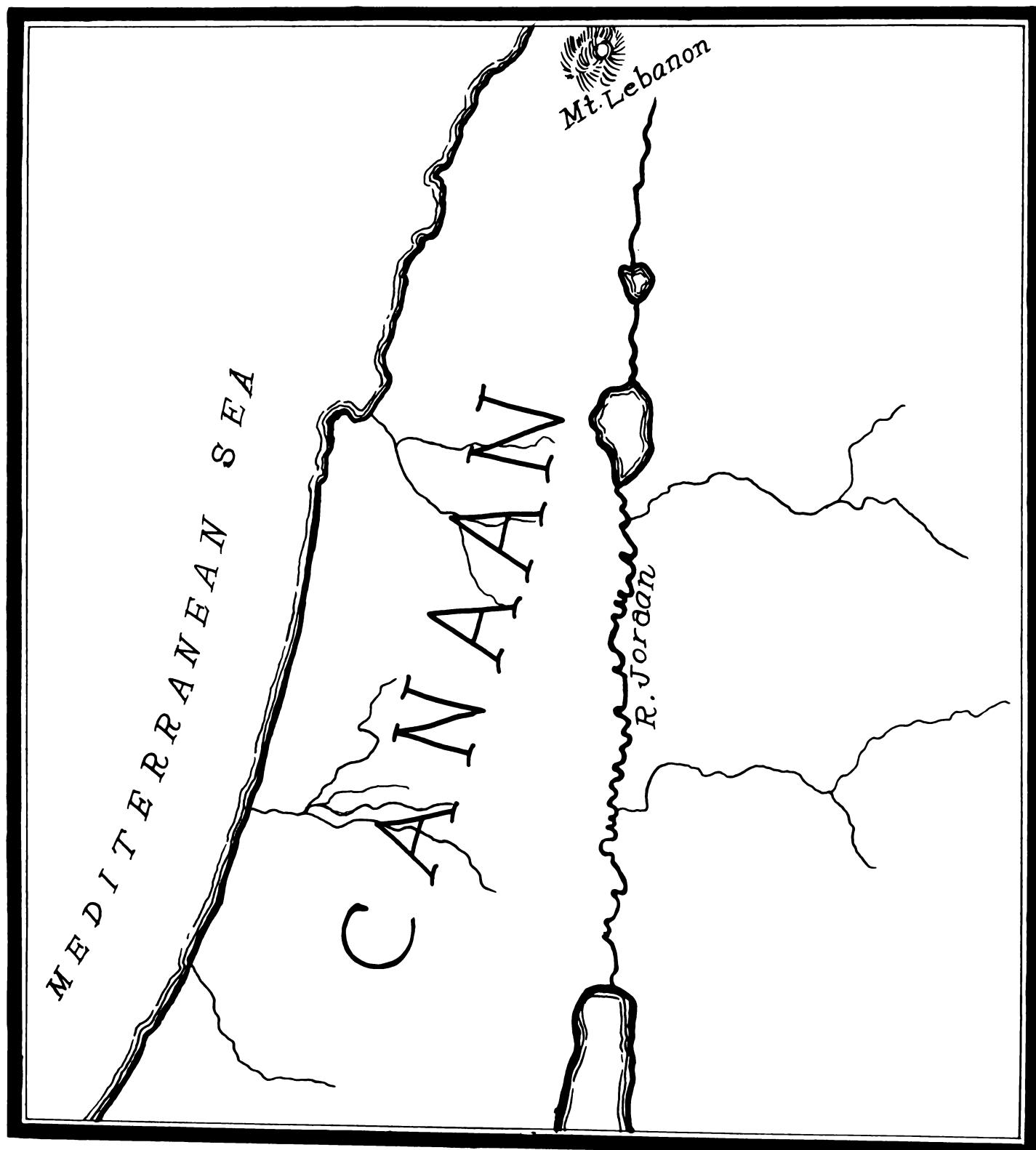
**EAST:** The Jordan

The name "Palestine" is sometimes applied to this territory, but not properly so. It is smaller than the State of Massachusetts, having only 6,600 square miles.

**WEST:** The Mediterranean

**NORTH:** Mt. Lebanon

**SOUTH:** The Desert



**PALESTINE  
BOUNDARIES**

**EAST:** The Syrian Desert

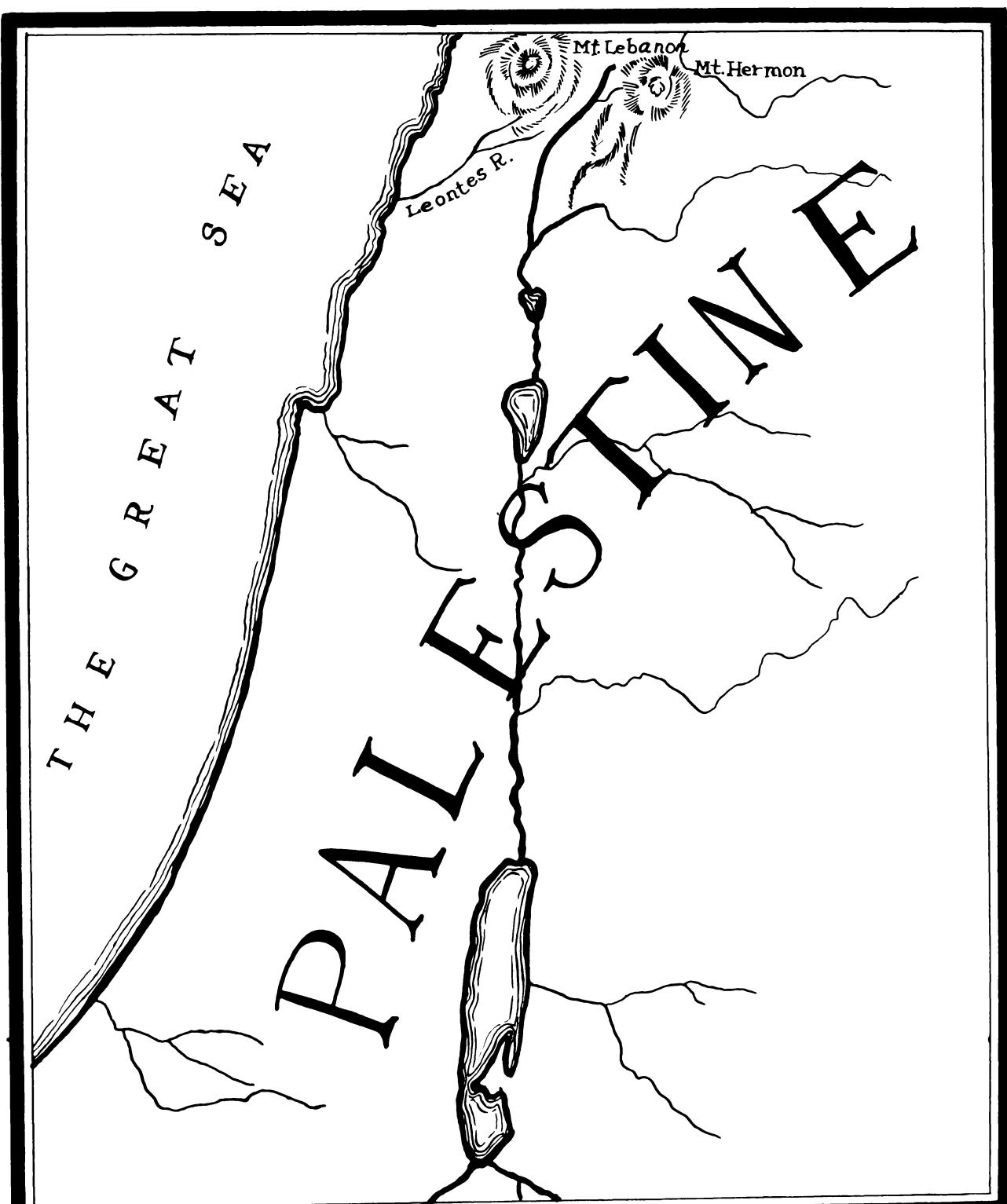
**WEST:** The Mediterranean Sea

Palestine proper contains

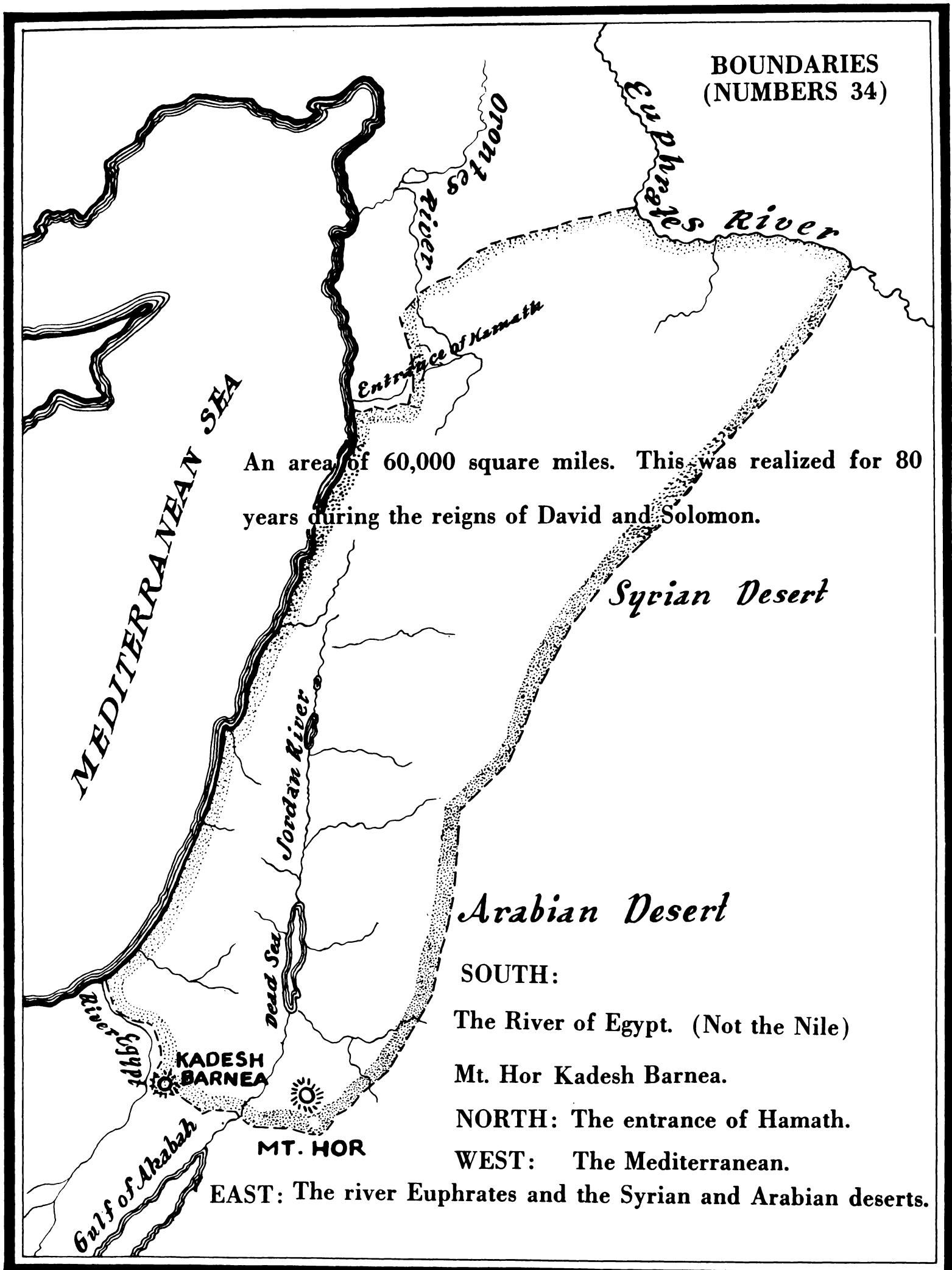
**NORTH:** The river Leontes  
Mt. Lebanon and Mt. Hermon

12,000 square miles.

**SOUTH:** Arabian Desert



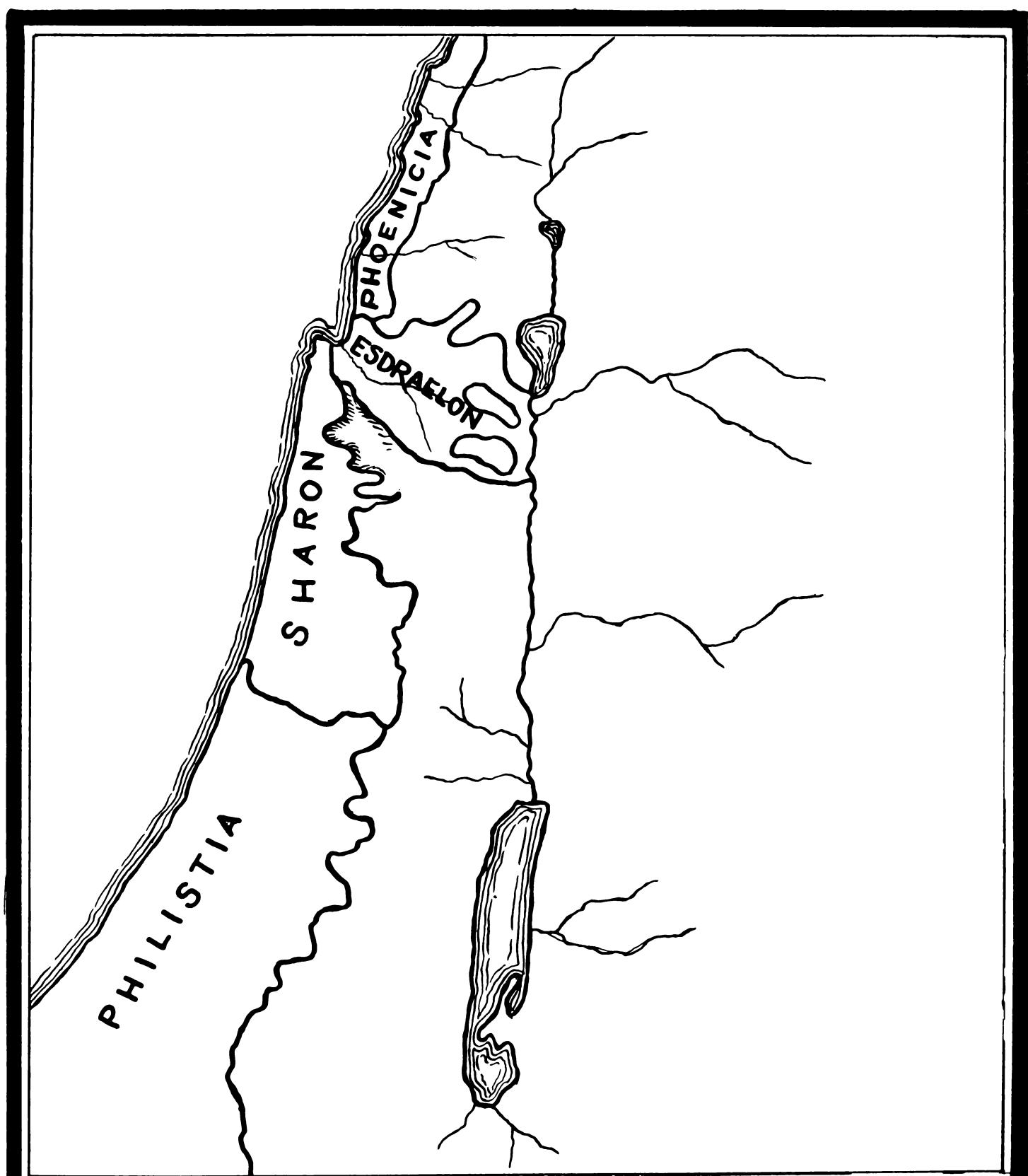
## THE LAND OF PROMISE



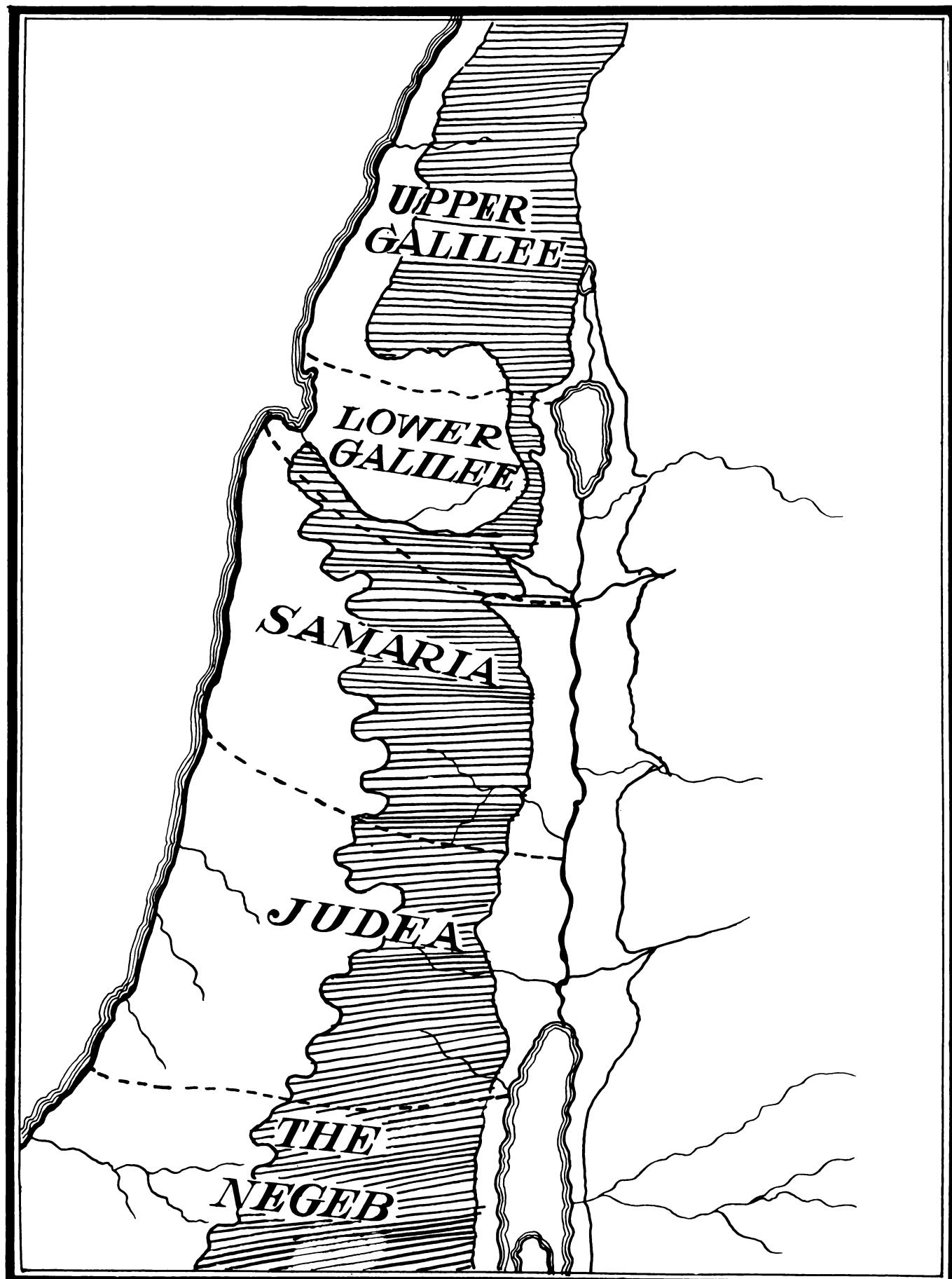
But, really, friend, the purpose of this lesson is to notice the:

### NATURAL DIVISIONS OF PALESTINE

There are only four: 1) The Maritime plain. 2) The mountain region.  
3) The Jordan valley. 4) The Eastern table-land. Here is the first division — **THE MARITIME PLAIN** — with its subdivisions:



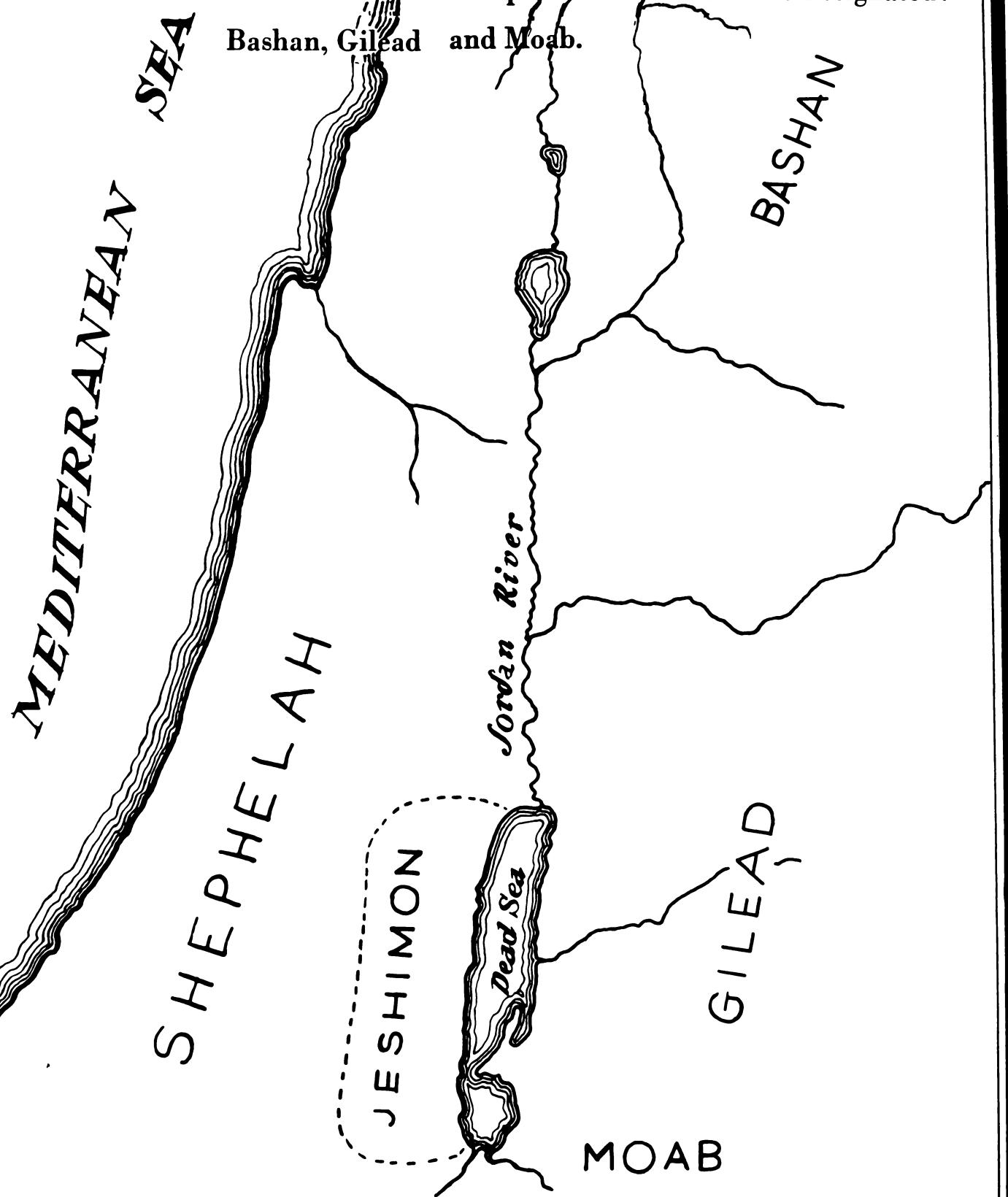
And then the *MOUNTAIN REGION*. Someone has said that the mountain region is the “backbone of the country.” I must agree with them in more ways than one. It has five divisions. You probably already know two or three of them:

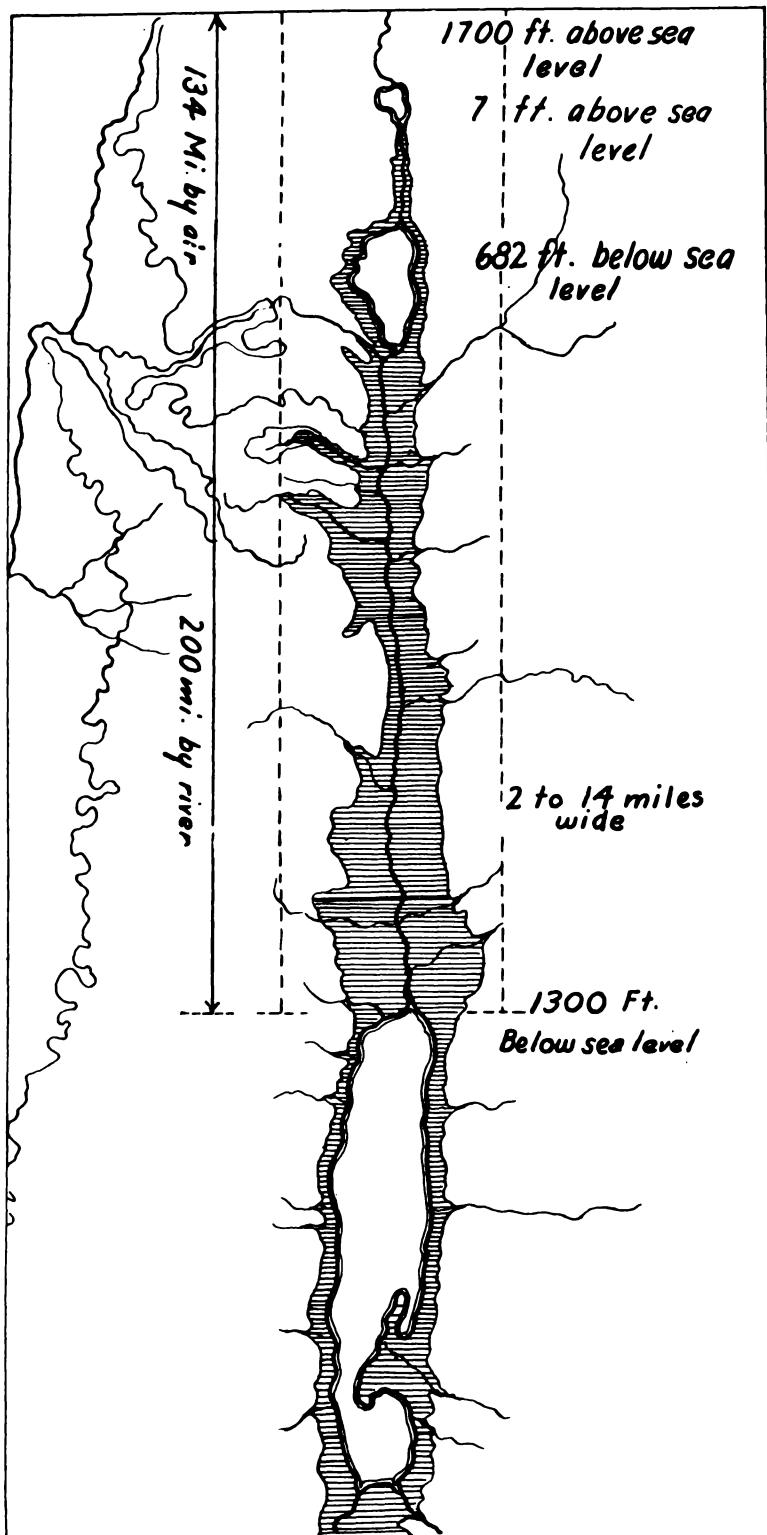


## Last of all THE EASTERN TABLELAND

Take a look:

This is called a "table-land" because it is the land on top of the anti-Lebanon Mountains. It is flat and very adaptable to pasturage. It was divided into the three parts that you see here designated: Bashan, Gilead and Moab.





### *The Jordan Valley*

"The Jordan Valley is a remarkable depression, beginning at the source of the river and plowing a gorge which grows deeper as it goes southward." Truly the Jordan Valley is a remarkable place. At the origin of the river it is 1700 feet above sea level, but at its terminus it is 1300 feet below sea level. So in 134 miles we have a drop of 3,000 feet. Let's take a look at the Jordan valley on the map and notice some points of interest:

#### NOTICE — PLEASE — NOTICE

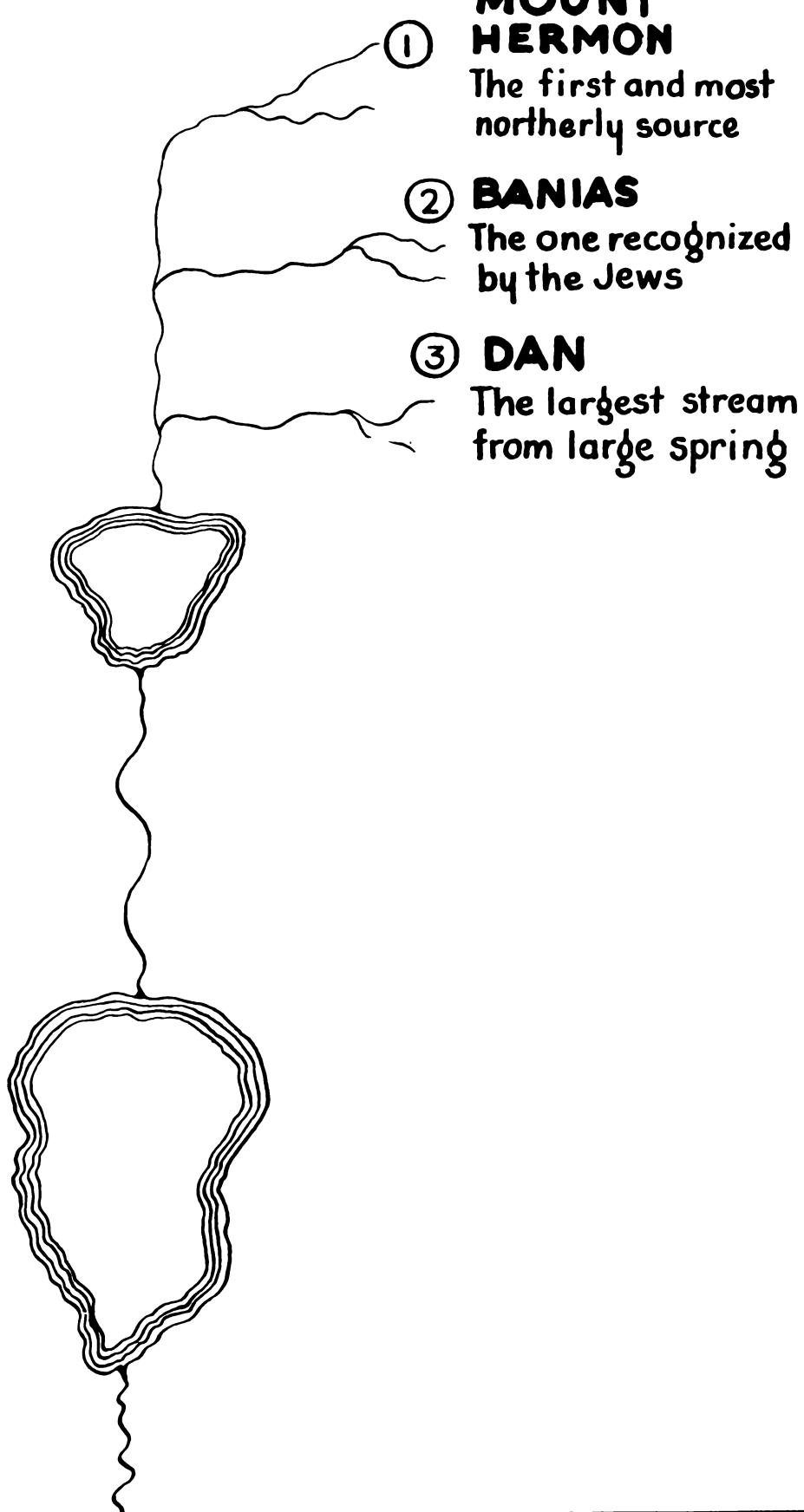
- 1) In Judea there is a division marked out as THE JESHIMON, an uninhabitable region, without verdure and penetrated with ravines and caves.
- 2) In Samaria and Judea between the mountains and plains is the district called THE SHEPELAH consisting of lower hills that gradually slope down to the Maritime Plain — 500 feet above sea level. (Locate these on the preceding map.)

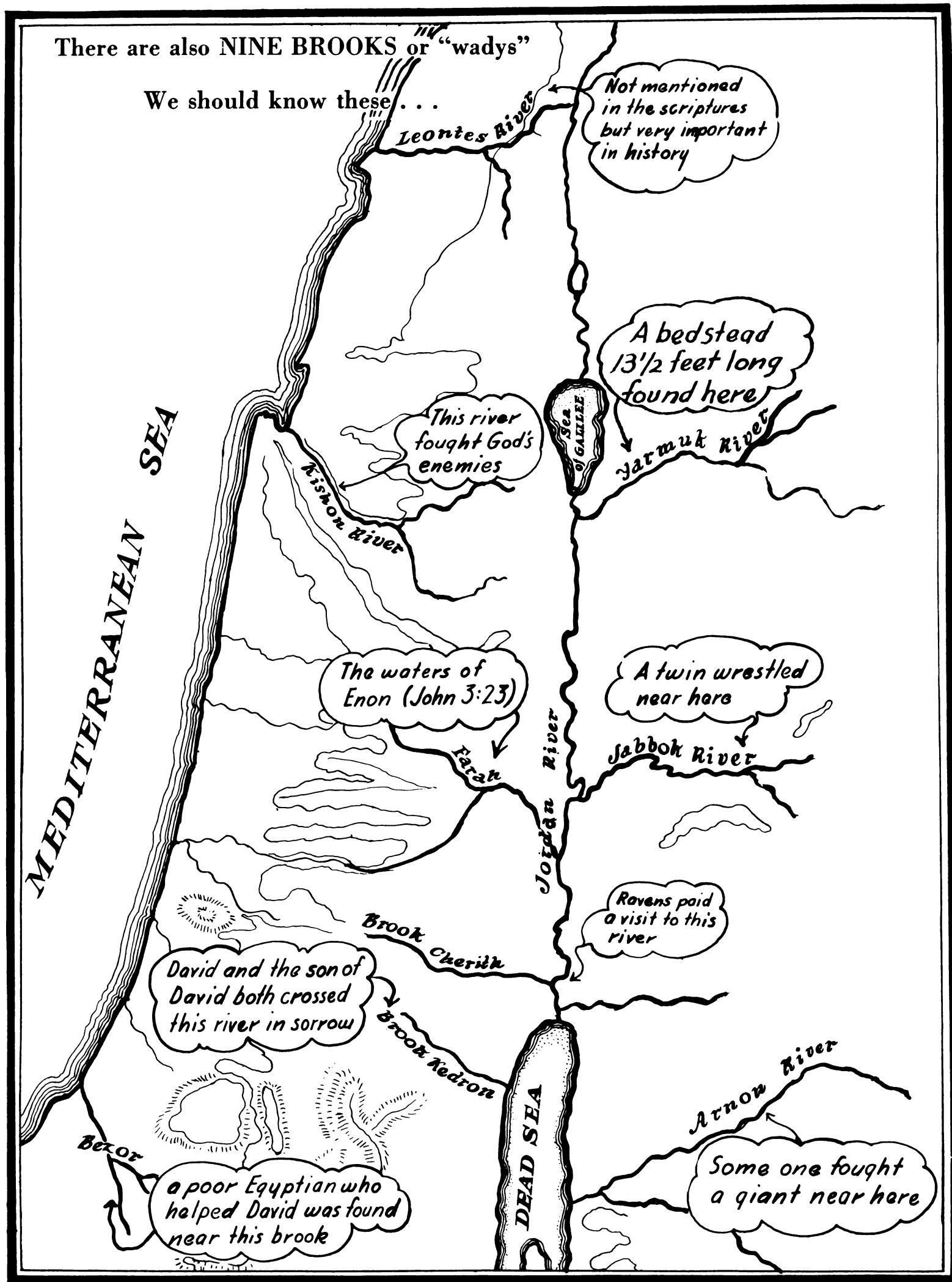
## Now as to the WATERS of PALESTINE

The most familiar, of course, is the Jordan River.

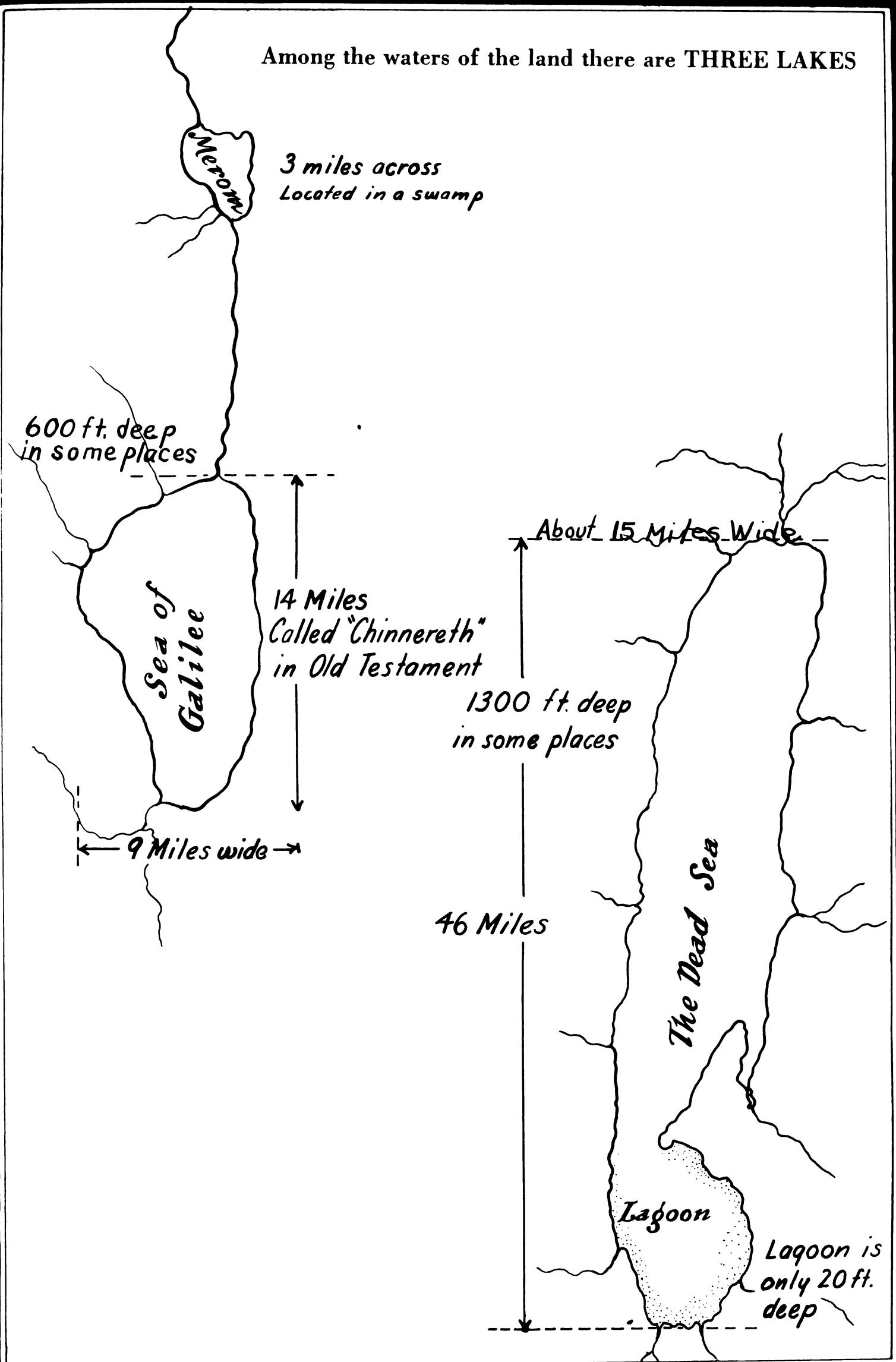
What is the source of the Jordan?

There are three . . . they are as follows:

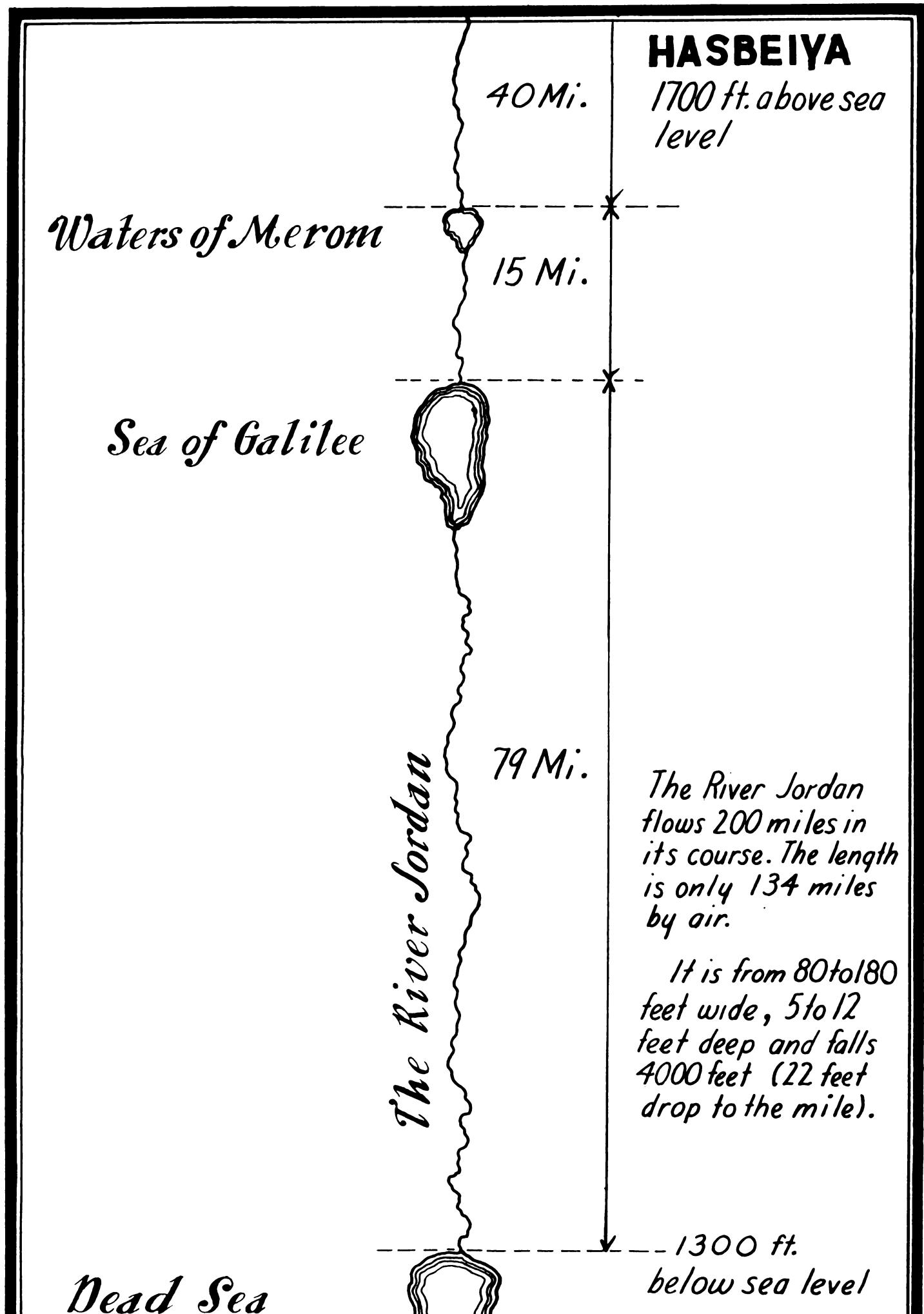




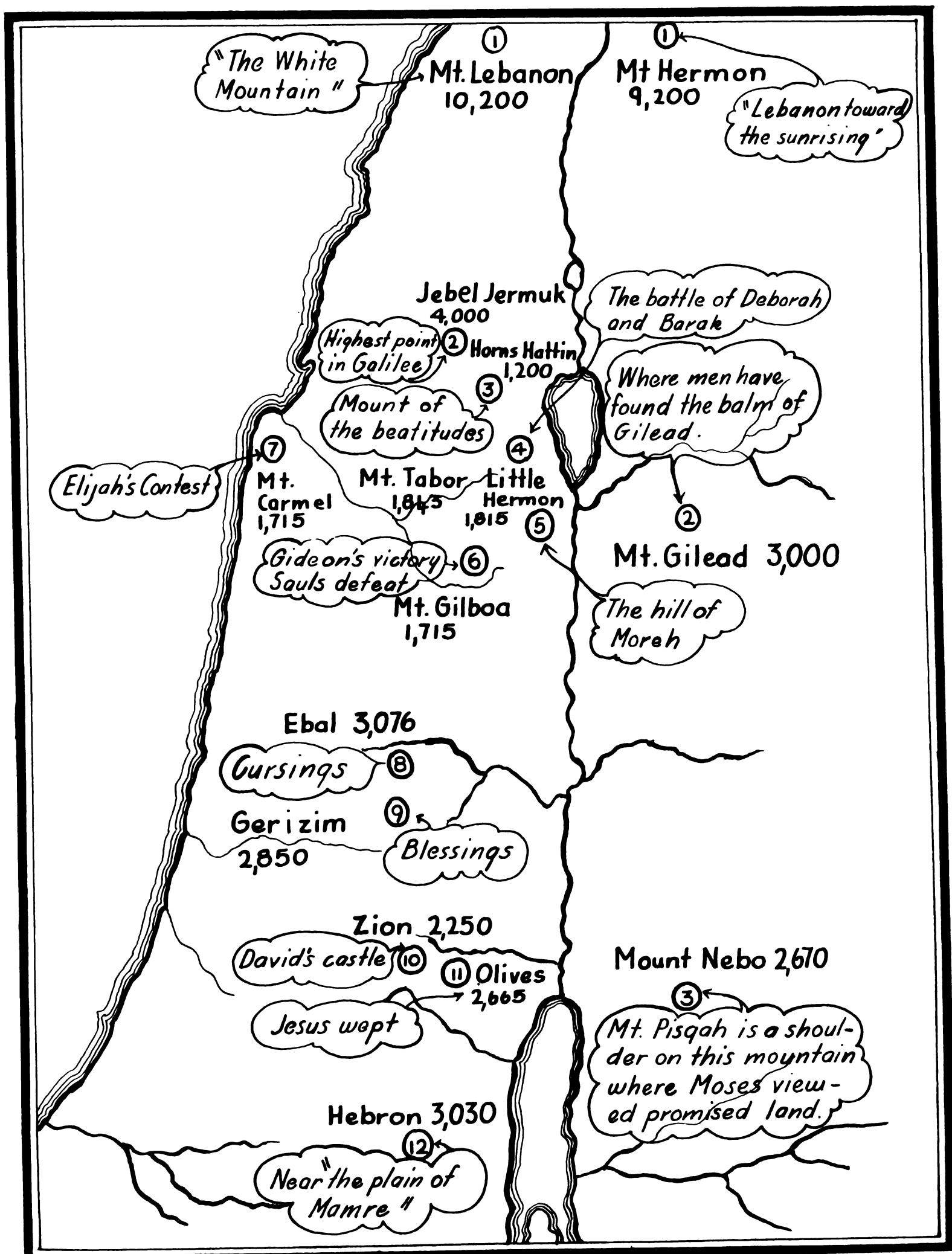
Among the waters of the land there are THREE LAKES



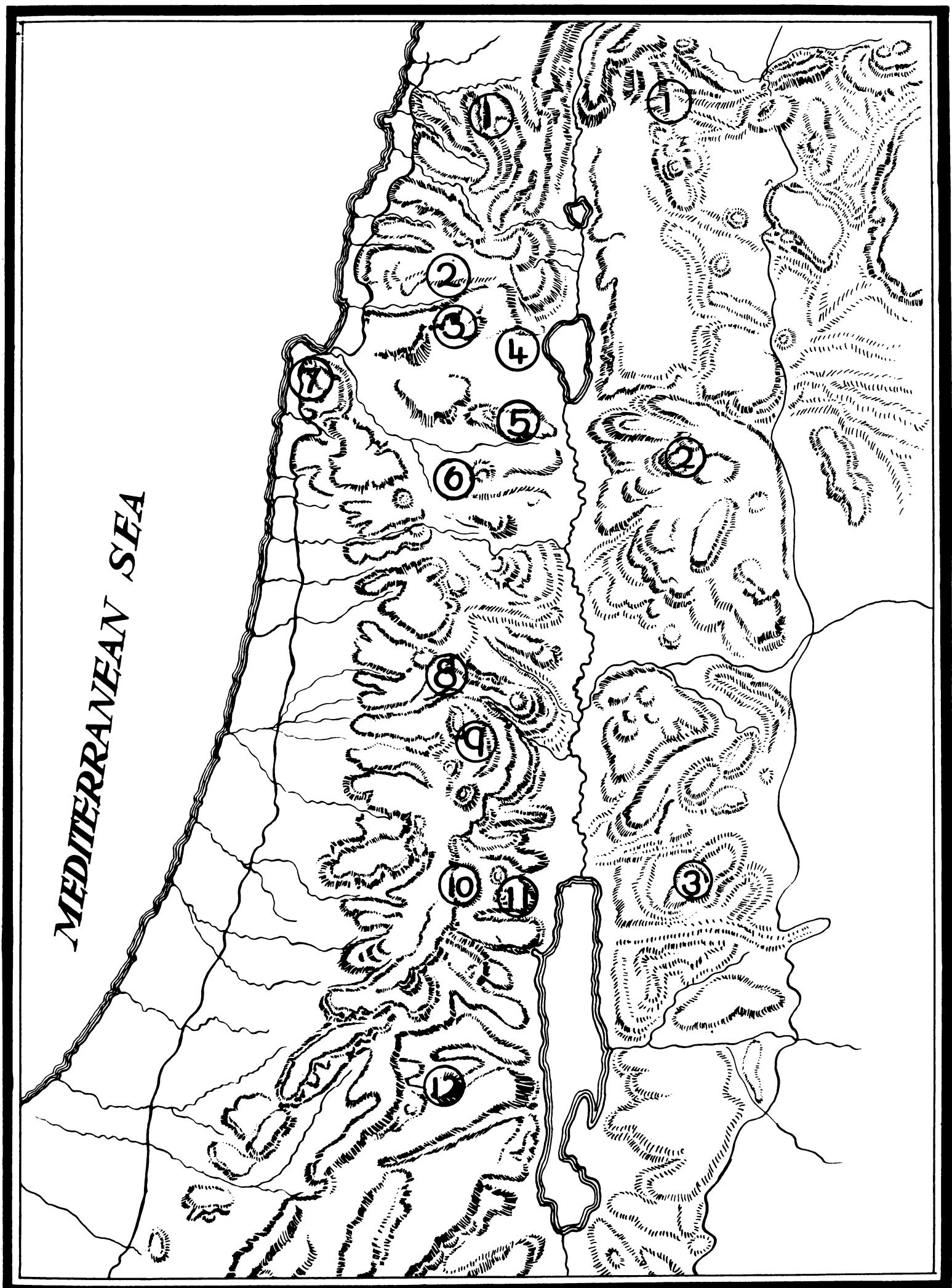
Now about learning the DIVISIONS OF THE RIVER?



## A TRIP TO THE MOUNTAINS



In this trip to the mountains we have noted the names of 15 mountains: 12 on the West and 3 on the East. It will be easy for you to memorize those places if you really try. That you may be encouraged to do so, here is a blank map with the mountains noted on it according to their numbers. Say, here is a secret of learning: There are five groups of three mountains on this map. Do you see them? Yes, one group of three on the east and four groups of three on the west. This is the secret: *If you learn three at a time, it will be but a few minutes until you know them all.* Try it. Start on the east. You can learn all the mountains on the east of the Jordan in ten minutes. (Less if you are really in earnest about it.) Then the first three on the West and so on down the map. (I forgot to say that you could have worked this same system on the brooks with success.)



## HOW MUCH HAVE YOU LEARNED IN THIS CHAPTER?

**Do you know the names applied to the land?**

If so, unscramble these names and facts and put them in their proper places in the columns below.

Palestine

## **The land of Canaan, the Son of Ham**

## The Holy Land

## The land of the Philistines, descendants of Mizraim

# The place where the Holy Son of God lived, died and rose again.

## The land of promise..

## **The land promised to Abraham and others.**

Canaan.

## NAMES

1. \_\_\_\_\_
  2. \_\_\_\_\_
  3. \_\_\_\_\_
  4. \_\_\_\_\_

## THEIR MEANING

1. \_\_\_\_\_
  2. \_\_\_\_\_
  3. \_\_\_\_\_
  4. \_\_\_\_\_

**What were the boundaries given for the above given names?**

- ### 1. Canaan? 2. Palestine? 3. The land of promise?

NORTH

1. \_\_\_\_\_
  2. \_\_\_\_\_
  3. \_\_\_\_\_

SOUTH

1. \_\_\_\_\_
  2. \_\_\_\_\_
  3. \_\_\_\_\_

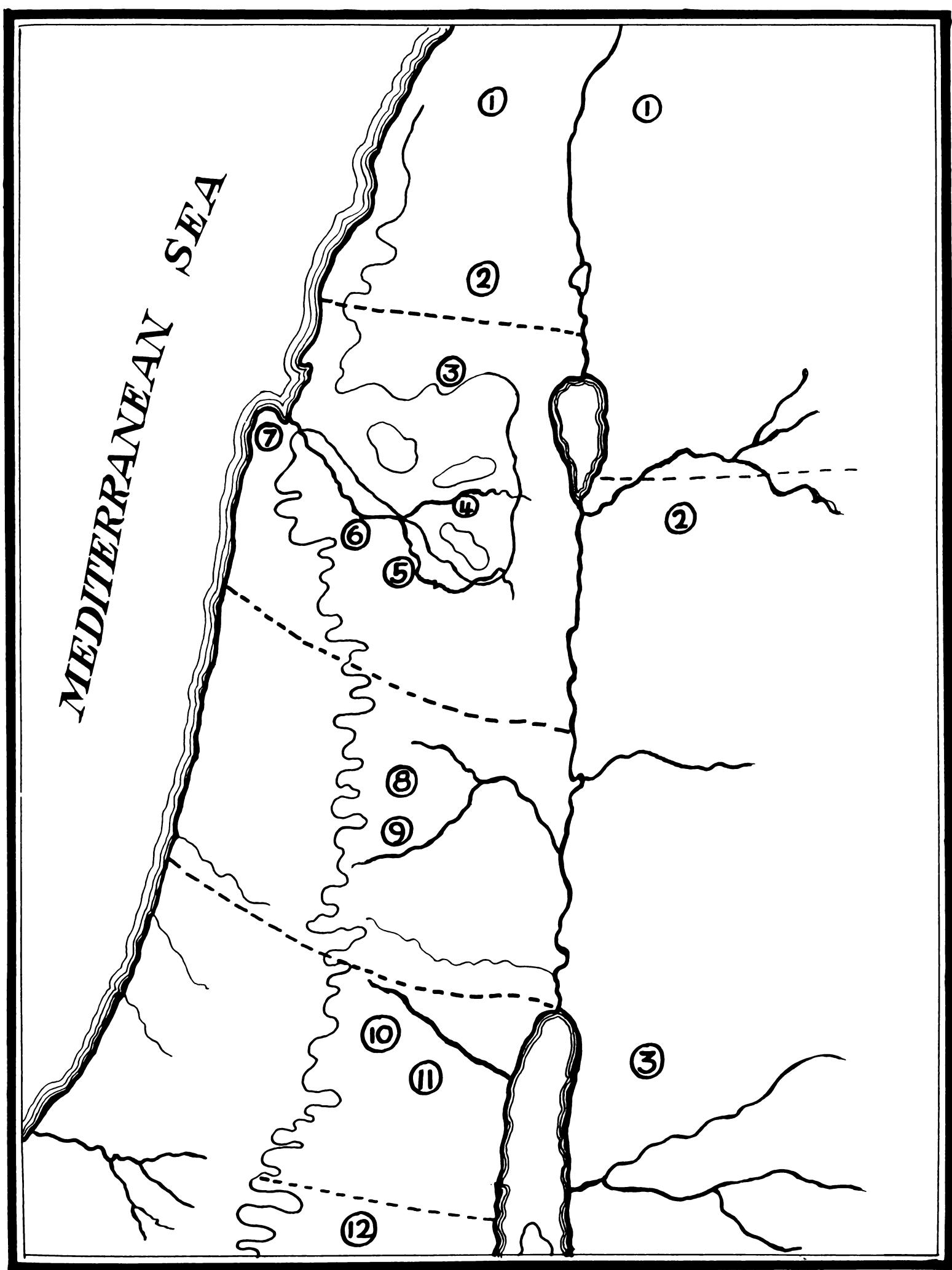
EAST

1. \_\_\_\_\_
  2. \_\_\_\_\_
  3. \_\_\_\_\_

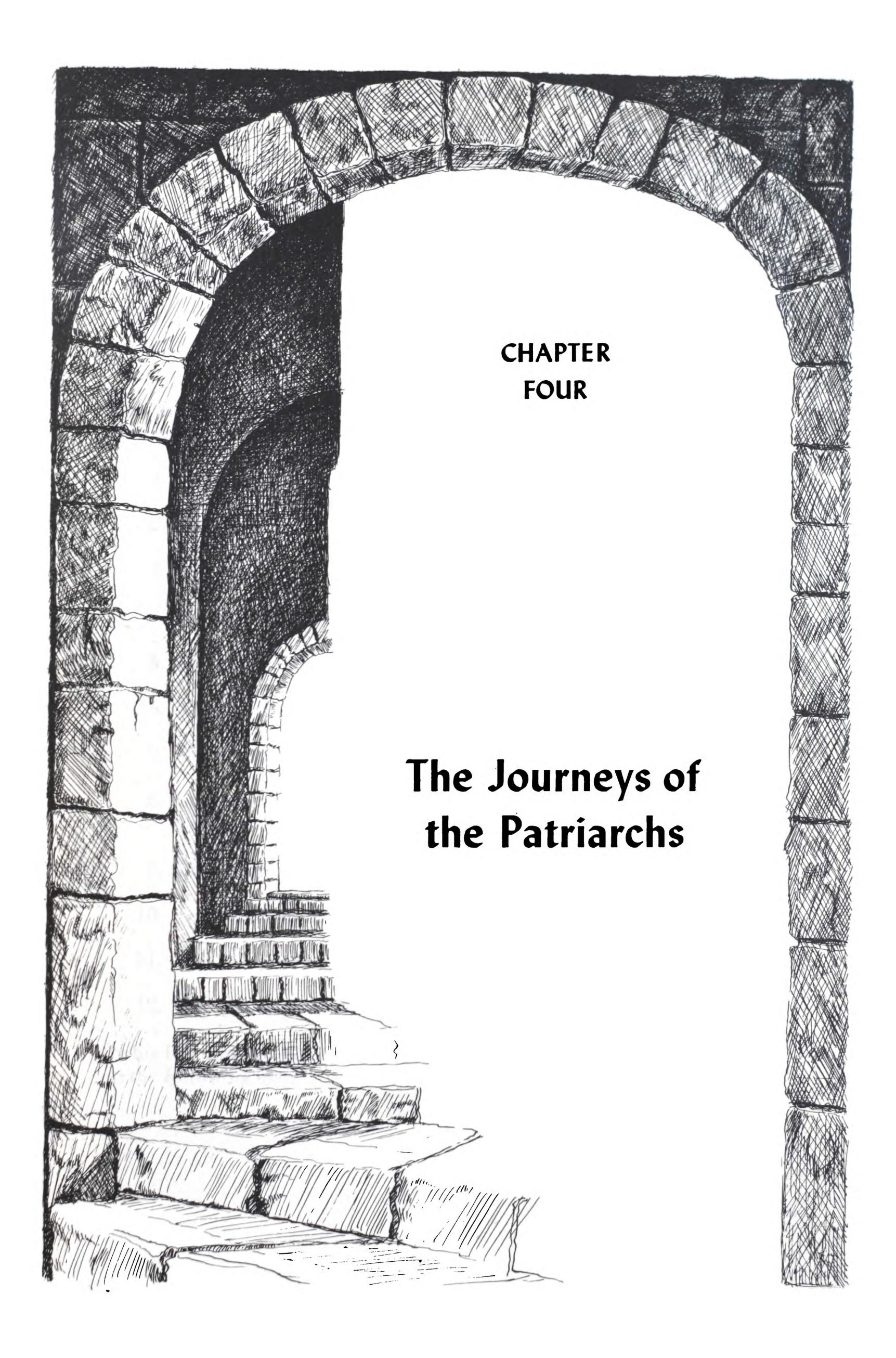
WEST

1. \_\_\_\_\_
  2. \_\_\_\_\_
  3. \_\_\_\_\_

Say, I believe we will just "throw the book at you." Note the map on the next page? On this map I want you to fill in ALL THE FACTS (except what we just had on the names, their meaning and dimensions). Do it any time you want to . . . only BE SURE IT IS DONE FROM MEMORY.







**CHAPTER  
FOUR**

**The Journeys of  
the Patriarchs**



## CHAPTER FOUR

### *The Journeys of the Patriarchs*

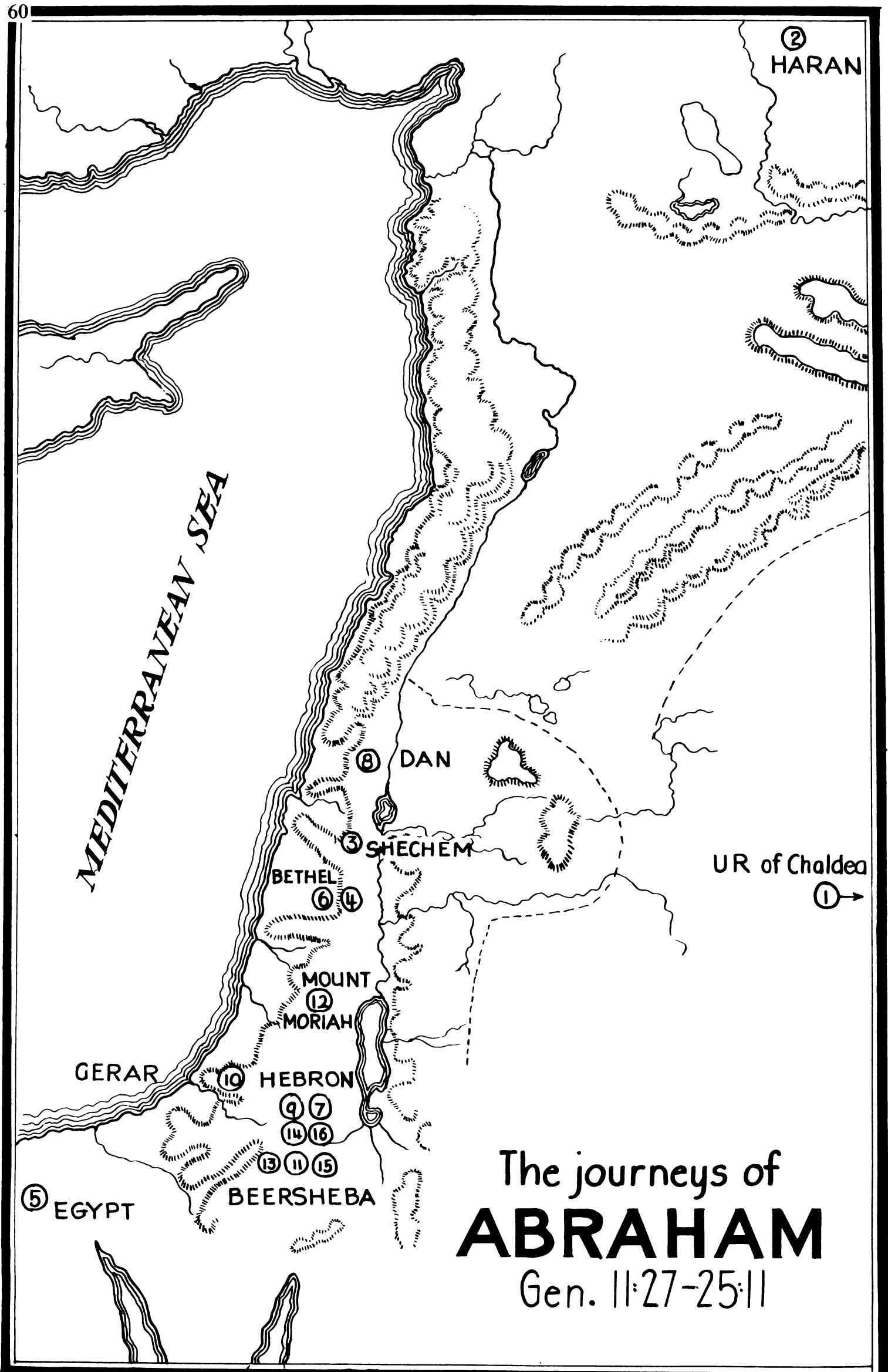
#### THE JOURNEY OF ABRAHAM

Gen. 11:27 to 25:11

The life and journey of “Father Abraham” can be divided into twelve divisions, as follows:

1. From Ur to Haran. 11:27-32
2. From Haran to Canaan. 12:1-9
3. Visit to Egypt. 12:10-20
4. Removal to Hebron from Bethel. 13:1-18
5. Pursuit of the Elamites. 14:1-24
6. The covenant of God with Abram. 15:1-21
7. The birth of Ishmael. 16:1-16
8. Covenant renewed; covenant of circumcision, promise of Isaac. Circumcision of the household. 17:1-27
9. The destruction of Sodom and Gomorrah. 18:1 to 19:38
10. Settlement of Beersheba. 20:1 to 21:34
11. The offering of Isaac. 22:1-19
12. The last days of Abraham. 22:20 to 25:11

Or his life and journeys can be summed up under sixteen places as given on the following map.



It will be our purpose to follow Abraham from place to place as given on the map.

Let's start then at:

1. *The Ur of Chaldees.* Gen. 11:27-30.

Chaldea is in the district of Babylonia, as you have previously learned. It is here in the cradle of civilization that the Garden of Eden was located. But back to Abraham, or "Abram" as he was then called.

Ur was a large city in Abram's day, and his family was only one of the thousands that lived there. But let's answer a few questions about this time and place:

1. Who was Abram's father? What race?
2. What was his occupation (traditionally)? What was his religion? (scripturally), cf. Joshua 24:2
3. Who were Abram's brothers?
4. Who was the oldest? (supposedly)
5. Who died in Ur?
6. Who was Abram's nephew? Through which one of his brothers?
7. Which brother married his niece?
8. Was Iscah the same as Sarai? (i.e., are they two names of the same person)?
9. Who left the Ur of Chaldees according to Gen. 11:31?
10. How account for Nahor in Haran later?
11. Look up Acts 7:1 and explain that in connection with Gen. 12:1.
12. How do you suppose Abram came to have faith in Jehovah?

(Write the answers to these questions in a notebook to be handed in to the teacher each week.)

2. *At the City of Haran.* Gen. 11:31-12:3. (This city must have been named after Abram's deceased brother.)

It was somewhat over 300 miles from Ur to Haran; however, it was a well-traveled route, and one that was used by the merchants. Today it is called "the fertile crescent;" and as you can see it would form a perfect crescent from the Ur to Egypt. But now, let's answer these questions:

1. What would be different about this call from the first one?
2. What is the meaning of the terms "bless and blessing", as here used in 12:2-3?
3. Wouldn't it be "respect of persons" to "curse them" that cursed Abram?
4. What did Peter say was the blessing of all the families of the earth through Abraham? (cf. Acts 3:25-26)
5. Do you think that Lot was also called to go?

### Down in Canaan's Land

#### 3. *At Shechem.* Gen. 12:4-7

Shechem is one of the oldest towns in the land of Palestine. A town by the name of Nablus exists in the same place today.

See what you can do with these questions:

1. What is the “plain of Moreh”?
2. Why mention the Canaanites?
3. What “land” did the Lord mean when He made His promise to Abram?
4. Why build an altar? Couldn’t he worship God without one?

### On Down to Bethel

#### 4. *On a mountain between Bethel and Ai.* Gen. 12:8-9

This place was evidently so close to Bethel that it came to be a part of it.

1. Why not stay here?
2. How often did Abram make a sacrifice?

**A Visit to Egypt****5. In Egypt. Gen. 12:1-20**

**Abram continued right on down the “fertile crescent” to complete the trip into Egypt.**

**There are some mighty interesting things about this visit. Learn them by answering these questions:**

- 1. How could Sarai be “fair to look upon”, considering her age?**
- 2. Was Abraham mistaken in his estimation of the Egyptians’ morals?**
- 3. Why would the story be a “half truth”, but a “whole lie”?**
- 4. Who were the “princes of Pharaoh”?**
- 5. Why treat Abram well?**
- 6. How could Pharaoh connect Sarai with the plague?**
- 7. Did Pharaoh sin?**
- 8. Why not punish Abram?**
- 9. Who told Pharaoh it was a sin to have another man’s wife?**
- 10. You ought to look up the history of Egypt of about this time!!!  
Most intriguing.**

**Back to Bethel****6. At Bethel. 13:1-17**

The altar evidently was still standing when Abram arrived. The land was again producing, but there was trouble brewing . . . Find out about it through these questions:

- 1. What is “the south country”?**
- 2. Where did Abram get his wealth?**
- 3. What is meant by “calling on the name of the Lord”?**
- 4. Why couldn’t Abram and Lot dwell together?**
- 5. What do you suppose the herdsmen quarreled over?**
- 6. Why did Abram wish to settle the difficulty peaceably?**
- 7. Why was Abram willing to make such a generous offer?**
- 8. What two places did the Jordan valley resemble?**
- 9. Couldn’t Lot have still chosen the valley and stayed out of trouble? What was his mistake?**
- 10. What reward did God give Abram for his humility? (cf. 13:14-15)**
- 11. You really should look up a description of this district. Also read II Peter 2:7 before you judge Lot too harshly.**

**At Home in Hebron****7. In Hebron. 13:18 to 14:13**

We said that Shechem was an old town, but Hebron really has the reputation for antiquity. This is where Father Abraham was to make his permanent residence.

Say, friend, in answering these questions, do the MOST you can with them, not the LEAST.

**Trouble from the East****Gen. 14:1-24**

1. How could there be so many kings in such a small area?
2. How long had the five kings served the four kings? When did they rebel and when punished?
3. How could the might of these kings be measured by the persons they defeated?
4. What is a “slime pit”? (Don’t say “a pit with slime in it” )
5. How come Lot was taken with those of Sodom? I thought he only pitched his tent TOWARD Sodom.
6. How did Abram hear about the capture of his nephew?
7. Who were the Amorites who were confederate with Abram?
8. How many men in Abram’s army?

**The Pursuit of the Elamites****Gen. 14:14-16****8. At Dan. 14:14-16 (This also includes the return trip.)**

1. This is an interesting section of the country. You should look into it.
2. How could Abram and a small army do what an army of giants could not?
3. Why had the people been saved alive?

**9. On the way back to Hebron and at the city of Hebron. 14:17 to 19:36**

1. How could the King of Sodom meet Abram? I thought the king was in the “slime pit” (cf. 14:10)
2. Give three interesting facts about this interesting man, Melchizedek.
3. Why make exception for Mamre, Eschcol, and Abner?
4. How did Abram testify of his faith in God to the King of Sodom?
5. When did God give the law of the tithe?

**God's Covenant with Abram****15:1-21**

Previous to this chapter we find that God had promised a blessing to Abram, but in this chapter we learn of the details of that blessing. We also learn of the provision for Abram that God included in this covenant. You can learn these things if you answer the questions below:

1. What two things did God promise to be to Abram? Will He be that for you and me?
2. How could it be that Eliezer would be the heir of Abram's house?
3. How was Abram constituted righteous?
4. Why the strange offering?
5. How long did God say the seed of Abram would be in Egypt?
6. What did the “iniquity of the Amorites” have to do with God's promise?
7. What were the boundaries of the land promised? Was it ever realized?

**Hagar and Ishmael****16:1-16**

Ten years is a long time, especially when you are waiting for something. But what God had promised Abram, surely Abram knew God would fulfill.

There are always four steps to Hell: 1) Doubt, 2) Denial, 3) Desire, 4) Death. Adam took those steps through Eve. Abram took them through Sarai. Here are some simple, stimulating questions on this episode:

1. Where did Sarai secure this handmaid?
2. How did Sarai imagine she would obtain children “of Hagar”?
3. Why did Hagar despise her mistress?
4. How did Sarai imagine she would be freed from her guilt? (cp. 16:5)
5. Why was Sarai so hard on Hagar?
6. Where was Hagar evidently headed when she stopped in the wilderness?
7. What encouragement to return did the angel give Hagar?

8. What name did Hagar give to God because of her experience?
9. Get a Bible Encyclopedia and locate Beerlahairoi.
10. What lesson can you learn from this incident?

**The Covenant Renewed.**

**The Covenant of Circumcision.**

**The Promise of Isaac.**

**Circumcision of the Household.**

**Gen. 17:1-27**

Thirteen more years had come and gone and still there was no visible evidence of the fulfillment of God's promise to Abram. Ishmael, Hagar's son, was now a strong young man. One day Jehovah broke the silence and spoke with Abram — now 99 years old — in words more assuring than ever before. Note their content and answer these questions:

**The Covenant Renewed**

**17:1-8**

1. What did God mean when He asked Abram to "be perfect"?
2. What additional thought did God add to His covenant with Abram at this time?
3. What is the meaning of the term "everlasting" as given in these verses?

**The Covenant of Circumcision**

**17:9-14**

1. What relation did circumcision have to the covenant God made with Abram?
2. How long was this covenant — "in the flesh" — to last?
3. Notice how important it was (verse 14) and then read Col. 2:11-13 and notice the circumcision of Christ and its importance to us as spiritual children of Abram.

**The Promise of Isaac**

**17:15-21**

1. Why change the name of Abram's wife?
2. Did Abraham, when he laughed, doubt God? (cf. Rom. 4: 18-22)
3. Why did Abraham speak of Ishmael to God?
4. Why name the boy Isaac?
5. What nations did Ishmael form?

**The Circumcision of the Household**

**17:22-27**

1. Was there any merit to be earned by being circumcised?
2. Why circumcise the foreigner?

**The Destruction of Sodom and Gomorrah**

**18:1 to 19:38**

**The Visitation of the Angels**

**18:1-8**

- 1. Is there anything significant in the number of men who came to see Abraham?**
- 2. What two-fold purpose did these men have in visiting Abraham?**
- 3. Is the hospitality shown to these men an example for you and me?**

**The Promise of Isaac to Sarah**

**18:9-15**

- 1. Notice the change of the pronouns in verse 9 . . . any significance?**
- 2. Why did Sarah laugh and then deny that she did?**
- 3. “Is anything too hard for Jehovah?” Let us “stand upon His promises” for all His words are “yea and amen.”**

**Going Toward Sodom. Jehovah Reveals  
His Plan of Destruction to Abraham**

**18:16-21**

- 1. What reason did Jehovah give for revealing His plan for Sodom to Abraham?**
- 2. How is it that God had to go down and find out concerning Sodom?**

**Abraham Intercedes for Sodom****18:22-23**

- 1. Is there any particular meaning in the fact that only two of the men went on to Sodom and the text says: “but Abraham stood yet before Jehovah”?**
- 2. Was Abraham trying to change the mind of God?**
- 3. What would constitute a “righteous” soul in Sodom?**
- 4. Why was Abraham so interested in saving the city?**

**The Angel’s Visit to Sodom****19:1-11**

- 1. Do you think that Lot knew who the men were when he asked them into his house?**
- 2. How could these men have stayed in the street all night? (Look up “Bible Customs” )**
- 3. Is there any evidence of compromise in the words of Lot to the men of Sodom?**
- 4. Why was Lot so terribly anxious to protect these men?**
- 5. What estimation of Lot did the men of Sodom have?**

**The Angel’s Message Concerning Sodom****9:12-16**

- 1. Did Sodom have any effect on the children of Lot; if so, what?**
- 2. What is meant by “one that mocked”?**
- 3. Did Lot really believe the message of the angels?**

**Look Not Back.**

**Do Not Stay in the Plain.**

**Concession Made.**

**19:17-22**

1. **Why not look back?**
2. **Why not stay in the plain?**
3. **What “evil” did Lot fear in the mountains?**
4. **Why couldn’t God do anything until Lot moved?**

**The Destruction of the City**

**Remember Lot’s Wife**

**19:23-26**

1. **What is brimstone?**
2. **Wasn’t Jehovah cutting some of these folk off without a chance?**
3. **What is meant by a “pillar of salt”?**
4. **What lesson is there in it for you and me?**

**Abraham Beholds the Smoke of Sodom from Hebron**

**19:27-29**

1. **What feelings do you suppose passed through the heart of Abraham as he saw the destruction?**
2. **What one reason is given for the preservation of Lot?**

**The Sin of Lot's Daughters****19:30-38**

1. How is it that Lot was now afraid to live in Zoar and not afraid of the mountains?
2. Were these two girls at all justified in their actions?
3. Locate the home of the sons of Lot's daughters.

**Settlement at Beersheba****20:1 to 22:2**

Let's get the chronology straight. Three men came to promise Abraham and Sarah that "at this season next year you shall have a son and shall call his name Isaac." Then in the intervening months we have the destruction of Sodom and Gomorrah as recorded in chapters 18 and 19. Now just before the birth of the long awaited son (14 years) Abraham and Sarah move from Hebron to a place called Gerar, 30 or 35 miles south of Hebron. (Locate it on the map.) It is quite probable that the move was made because of famine. Now notice the strange thing that takes place at Gerar.

**10. At Gerar. Gen. 20:1-18****The Deception of Abimelech****The Restoration****20:1-18**

1. Why was the blame placed in part on Abimelech?
2. How did God show His mercy to Abimelech?
3. How could Jehovah be well pleased with Abraham in spite of his sin?

4. Was Abraham at all justified in what he did?
5. Why didn't Abraham learn his lesson with Pharaoh?
6. What was the punishment that was brought on Abimelech?
7. What special consideration did the King give to Sarah?
8. What do you personally think about this incident?

**The Birth of Isaac Somewhere Outside Gerar  
Circumcision and Joy**

**Gen. 21:1-7**

1. Was this the only son Abraham had in his old age?
2. Name two other women who had children through divine intervention.

**A Feast. The Removal of Hagar.**

**The Providence of God.**

**Gen. 21:8-21**

1. How old was Isaac when they had the feast?
2. What caused the removal of Hagar? What prompted the outburst?
3. Why was this incident especially grievous to Abraham?
4. Did Abraham imagine that Hagar would be able to exist on the bread and water diet he gave her? Wasn't this cruel?
5. Who did God hear in this problem of Hagar?
6. Who are the descendants of Hagar's son?
7. Where were the mother and son located in the wilderness?

**11. At Beersheba. 21:22-22:2**

Abraham evidently moved from place to place outside Gerar until he came to the place called Beersheba.

**The Covenant of Abraham and Abimelech****Gen. 21:22-34**

1. Why were Abimelech and Phicol so anxious to make a covenant with Abraham?
2. Was it in the will of God for Abraham to so swear with this Philistine?
3. Who was at fault in the dispute over the well of water?
4. Why give the sheep and oxen to Abimelech?
5. What was the special significance of the seven ewe lambs?
6. What is the meaning of Beersheba?

**The Offering of Isaac.****22:1-19**

1. Do you believe Abraham really believed he was going to kill his son? (cf. Heb. 11:17-19)

**12. At Mt. Moriah. 22:3-18**

1. Locate Mt. Moriah on the map.
2. Did Isaac know why they were making the trip?
3. When was the heart of the father the most severely tried in this incident?
4. How is the character of Isaac shown?
5. What typical significance does this incident have?
6. What additional word is added to the promise given Abraham?
7. What lesson of faith is in this for you and me?

**The Last Days of Abraham**

**Gen. 22:19-25:11**

**13. Back to Beersheba. 22:19-23:1**

**Abraham Learns of the Children of Nahor**

**22:20-24**

1. Why is it important to know that Abraham's brother had children?
2. Was it pleasing to God for Nahor to have a concubine?

**The Death and Burial of Sarah**

**Gen. 23:1-20**

**14. At Hebron. 23:2-20**

1. How is it that Abraham was in Beersheba and Sarah was in Hebron?
2. What nationality were the "children of Heth"?
3. Why did the foreigners have such a healthy respect for Abraham?
4. Did they really mean that Abraham should take any one of their sepulchres?
5. Why was the bargain made as it was?
6. How much in our money did Abraham pay for the field?
7. Who else was buried in this cave?
8. You ought to look up a picture of it.

**A Wife for Isaac**

**Gen. 24:1-67**

**15. Back in Beersheba. Gen. 24:1 to 25:8**

1. Who was the servant that was sent for the wife?
2. Why this strange way of swearing?
3. What was the one thing that would release this servant from the oath?
4. How far was the trip?
5. What was to be the special guidance of the servant?
6. Why would the provisions made for the selection of the women show the providence of God?

- 7. What relation was Rebekah to Isaac?**
- 8. Who was the brother of Rebekah?**
- 9. How did the servant show his courtesy?**
- 10. How did the servant manifest the urgency of his visit?**
- 11. Why did the recital of the events make such an impression upon the mother and brother of Rebekah?**
- 12. What is meant by “took her into his mother’s tent”?**
- 13. Who left with Rebekah?**
- 14. Where was Isaac when he met Rebekah?**
- 15. How is the faith of Rebekah shown?**

**The Last Days of Abraham****Gen. 25:1-11**

- 1. How many sons did Abraham have by his second wife?**
- 2. If Abraham had two wives and several concubines, a good number of people could claim descent from the “father of the faithful.” Name some of them.**
- 3. How did the death of a father bring together two sons who were enemies?**
- 4. What is the one outstanding lesson you learn from the life and journeys of Abraham?**

# **SPECIAL STUDIES**

**GOD'S COVENANT WITH  
ABRAHAM**

**ISHMAEL**

*by*

**WALTER L. STRAUB, M.A., B.D., D.Litt.**  
*From his book, BIBLICAL ANALYSIS*

## THE TWO-FOLD PROMISE OF GOD TO ABRAHAM

(Gen. 12:2, 3)

The promise to make of Abraham "*a great nation*" was fulfilled at Sinai, when the law of Moses was given and the Hebrew kingdom was perfected (Exo. 19:3-6; Mal. 4:4). The subsequent promise predicated upon this—to give him the land of Canaan for a possession, was fulfilled when Israel entered Canaan (Gen. 15:17-21; Josh. 1:11)

The second promise that in Abraham "*shall all the families of the earth be blessed*," referred to the Christ, and was fulfilled when individuals of all nations shared alike the Gospel blessings.

(1) FIRST PROMISE: "*I will make of thee a great nation*" (Gen. 12:2).

Exo. 19:  
20.

**THIRTEEN  
TRIBES**

Asher  
Gad  
Zebulun  
Issachar  
Levi  
Simeon  
Reuben  
Benjamin  
Joseph  
Naphtali  
Dan  
Manasseh  
Judah

Gen. 17:21      Gen. 28:2-4

ISAAC

Rom. 9:7, 8

JACOB

Matt. 1:2

**JUDAH**

(2) SECOND PROMISE: "*In thee shall all the families of the earth be blessed*" (Gen. 12:3; comp. Rom. 9:3-13; Gal. 3:15-17).

Heb. 7:14  
Gen. 49:10

DAVID  
Psa. 132:1  
Rom. 1:3  
Matt. 1:2, 17  
22:42

Fulfillment of  
Gen. 12:2

**SINAI**

Hebrew Nation

1491 B. C.

Palestine

Gen. 13:15

17: 5

50:24

Exo. 33: 1

Acts 7:4, 5

*"The law which came 480 years after (the promises Gen. 12:2) doth not disannul so as to make the promise (Gen. 12:3) of none effect" (Gal. 3:17).*

Fulfillment of  
Gen. 12:3

**CHRIST**

Gal. 3:15-17

## GOD'S COVENANT WITH ABRAHAM

(Gen. 12:1-3; comp. Heb. 11:8-16; Gal. 3:5-22)

### INTRODUCTION

This subject marks the beginning of Hebrew history, and incidentally supplies an interpretation of a large portion of the Bible. Here the plans and purposes of God are unfolded in a most interesting manner. The subject should be mastered by reading all references in the Bible.

1. The temporal and spiritual promises of God are revealed in conditional covenants, in the development of which they are also approached.
2. The covenant which God made with Abraham falls into two natural divisions, with subsequent related promises.

(1) Abraham, at the age of 75, in the *Ur* of the Chaldee, heard the call of God, and answered it by faith (Gen. 12:4; Acts 7:4; Heb. 11:8, 9).

NOTE: "Faith" is the acceptance of testimony (Heb. 11:1).

3. Each of the two great promises of the covenant was complete within itself, and was therefore ratified and fulfilled separately. This fact is the earliest suggestion of the separate nature of the law and the Gospel, both of which are in view in the promises to Abraham.

### I—GOD'S FOUR-FOLD OBLIGATION IN THIS COVENANT

1. First obligation: To make "*a great nation*" of Abraham's posterity (Gen. 12:3).
2. Second obligation: To bless all nations through Abraham (Gen. 12:3).
3. Third obligation: At Moreh, a few years later, God again appeared to Abraham and promised to give the land of Canaan to his posterity (Gen. 12:6, 7).
4. Fourth obligation: Twenty-four years after the third promise, God again appeared to Abraham, renewed the former promises, and added the additional promise to adopt his children in a special and peculiar manner (Gen. 17:7-14). This called for a mark of distinction—*Circumcision*.

### II—ABRAHAM'S OBLIGATION TO THIS COVENANT

1. He had to accept every promise on faith (Heb. 11:8; comp. Rom. 4:3, 16-23).
  - (1) He even left *Ur* of Chaldee wholly on faith (Heb. 11:8, 11; Acts 7:1-6; Gen. 12:4-6).
  2. He and his household "*all died in faith, not having received the promises*" (Heb. 11:13).
    - (1) He saw the beginning of the first promise ("I will make of thee a great nation"), when children were born in his house (Gen. 21:1-7; comp. Gen. 18:9-19).

(2) He had a prophetic view of the second promise ("*In thee shall all the families of the earth be blessed*"). This promise being spiritual, referred to Christ Gal. 3:16). In addressing the Jews, Jesus said, "*Your father Abraham rejoiced to see my day, and he saw it and was glad*" (John 8:56).

(3) He saw a sign confirming the third promise (the land of Canaan to his posterity) (Gen. 15:7-21).

(4) He saw the beginning of the fourth promise (the adoption of his children in a special and peculiar manner), of which circumcision was given as the sign (Gen. 17:9-12).

(5) But not one of these promises was fulfilled during his life. He lived to see his grandson Jacob fifteen years of age (Gen. 21:5; 22:20; 25:7,26).

### III—THE ULTIMATE FULFILLMENT OF ALL THE PROMISES

1. Gen. 12:2. "*I will make of thee a great nation.*"

(1) This was to be fulfilled after Abraham's death, through his posterity (Gen. 15:12-21).

(a) The fulfillment of this promise began in the miraculous birth of Isaac (Gen. 26:4), and developed through the line of Jacob (Gen. 28:1-4; 48:3, 4), into innumerable posterity (Gen. 22:17; Hos. 1:10; Heb. 11:12).

(2) The promise of the land of Canaan was an essential development of this promise (Gen. 12:6, 7; 13:17; 16:8; 15:7; 22:17; Ex. 3:1-12; Num. 14:20-24; comp. Lev. 26:5, 6, 41-45; Jer. 11:2-5; Heb. 8:11).

(3) The sign of circumcision was essentially a national distinction (Gen. 17:9-14).

(4) This national promise was literally fulfilled in the Hebrew Nation which was perfected at Sinai, 1491 B.C. (Ex. 19:5-8).

(a) The Israelites were obligated by a covenant that was sealed with blood (Ex. 24:1-8).

(b) The inheritance of the land of Canaan was one of the provisions of this covenant (Ex. 20:12; Deut. 5:31; 32:49; Josh. 1:11).

(5) Four things necessary to adopt the Israelites as a peculiar and chosen people:

(a) *A creation.* FULFILLED in the miraculous birth of Isaac (Gen. 17:1-8; 18:9-15; 21:1-7).

(b) *A seal of adoption.* FULFILLED in circumcision as a seal of distinction (Gen. 17:9-14; Rom. 4:9-12).

(c) *A purchase.* FULFILLED in redemption from Egyptian bondage (Deut. 5:15).

(d) *A covenant of relation.* FULFILLED in the covenant at Sinai (Deut. 5:21; Ex. 20:1-17).

2. (Gen. 12:3) "*In thee shall all the families of the earth be blessed*" (comp. Gen. 22:18).

(1) This promise was spiritual, and therefore referred ultimately to Christ (Gal. 3:16, 17).

(a) The beginning of its fulfillment was in Isaac, to whom it was repeated (Gen. 26:4).

(b) It is dimly seen through Jacob, in his selection before his birth (Gen. 25:23); in the parental blessing by Isaac (Gen. 27:27-29); in the domestic instructions from Isaac (Gen. 28:1-5); in God's revelation to Jacob at *Iuz* (Gen. 48:3, 4); in the joining of the names of "*Abraham, Isaac, and Jacob*" Ex. 3:6; Acts 7:32); and in due time was revealed with emphasis (Psa. 147:19, 20; Heb. 11:9).

(2) This spiritual promise was separate from all the other promises, and not fulfilled with them (Gen. 3:17-22).

NOTE: As a spirit can exist without the flesh, so the spiritual promise is in full effect after the fulfillment of the temporal or national promise.

(3) In the fulfillment of this promise, the relation to God advanced from fleshly to spiritual (Rom. 9:1-9; Gal. 6:15; Rom. 8:14-16; 1 Cor. 2:4; Jude 19; 1 Pet. 4:14; 1 Cor. 7:40; Eph. 2:18; 4:3; Phil. 1:27; 2:1; 3:3).

(4) The covenants belonging to the two great promises bear certain resemblance, as well as differences; as the adoption of the fleshly descendants of Abraham set aside as uncovenanted all other nations, so the covenant of the spiritual creation sets aside as uncovenanted all whom it does not include.

## SUMMARY

1. God made a proposition to Abraham, and he accepted it by faith. When Abraham conceded to this, it thereby constituted a covenant between him and God.

2. The covenant with Abraham was two-fold, and in its development, it called forth other agreements.

3. The promise of a great nation was fulfilled in the Hebrew nation at Sinai, separate from the spiritual promise.

4. The spiritual promise referred to Christ, in whom it was fulfilled; the relation to God thereby advanced from fleshly to spiritual, with each individual personally accountable before God (Matt. 28: 18-20; Rom. 14:12; Gal. 3:1 to 5:25).

5. We are therefore individually amenable to God through Christ, by the Gospel (Rom. 2).

## ISHMAEL

(Gen. 16:1-16; 17:20; 21:17-21; Gal 4:21-31)

Jehovah had promised a son to Abraham, without designating the mother. Sarah, his wife, was then past age for motherhood, but she still believed the promises (Heb. 11:11). Ten years later, when Abraham had reached the age of eighty-six, Sarah presumed to assist Jehovah in the fulfillment of the promise. She therefore selected Hagar, a youthful Egyptian slave, as a handmaid for Abraham (16:1-7). Her sincerity is reasonably inferred from the fact that slaves were then regarded as personal property, and their children were regarded as the children of their mistress (comp. Gen. 20:3).

After Hagar conceived, she was despised in the eyes of Sarah, from whose presence she was driven. “*And the angel of Jehovah found her by a fountain of water in the wilderness, by a fountain in the way to Shur.* 8. *And he said, Hagar, Sarai's handmaid, whence camest thou? and whither goest thou?* And she said, *I am fleeing from the face of my mistress Sarai.* 9. *And the angel of Jehovah said unto her, Return to thy mistress, and submit thyself under her hands.* 10. *And the angel of Jehovah said unto her, I will greatly multiply thy seed, that it shall not be numbered for multitude*” (Gen. 16:7 -10).

It was from this angel that Hagar received the first specific information concerning her unborn son. The predictions concerning Ishmael outline future history with remarkable precision.

### I—THE BIRTH OF ISHMAEL

#### 1. His Sex and Name Pre-announced by the Angel.

##### FORECAST

(1) Gen. 16:11. “*And the angel of Jehovah said unto her, Behold, thou art with child, and shalt bear a Son; and thou shalt call his name ISHMAEL, because Jehovah hath heard thy affliction.*”

##### FULFILLMENT

(1) The name “ISHMAEL,” which means “*God (is) hearing,*” had its origin in the circumstances of his birth (Gen 16).

Gen. 16:13-16. “*And she called the name of Jehovah that spake unto her, Thou are a God that seeth: for she said, Have I even here looked after him that seeth me?* 14. *Wherefore the well is called Beer-lahai-roi (the well of the living one who seeth); behold, it is between Kadesh and Bered.* 15. *And Hagar bear Abram a son: and Abram called the name of his son, whom Hagar bare, ISHMAEL.* 16. *And*

**FORECAST****FULFILLMENT**

*Abram was four score and six years old, when Hagar bare Ishmael to Abram."*

**II—THE POSTERITY OF ISHMAEL****1. Twelve Sons were Predicted for Him, from Whom Nations Would Arise.****FORECAST**

(1) Gen. 17:20 "*And as for Ishmael, I have heard thee; behold I have blessed him, and will make him fruitful, and will multiply him exceedingly; twelve princes shall he beget, and I will make him a great nation.*"

**FULFILLMENT**

(1) The "Twelve Princes" of Ishmael.

Gen. 25:12-16. "12. Now these are the generations of Ishmael, Abraham's son, whom Hagar the Egyptian, Sarah's handmaid, bare unto Abraham: 13. and these are the names of the sons of Ishmael, by their names, according to their generations: the first-born of Ishmael, Nebaioth, and Kedar, and Adbeel, and Mibsam, 14. and Mishma, and Dumah, and Massa, 15. Hadad, and Tema, Jetur, Naphish and Kedemah: 16. these are the sons of Ishmael, and these are the names by their villages, and by their encampments; twelve princes according to their nations."

(2) Nations that Grew out of Ishmael:

The Nabaiothians, Itureans, Arabs, Saracens, and Hagrites descended from Ishmael.

Both the mother and wife of Ishmael were Egyptians (Gen. 16:1; 21:21), and his descendants were therefore a mixed race. The descendants of Joktan, the son of Eber (Gen. 10:25, 26) are generally regarded as pure Arabians.

(3) Numerous Posterity.

In the days of Joseph, Ishmael's descendants were numerous, and carried on extensive trade with Egypt (Gen. 37:25-28). At an early period, they were joined by the sons of Ket-

**(2) National Distinction Forecast.**

Gen. 21:13. "*And also of the son of the handmaid will I make a nation, because he is thy (Abraham's) seed.*"

Gen. 17:20. "*I will make him a great nation.*"

Gen. 21:18 "*Arise, lift up the lad, and hold him in thy hand; for I will make him a great nation.*"

**(3) Numerous Posterity.**

Gen. 16:10. "*And the angel of Jehovah said unto her (Hagar), I will greatly multiply thy seed, that it shall not be numbered for multitude.*"

**FORECAST****FULFILLMENT**

urah, one of whom was Midian, the ancestor of the Midianites. This accounts for the fact that the merchants to whom Joseph was sold, are called both "*Ishmaelites*" (Gen. 37:25, 28), and "*Midianites*," in the same context (Gen. 37:28, 36).

The Hagrites, previously mentioned, were a numerous people who derived their name from Hagar, and lived east of Palestine; in the days of Saul they carried on a war with the tribe of Reuben (1 Chron. 5:10-22; comp. Psa. 83:6).

Esau, the elder son of Isaac, married *Basemath* (Gen. 26:34), and *Mahalath* (Gen. 28:9), the daughters of *Ishmael*, and from them arose the great Edomite nation (Gen. 36:1, 19, 43).

**III—CHARACTER OF ISHMAEL AND HIS DESCENDANTS**

Ishmael and his descendants are figuratively likened unto a "*wild ass*," a species which is found in great numbers in East and South Tartary, in Persia, Syria, the islands of Archipelago, and throughout Mauritania. They are characterized by their independence and liberty, and by their strength and nimbleness.

**FORECAST**

1. Gen. 16:12 "*He shall be as a wild ass among men.*" (Literally, "*a wild ass of a man*").

2. Job describes the "*wild ass*" suggestive of Ishmael.

Job. 39:5, 6 "*Who hath sent out the wild ass free? Or who hath loosed the bonds of the swift ass. Whose home I have made the wilderness. And the salt land his dwelling place?*"

3. Job. 39:7 "*He scorneth the tumult of the city. Neither heareth he the shoutings of the driver (taskmaster).*"

**FULFILLMENT**

1. The wild ass inhabits the saline plains or salt wastes, where few other creatures would care to live. Such land has always been the favorite home of the descendants of Ishmael.

2. Gen. 21: 20, 21 "*And God was with the lad (Ishmael), and he grew; and he dwelt in the wilderness, and became, as he grew up, an archer. 21. And he dwelt in the wilderness of Paran: and his mother took him a wife out of the land of Egypt.*"

3. Gen. 21:21 "*And he dwelt in the wilderness of Paran.*"

His descendants still prefer the deserts, and avoid the restraint of cities and superiors.

## FORECAST

4. Job. 39:8 "*The range of mountains is his pasture; and he searcheth after every green thing.*"

5. Gen. 16:12 "*And he shall dwell over against all his brethren.*" (Literally, *in the face of*, or *before*.)

6. Gen. 16:12 "*And he shall be as a wild ass among men; his hand shall be against every man, and every man's hand against him.*"

## FULFILLMENT

4. His descendants as a class, have never had a fixed habitation; they pitch their tents and feed their flocks wherever they desire, seldom till the soil, and live a nomadic life.

5. Gen. 25:6 "*But unto the sons of the concubines, that Abraham had, Abraham gave gifts; and he sent them away from Isaac his son, while he yet lived, eastward unto the east country.*"

The country occupied by the sons of Ishmael is described as follows:

*"And they dwelt from Havilah unto Shur that is before Egypt, as thou goest toward Assyria: he abode over against all his brethren"* (Gen. 25:18).

Ishmael's descendants therefore occupied from the Persian Gulf to Egypt; their territory extended 1800 miles in length, and 900 miles in breadth.

6. Ishmael's characteristics are manifest early in life. Gen. 21:9 says: "*And Sarah saw the son of Hagar the Egyptian, whom she had borne unto Abraham, mocking.* 10. *Wherefore, she said unto Abraham, Cast out this handmaid and her son: for the son of the handmaid shall not be heir with my son, even with Isaac.*"

This event is presented as typical, in the allegory of the two covenants (Gal. 4:21-31).

The Egyptians, Assyrians, Greeks and Romans, have endeavored to subjugate the Arabs, with only temporary triumphs. From the beginning they have maintained their independence, and God has preserved them as a lasting monument of His Providential care, and an irrefutable argument for the truth of Divine Revelation.

The Arabs have a proverb: "*In the desert everyone is everyone's enemy.*" The Bedouin is regarded as a law unto himself—an outlaw among nations.

**FORECAST**

7. The descendants of Ishmael were to decline in strength (*Isa. 21:18-17; Psa. 120:5*). But KEDAR, a tribe of Ishmael in Northern Arabia, is ultimately to receive the Gospel (*Isa. 60:7*).

**FULFILLMENT**

7. Eusebius records the spread of speculative theories among the early Christians of Arabia, and Origen's success in correcting their errors.

*"But about this time, also, other men sprang up in Arabia as the propagators of false opinions. These asserted, that the human soul, as long as the present state of the world existed, perished at death and lived with the body, but that it would be raised again with the body at the time of the resurrection. And as a considerable council was held on account of this, Origen being again requested, likewise here discussed the point in question with so much force, that those who had been before led astray, completely changed their opinion"* (*Eccl. Hist. VI. XXXVII. p. 239*).

(Origen was born about A. D. 185.)

After Paul's conversation, he retired to Arabia, apparently for special preparation for his Gospel ministry (*Gal. 1:17*).

**CONCLUSION**

1. Abraham and Sarah could not understand how God could fulfill His promise of posterity, except by a proxy birth. This accounts for the birth of Ishmael. But God rejected him as the chosen one for the line of the promises, and selected Isaac who was of miraculous birth.

2. Every prediction concerning Ishmael has been literally fulfilled. Nations have risen from him, and his personal characteristics have survived through the centuries.

3. The historic accuracy of predictions, places a stamp of approval on the predictive language.

4. The account of Ishmael is of special interest, because it is inseparably associated with the history of the chosen people, and also enters the New Testament record, both in the cruel Herods of Palestine, and the converts to the Gospel in Arabia (*Acts 2:11*).

THE LIFE AND JOURNEYS  
of  
ISAAC

Genesis 20:15–35:39

1. *At Gerar.* Gen. 20:15–21:22

Trouble arose here between Abraham and Abimelech, king of Gerar, and Abraham was commanded to remove from the city and to inhabit the surrounding territory. This he did and Isaac was born in this district outside of Gerar.

He was with his family during the feast and the removal of Ishmael and Hagar.

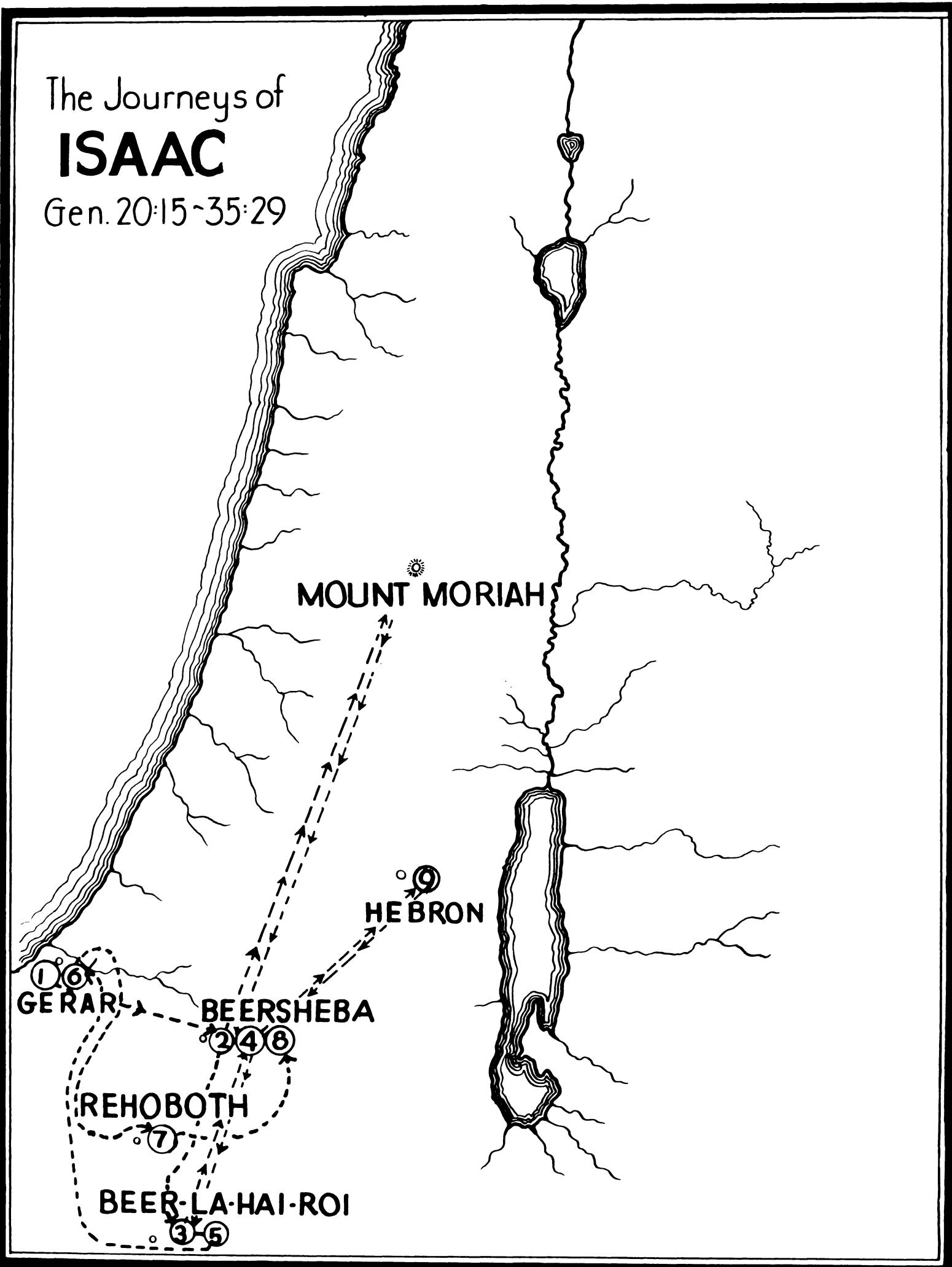
2. *In Beersheba.* (Including the trip to Moriah and back.) Gen. 22:1–23:20

Isaac accompanied his father in this test of faith. The account of this is given in the life of Abraham.

Isaac was here also at the death of his mother, and shortly after her burial plot is purchased, Isaac moves to Beer-la-hai-roi.

# The Journeys of **ISAAC**

Gen. 20:15-35:29



**3. At Beer-la-hai-roi. Gen. 24:1–25:11**

Sometime after the death of his mother he left Beersheba and made his home here. He was coming from Beer-la-hai-roi when he met Rebekah.(He was evidently there the whole time the servant was securing him a bride.) He took her to Beersheba with him to his mother's tent where they were married. Afterward they returned to Beer-la-hai-roi.

**4. From Beer-la-hai-roi to Beersheba and then to Hebron and then back to Beer-la-hai-roi. Gen. 25:9-11**

He again left Beer-la-hai-roi at the death of his father. He and his half-brother Ishmael carry the body of their father to Hebron for the burial. The two sons of Abraham then returned to their respective homes: Isaac to Beer-la-hai-roi and Ishmael to Havilah.

**5. In Beer-la-hai-roi. Gen. 25:12-34**

**After the return from the burial of Abraham the following facts and events are recorded.**

**The Generations of Ishmael****25:12-18**

1. Who are the present descendants of Ishmael?
2. How many princes did God promise Hagar from her son?
3. Locate Havilah on the map.

**The Generations of Isaac****25:19-20**

**Why give the genealogy of Isaac when it was so limited?**

**The Birth of Jacob and Esau****25:21-26**

1. In what way could we say that the birth of the twins was supernatural?
2. Why did Rebekah despair of her life?
3. What two interesting facts are here given concerning Esau?
4. How long were Rebekah and Isaac married before the birth of the twins?

**The Childhood of the Twins****25:27-28**

**What two outstanding differences were to be noticed in the boys from their early childhood?**

**The Sale of the Birthright****25:29-34**

1. Why didn't Esau have his mother feed him?
2. Of what was the pottage made?
3. Why was Esau called Edom?
4. What was the meaning of the "birthright"?
5. Why make him swear to it?
6. How could it be said that Esau "despised his birthright"?
7. How could a Christian despise his birthright?

**6. At Gerar. 26:1-21**

- 1. What caused Isaac to move from Beer-la-hai-roi?**
- 2. What encouragement did Jehovah give Isaac at this time?**
- 3. Where was Isaac headed when Jehovah appeared to him?**
- 4. How could Isaac so deceive Abimelech when he had twin boys?**
- 5. How did Abimelech discover the lie of Isaac?**
- 6. How did Abimelech, the Philistine, know of the guiltiness of adultery?**
- 7. How could Jehovah bless such a sinner?**
- 8. What prompted the move from Gerar?**
- 9. Why move just because Isaac was greater than Abimelech?**
- 10. How did Isaac show good character in his dealings concerning the wells?**

**7. At Rehoboth. Gen. 26:22**

- 1. Why not strive over this well?**
- 2. What is the meaning of the name?**

**8. In Beersheba. 26:23–35:27**

- 1. What encouragement was received the same night of arrival at this place?**
- 2. Why not bless Isaac for his own sake and not for that of his father?**
- 3. Was there no well dug here before?**
- 4. What have you heard before of a peace treaty with Abimelech?**
- 5. How was the covenant that Abraham made with this man a bit more binding than that made by Isaac?**

- 6. What was peculiar about the well the servants dug here?**
- 7. Notice that at this time the son of Isaac, Esau, when now 40 years old, took two wives of the foreign Hittites, and that they were a great grief to his father and mother, Isaac and Rebekah. 26:34-35.**
- 8. Notice also that Isaac now remains here in Beersheba all the time that the line of events takes place in the life of his son Jacob. The events begin with the obtaining of the blessing and conclude with the return of Jacob and his family. 27:1 - 35:26.**

**9. Hebron. Gen. 35:27-29**

Isaac had traveled to this place in his old age and here he died at the age of 180 years. He was buried here in the cave of Machpelah by his two sons, Jacob and Esau.

## THE LIFE AND JOURNEYS OF JACOB

### 1. *At Beer-la-hai-roi.* Gen. 25:19-34

This is the birthplace of Jacob and Esau. The events recorded in the life of Isaac under point five should be considered here.

### 2. *Gerar.* Gen. 26:1-21

He accompanies his father and mother in the events mentioned in these verses.

### 3. *In Rehoboth.* Gen. 26:22

Jacob with his father here.

### 4. *Beersheba.* Gen. 26:23 - 28:9

The appearance of Jehovah to Isaac and the covenant with Abimelech. 26:23-33.

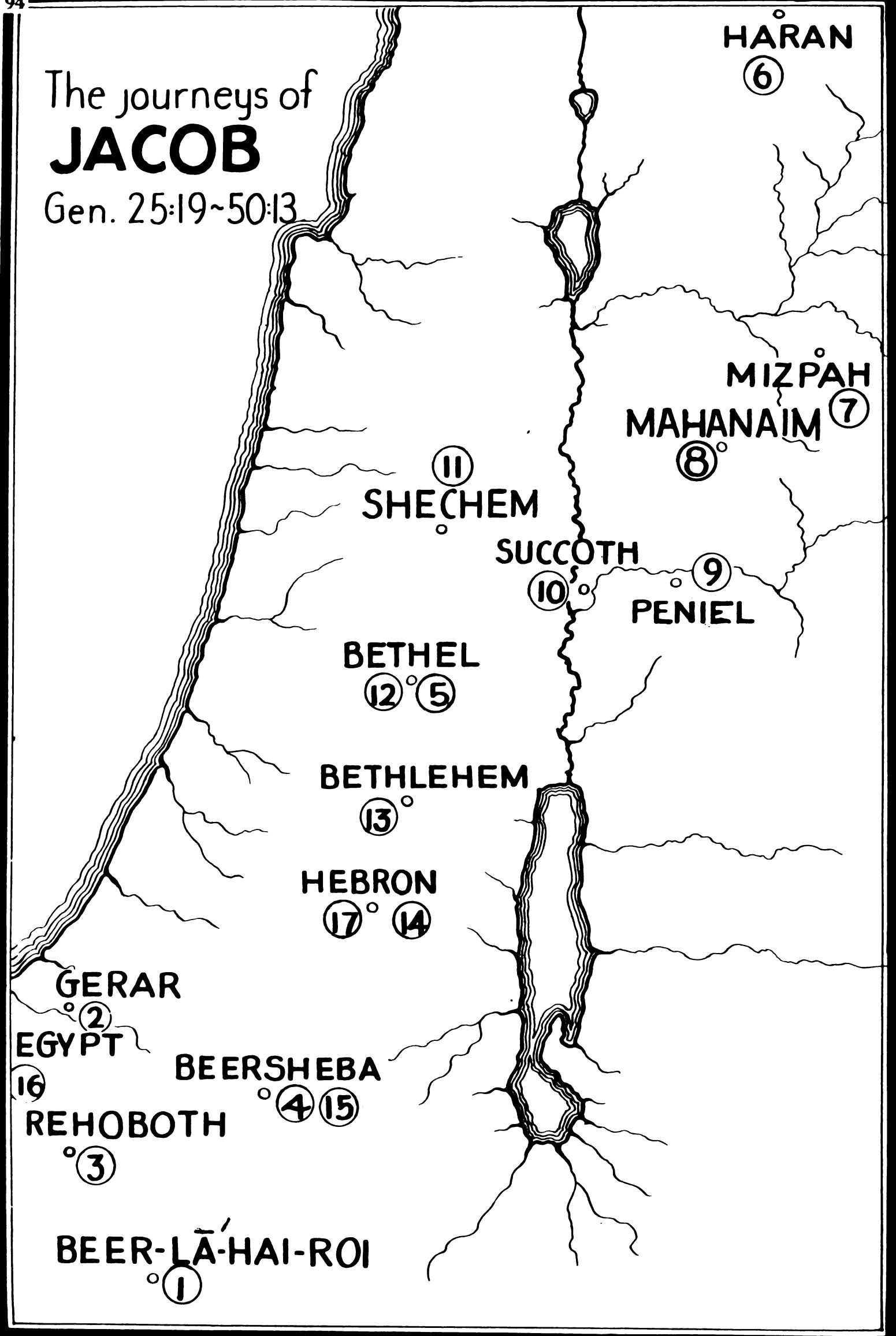
The two wives of Esau. 26:34-36.

Through treachery, Jacob obtains the blessing that was intended for Isaac. 27:1-29.

1. What was the meaning of the blessing Isaac wanted to pronounce upon Esau?
2. Why the need for the venison?
3. Who plotted the plan of deception?
4. What objection did Jacob have to the first proposal made by his mother?
5. Why secure young goats for food?
6. What subtle efforts were used by Rebekah to deceive her husband?
7. What terrible lie did Jacob tell to explain his early appearance as Esau?
8. What did Isaac detect in the trick?
9. What flat lie did Jacob tell?
10. Why ask Jacob to kiss Isaac?

# The journeys of **JACOB**

Gen. 25:19~50:13



11. Give three points in the blessing which Jacob obtained.
12. When did Isaac begin to “tremble exceedingly”?
13. Why say that even though Jacob had obtained the blessing through guile he would yet be blessed?
14. Was it fair to Esau to thus be cheated?
15. What two-fold application of the name Jacob did Esau make?
16. What sad word did Isaac give concerning the blessing of Esau?
17. What blessing and prophecy was given concerning Esau?

The hatred of Esau and the plan of Rebekah to send Jacob away.  
27:41-46

1. When did Esau purpose to kill his brother?
2. Was Esau married at this time? To whom?
3. How did Rebekah plan to save her son?
4. How long was he to stay?
5. What very wise method did Rebekah use in getting Isaac to carry out her plan?

The actual departure of Jacob to obtain a wife of the children of Laban. 28:1-9

1. Why not take a wife of “the daughters of Canaan”?
2. Who was the mother of Jacob’s mother?
3. Who was the brother of Jacob’s mother?
4. What blessing was sent with Jacob by Isaac?
5. What act of spite and jealousy did Esau perform immediately after the departure of Jacob?

5. At Bethel. 28:10-22

1. What time of the year must it have been when Jacob started his journey?
2. Where was the ladder located in the dream of Jacob?
3. Why were there angels on the ladder?

4. What were some of the details of the wonderful promise God made to Jacob in this dream?
5. How would all the families of the earth be blessed through Jacob's seed?
6. What thought filled the mind of Jacob when he awoke?
7. What is the meaning of "Bethel"?
8. What became significant about the stone pillow of Jacob?
9. What was the vow Jacob vowed to God? What were its provisions?
10. Where did Jacob learn that a tenth belonged to God? Did he keep his promise?

**6. In Haran. 29:1 - 31:21**

**The incident of the watering of the flocks in which Jacob meets Rachel.**  
**29:1-12**

1. How far from Beersheba to Haran?
2. How did Jacob get to Haran?
3. What word of description was given concerning the well in Haran?
4. Why the stone at the mouth of the well?
5. What was strange about the coming of Rachel?
6. What was the meaning in the kissing of Rachel by Jacob?
7. How could Jacob say that he was a brother of Rachel's father?

**Jacob is welcomed by Laban and stays a month. 29:13-14**

1. What were the "things" that Jacob told Laban?
2. Why were they so glad to see him?

**The marriages of Jacob. 29:15-25**

1. What was meant by the words of Laban regarding work?
2. What is meant by the statement "Leah's eyes were tender"?
3. What made the seven years of work seem like a few days?
4. How would it have been possible for Laban to so trick Jacob?
5. What lame excuse did Laban give for his action?
6. What was "the week" spoken of in verse 27?
7. Did he marry Rachel before or after the second seven years?

The first children born. 29:31-35

1. What purpose was given as to the birth of children by Leah?
2. Give the names of the four sons and their meaning.

Trouble with Rachel. 30:1-8

1. Why did Rachel make her unreasonable request of Jacob?
2. How did Rachel hope to have children through her hand-maid?
3. What two sons were born and what is the meaning of their names?

Leah gives her handmaid through whom sons are born. 30:9-13

1. Why did Leah reciprocate in this way?
2. Who were the two sons who were born? How many does this make?

The birth of Issachar through the sale of the mandrakes. 30:14-18

1. What are mandrakes?
2. Who was the mother of Reuben?
3. What was the meaning of the name of the son who was born of this unholy alliance?

The birth of Zebulon and Dinah. 30:19-21

1. What is a dowry? What did Zebulon have to do with it?
2. Why is there no word concerning the meaning of Dinah's name?

The birth of Joseph. 30:22-24

1. Was Joseph's birth also in answer to prayer like other sons born of women who were barren?
2. What is prophetic about his name?

The desire to leave Haran. Wages paid. Jacob gains through treachery. 30:25-43

1. Could Jacob have left sooner if he had wanted to? Why say: "Send me away"?
2. What did Laban mean by saying that he had "divined" that Jehovah had blessed him for Jacob's sake?
3. What happened to all the odd colored sheep and goats that were in Laban's herd at the start of Jacob's proposition?
4. Was it fair for Laban to accept Jacob's offer?
5. Will the procedure that Jacob used then work today in a flock of sheep or goats?
6. Was Jacob at all justified in his actions?

**The move from Haran back to Canaan. 31:1-21**

1. How did Laban hear of the deceit of Jacob?
2. How did Jacob know that Laban was angry with him?
3. What finally decided Jacob in his move?
4. Do you believe that the words which Jacob spoke to his wives concerning wages were true?
5. Was the divine element really in the speckled and ring-streaked flock?
6. Did Jacob really dream the dream of which he spoke? If so, what was its meaning?
7. Why say that he was "the God of Beth-el"?
8. What estimate of their father did the two daughters have?
9. How could Jacob leave and Laban not know of it?
10. What did Rachel take from her father's tent?
11. What was the river they crossed?

**7. At Mizpeh. 31:22-55**

1. How long was it before Laban heard of Jacob's departure?
2. How long did it take him to overtake Jacob?
3. How did God assist in the meeting of the two?
4. Why tell Jacob about the visit of God to him?
5. Do you believe Laban was sincere in his words concerning his daughters and grandsons?
6. What one thing did Laban mention as being against Jacob?
7. What tragedy would have occurred if the gods had been found?
8. What deception did Rachel use to escape detection?
9. What is meant by the use of the word "chode" in verse 36?
10. Was Jacob as mistreated as he here stated? If not, why not?
11. What application did Jacob place upon the visit of God to Laban?
12. Was the affection manifested by Laban sincere?
13. What was the purpose of the covenant made between the two men?
14. Is the Mizpeh benediction as here given one of friendship and trust?
15. Why all the ceremony?

**8. At Mahanaim. 31:1-21**

**The meeting of the angels. 32:1-2**

1. What is the meaning of the name of this place? Why?
2. Why did God send this company of angels?

**Preparations made to meet his brother. 32:3-21**

1. What message were the servants of Jacob to carry to Esau?
2. Why was Jacob so distressed over the coming of Esau?
3. What promise of Jehovah did Jacob bring before God in his prayer?
4. What is meant by saying that he has now "become two companies"?
5. Why bring up "the mother and the children"?
6. What promise that God had made of the future did Jacob use for his present need?
7. How many "droves" altogether did Jacob send ahead to meet his brother? Why do so? (cf. vs. 20)
8. What mistake did Jacob make in all of this preparation to meet Esau?

**9. At Peniel. 32:22 - 33:16**

**The wrestling with an angel. 32:22-32**

1. Why send all he had across the Jabbock?
2. Why did he stay on the side of the stream alone?
3. Do you believe Jacob knew that his assailant was an angel? If not, who did he imagine him to be?
4. Why did the angel want to "prevail"?
5. Why touch him where he did?
6. Do you see any change in Jacob's attitude here?
7. Why change his name?
8. Is this any example for prevailing prayer?
9. Why name the place Peniel?
10. What custom was started at this time?

**The actual meeting of the brothers. 33:1-16**

1. Why the 400 men with Esau?
2. Why thus divide the children and the women?
3. How was it that the meeting was so different than Jacob anticipated?
4. What change of attitude is noted in Jacob's words to Esau?
5. What "company" was Esau referring to in verse 8?
6. What is meant by the statement that Jacob made concerning Esau in verse 10b?
7. What two generous offers did Esau make?
8. Why not accept them?
9. What is the place called "Seir" to which Esau went?

**10. In Succoth. 33:17**

1. What did Jacob do at this place?
2. Why call it Succoth?

**11. At Shechem. 33:18–35:5**

**The purchase of the plot of ground. 33:18-20**

1. Was it right for Jacob to thus purchase this field and settle down here?
2. What nationality was Hamor?

**The sin of Shechem, son of Hamor; the consequent treachery and slaughter. 34:1-31**

1. What lack of parental training did Dinah show?
2. What lack of God's standards of morality did Shechem show?
3. Why say anything about the incident until the sons came?
4. Do you think that Shechem was offering restitution for his sin?
5. What is meant by the use of the word "soul" in verse 8?
6. Was it an answer of guile to make circumcision the only difference between the two peoples?
7. What double gain did Shechem see in being circumcised?
8. What relation to Dinah were Simon and Levi? Had she no other full brothers?
9. What part did the other sons of Jacob have in this sin?
10. What one concern did Jacob see in all this terrible sin?
11. Did Shechem really deal with Dinah as with a harlot?

**God commands Jacob to go to Bethel. 31:1-5**

1. Whence all the foreign gods?
2. What steps to preparation were made to go to Bethel? Why?
3. What did Jacob do with the foreign gods?
4. What is meant by “the terror of God” upon the cities?
5. What did Bethel mean to Jacob?

**12. In Bethel. 35:6-15**

1. What was the first act of Jacob upon arrival in Bethel?
2. Who died here?
3. Why tell Jacob a second time that his name was to be “Israel”?
4. What are the details of the renewed covenant?
5. What is a “drink offering”?
6. Why call the place Bethel?

**13. At Bethlehem. 35:16-20**

1. What place is Ephrath?
2. What encouragement did the mid-wife attempt to give to Rachel?
3. Why name the son Ben-oni and Benjamin?
4. Can one go to the land of Palestine today and see the pillar on Rachel’s tomb?

**14. In Hebron. 35:21 to 45:28**

**The arrival in Hebron and the sin of Reuben . 35:21-22**

1. What and where is the “tower of Eder”?
2. Did it make any difference to Jacob that his son had committed adultery?

**The sons of Jacob listed. 35:23-37**

1. Why list the sons at this place?
2. Which son was the most important to world history?

**The death and burial of Isaac. 35:27-29**

**How long had Jacob been away from home?**

**The descendants of Esau. 36:1-43**

**How many princes had Jehovah promised Esau?**

**The story of Joseph. 37:1 to 45:28**

This is a separate section and should be read carefully. There are only two or three places connected with these chapters: Beersheba, Goshen, Dothan.

**15. At Beersheba. 46:1-7**

1. What difference is noticed here in the way God referred to Jacob?
2. Why fear to go down into Egypt?
3. How did God bring Jacob up again from Egypt?
4. What is the meaning of "Joseph shall put his hands on thy eyes"?
5. What special provisions had Pharaoh made for their journey?

**16. In Egypt. 46:8-50:6**

All the events in the life of Joseph are to be considered under this section.

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**17. At Hebron. 50:7-13**

**Describe briefly the burial ceremony of Jacob.**

# **SPECIAL STUDIES**

**THE SONS OF ISAAC**

**THE EDOMITES**

**THE MIDIANITES**

**THE AMMONITES**

**THE MOABITES**

**REVELATION OF THE FUTURE OF THE  
SONS OF JACOB**

*by*

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*From his book, BIBLICAL ANALYSIS*

## THE SONS OF ISAAC

### ESAU AND JACOB

Gen. 25:19-23; 27:27-29, 38-40

### INTRODUCTION

1. The Messianic promise to Abraham was to be developed through the descendants of Isaac (Gen. 17:18, 19). This necessitated posterity. But Rebekah was aged and barren (Gen. 25:21).

2. A previous, parallel instance supplied a precedent for Isaac's faith in God's promise.

#### ABRAHAM AND SARAH

(1) God had promised posterity to Abraham (Gen. 12:3, 7; 15:2-5), but Sarah was aged and barren (Gen. 16:1, 2; 18:14). Divine intervention was therefore to be inferred from God's promise of posterity.

(2) In the absence of any precedent, Abraham, at Sarah's suggestion, presumed God would expect a proxy birth to fulfill the promise (Gen. 16:1-6; 21: 1-12).

But Jehovah rejected Ishmael, as a proxy birth; he then reaffirmed the promise, and intervened for the miraculous birth of Isaac as the heir (Gen. 21:1-3; comp. Rom. 4:17-21; Heb. 11:11).

(a) The blessing and the inheritance was reserved for the lawful heir, or Abraham (Gen. 15:3, 4; 25:5, 6).

#### ISAAC AND REBEKAH

(1) God's forecast pointed to posterity of Isaac (Gen. 17:21; 24:60), but Rebekah was aged and barren. (Gen. 25:20, 21.) Divine intervention was therefore to be inferred from God's promise of posterity.

(2) Isaac, with his own birth as a precedent, trusted God to fulfill his promise by direct intervention.

*"So then Isaac entreated Jehovah, in behalf of his wife, for she was barren, and Jehovah suffered himself to be entreated by him, and Rebekah his wife conceived.* (Gen. 25:21, Rotherham Translation.)

(a) The blessing and the inheritance was reserved for the lawful heir of Isaac (Gen. 28: 4; Heb. 11:9).

## I—THE CHARACTERISTICS OF ESAU AND JACOB

It will be noticed that they were opposites in many respects, and that their peculiarities are handed down through their posterity. These facts enter vitally into the divine preference of Jacob for the chosen one through whom the promise of the Messiah was to be developed.

### ESAU

1. *Esau* means "hairy, rough," reflecting his appearance at birth. "*The first came forth red, all over, as a mantle of hair*" (Gen. 25:25, Rotherham Trans.).

He is described as "*a hairy man*" (Gen. 27:11; comp. v. 23).

### JACOB

1. *Jacob* means "supplanter," suggestive of his characteristic nature, and of the incident when he supplanted his brother Esau (Gen. 27:36).

**ESAU**

2. "Esau was a skilful hunter, a man of the field" (Gen. 25:27).

3. Esau is classed as a "profane person" (Heb. 12:16).

4. Esau was worldly and carnal. His lack of better qualities is suggested in the following: "*He did eat and drink, and rose up, and went on his way*" (Gen. 25:34).

A further evidence is seen in his plan to murder his brother for stealing his birthright. He merely postponed the plan until after his father's death. A reconciliation was later effected between them (Gen. 27:41; Gen. 33).

5. Esau's second name, "Edom," meaning "red," is derived from the color of the pottage, the price of the birthright (Gen. 25:27-34; comp. Heb. 12:16, 17).

6. He encouraged his father's favoritism by supplying venison (Gen. 25:28; 27:24, 25).

**JACOB**

2. "Jacob was a quiet man, dwelling in tents" (Gen. 25:27).

3. Jacob was clever and resourceful.

(1) Esau said of Jacob, "*Is not he rightly named Jacob? for he hath supplanted me these two times: he took away my birthright; and, behold, now he hath taken away my blessing*" (Gen. 27:36; comp. Hos. 12:3, 4).

(a) He schemed with his mother to obtain the birthright (Gen. 27:5-17), and deceived his father to receive the "blessing" (Gen. 27:18-29).

(b) He outwitted Laban in dividing the flock (Gen. 30:25-43).

4. Jacob was a man of unwavering faith until his death (Gen. 48:15, 16; comp. Heb. 11:21).

5. Jacob's name was changed to "Israel," meaning "*striving with God.*" The name was given him by the angel with whom he wrestled (Gen. 32:22-32; 35:10).

6. Jacob was favored by his mother (Gen. 25:28).

**II—THE FUTURE OF THE TWINS AND THEIR POSTERITY**

1. The prenatal forecast to Rachel, when "*she went to enquire of Jehovah*" (Gen. 25:22-24).

(1) Twins were to be born, and the descendants of each were to become a nation.

(2) The younger one would be pre-eminent.

(3) The elder would serve the younger.

2. Jehovah's selection of Jacob instead of Esau, the firstborn.

(1) As the first born, Esau would have inherited a double portion (Deut. 21:15), and authority over the household after the death of his father.

(2) God had decreed the choice of Jacob on his merits, before his birth.

(a) It was so announced to Rachel: "*The elder shall serve the younger*" (Gen. 25:23). Paul so interprets this, according to "*the purpose of God*" (Rom. 9: 10-13). NOTE: "*Hate*," from Greek *miseo*, means "*to love less*."

(3) The divine purpose was doubtless revealed to Jacob by his mother. In his desire to make it more certain, he forced Esau to surrender his birthright (Gen. 25:29-31).

In Esau's intense hunger, he reasoned that he might better live without the birthright, than to die with it (Gen. 25:30-34). According to Paul, Esau tried in vain to recover his loss (Heb. 12:16, 17; comp. Gen. 27:34-36).

### 3. Jacob's paternal blessing, and its forecasts (comp. Heb. 11:20).

(1) By scheming with his mother, he deceived Isaac, and thus obtained the blessing belonging to the firstborn (Gen. 25:5-17; 18-27).

(2) Jacob's predictive blessing and its fulfillments (Gen. 17:27, 29).

#### FORECAST

(a) To be prospered materially (Gen. 27:28). "*And God give thee of the dew of heaven, and of the fatness of the earth, and plenty of grain and new wine.*"

#### FULFILLMENT

(a) Jacob accumulated possessions of wealth (Gen. 30:43).

*"And the man increased exceedingly, and had large flocks, and maid-servants and men-servants, and camels and asses"* (comp. Gen. 31:9-21).

His descendants inherited the land of Canaan (Deut. 8:7-10; 33:28).

*"7. For Jehovah thy God bringeth thee into a good land, a land of brooks and water, of fountains and springs, flowing forth in valleys and hills; 8. a land of wheat and barley, of vines and fig-trees and pomegranates; a land of olive-trees and honey; 9. a land wherein thou shalt eat bread without scarceness, thou shalt not lack anything in it; a land whose stones are iron, and out of whose hills thou mayest dig copper. 10. Thou shalt eat and be full, and thou shalt bless Jehovah thy God for the good land which he hath given thee."*

(b) Jacob's sovereign preeminence (Gen. 25:29). "*Let peoples serve thee, and nations bow down to thee.*"

"Isaac answered and said unto Esau, *Behold, I have made him thy lord, and all his brethren have I given*

(b) This was fulfilled in the conquering of the seven nations of Canaan by Joshua, David, and Solomon.

Stephen refers to the "*Tabernacle of the testimony . . . which also our fathers, in their turn, brought in with Joshua when they entered on the pos-*

*to him for servants; and with grain and new wine have I sustained him" (27:37).*

(c) *Let thy mothers sons bow down to thee; Cursed be everyone that curseth thee, and blessed be everyone that blesseth thee" (verse 29).*

*session of the nations, that God thrust out before the face of our fathers, unto the days of David (Acts 7:44, 45).*

Jacob was also spiritually pre-eminent. The Christ came through Jacob, and through Him the nations were subjected (comp. Isa. 60:1-6; 62:1, 2).

(c) This was fulfilled in their descendants. David conquered the Edomites, "*and all the Edomites became servants to David" (2 Sam. 8:14).*

Under Jehoram, they recovered their liberty and thus fulfilled a prediction concerning Esau's posterity (2 Kings 8:20).

#### 4. Esau's paternal blessing and its forecast.

(1) Esau was absent when Jacob deceived his father; he recalled the first wrong when the second was perpetrated (Gen. 27:30-36).

(2) Isaac reaffirmed the blessing to Jacob, before pronouncing a secondary one for Esau (Gen. 27:37, 38).

(3) The predictive blessing and its fulfillment.

##### ESAU'S FORECAST (Gen. 27:39, 40)

(a) According to the preannouncement to his mother, he was to become a nation (25:23). "*Two nations are in thy womb, and two peoples shall be separated from thy bowels.*"

(b) He was to be materially prospered. v. 39, "*Behold, of the fatness of the earth shall be thy dwelling. And the dew of the heaven from above.*"

(c) He was to live by conquest (27:40). "*And by thy sword shalt thou live.*"

##### FULFILLMENT

(a) The Edomite nation sprang from Esau (Gen. 36:1, 8, 9, 43). v. 9, "*These are the generations of Esau the father of the Edomites in Mount Seir.*" v. 43, "*This is Esau, the father of the Edomites.*"

(b) Esau became a man of large "possessions, which he gathered in the land of Canaan" (Gen. 36:6). v. 7, "*For their substance was too great for them to dwell together; and the land of their sojournings could not bear them because of their cattle.* 8. *And Esau dwelt in Mount Seir : Esau is Edom.*"

Their fields and vineyards are spoken of in Num. 20:17.

(c) They subdued the Horites with the sword, and possessed their territory (Deut. 2:12, 22).

12, "*The Horites also dwelt in Seir aforetime, but the children of Esau succeeded them; and they destroyed them before them, and dwelt in their*

**ESAU'S FORECAST****FULFILLMENT**

*stead; as Israel did unto the land of his possessions, which Jehovah gave unto them."*

22, ". . . as he did for the children of Esau that dwelt in Seir, when he destroyed the Horites from before them; and they succeeded them, and dwelt in their stead."

Mount Seir was therefore later known as "*the mount of Esau*" (Obadiah 8, 9, 19, 21).

They carried on war with Judah (2 Chron. 28:17,18). While the Philistines invaded the cities of the lowland, the Edomites invaded Judah. v. 17, "*For again the Edomites had come and smitten Judah, and carried away captives.*"

(d) This was fulfilled in David (2 Sam. 8:14). "*And all the Edomites became servants to David.*"

(d) They were to be servants of the descendants of Jacob (27:40). "*And thou shalt serve thy brother.*"

(27:29) "*And let thy mother's sons bow down to thee.*"

(e) The descendants of Esau were to throw off the yoke of servitude. V. 40. "*And it shall come to pass, when thou shalt break loose, that thou shalt shake his yoke from off thy neck.*"

(e) This was fulfilled under Joram, king of Judah (2 Kings 8:20).

*"In his days Edom revolted under the hand of Judah, and made a king over themselves."*

However, under Amaziah they were again conquered. His son, Azariah took from the Edomites Elath, and rebuilt it and restored it to Judah (2 Kings 14:7, 22; 2 Chron. 25:11, 12).

As already mentioned under the blessing of Jacob, they were again set free under Ahaz, and they again troubled Judah (2 Chron. 28:16, 17).

They maintained their independence until they were subdued by Judas Maccabaeus; according to 2 Macc. 10:17, 23; 1 Macc. 5:65, he captured Hebron from them and laid waste the surrounding towns.

They lost their national identity when John Hyrcanus subdued them, and compelled them to submit to the Jewish religion (Ant. XIII. 9, 1).

### III—PERSONAL ACCOUNT OF JACOB AND ESAU AFTER THE PATERNAL BLESSING

1. Esau determined to slay Jacob, because he had defrauded him in the birth-right and parental blessing (Gen. 27:41).

(1) Rebekah learned of the threat, and sent Jacob to Haran, to stay with her brother Laban, under the pretext of seeking a wife (Gen. 27:41-46).

2. As Jacob journeyed toward Haran, he stopped over night at Bethel, where he saw the vision of the ladder connecting earth and heaven (Gen. 28:10-22).

3. Near Haran, he met Rachel, watering her father's flock (29:1-12).

4. He proceeded with her to the home, where he met his uncle Laban. He contracted with Laban for Rachel as reward for seven years of work. When the time expired, he was given Leah. He then worked seven years longer and obtained Rachel (29:13-30).

5. He then served six years longer for an interest in the flocks, and he outwitted Laban in the distribution of them (30:37 to 31:10, 38, 41).

6. On account of the envy of Laban and his sons over Jacob's prosperity, he decided to flee for Canaan. An angel so directed him in a dream (31:11-21).

(1) While pasturing the flock about three days journey from Haran (30:36; 31:22), on the Euphrates river, he sent for his two wives, eleven sons and daughter, and possessions. On their arrival he crossed the river and fled toward Canaan (31:21).

(a) He was overtaken by Laban, but their differences were adjusted in a friendly covenant (31:22-55).

(2) As he approached near Mount Seir, he sent messengers of good-will, with presents for Esau (32:1-21), from whom he obtained full forgiveness. On parting, Esau went back to Mount Seir, and Jacob went to Canaan (33:1-18).

(3) It was on this flight, at Peniel, that he wrestled with the angel (32:22-32; 33:20; Hos. 12:4).

(4) He sojourned to Shechem, where he bought a parcel of ground (33:18-20).

(a) It was here that his daughter Dinah was ill-treated by the chief's son, and the deed was avenged by Simeon and Levi (comp. 49:5, 6). Jacob deplored the act but later recognized the conquest and ownership of the town, and the subsequent ownership by the tribe (48:22; comp. 37:12).

(5) From Shechem he removed to Bethel. Here God appeared to him on his journey to Padan-aram (28:10-22), and here he appeared to him again as he returned (35:9-15). The change of his name was emphasized, and the blessing of the Abrahamic covenant was definitely assured him.

(6) As he drew near to Bethlehem on his way toward Hebron, Benjamin, his twelfth son was born, and Rachel died (38:9-20).

(7) Isaac died soon after the arrival of Jacob at Mamri, and he was buried by Jacob and Esau (35:27-29).

7. Jacob apparently dwelt at Mamri the next twenty-three years, for he was at Hebron about ten years after his return from Haran (37:14; comp. v. 2).

8. He was presumably at Mamri when he was summoned to Egypt (46:1-7).

(1) He was 130 years old when he arrived in Egypt (47:9).

(2) In his dying hour, he blessed his twelve sons and the two adopted sons—the sons of Joseph (Gen. 49:1-27; comp. Heb. 11:21). He died at the age of 147.

9. Before his death he requested that he be buried at Machpelah, where Abraham and Isaac were buried (25:9; 35:27-29; 49:28-33; 50:1-14; Heb. 11:21; Acts 7:15).

Jacob's children and grand-children, and servants and elders of Pharaoh's house took the body of Jacob to Machpelah and buried it (50:4-14).

### CONCLUSION

1. The two blessings are the forecast of two great nations, and their part in the divine plan.

2. Jehovah had already expressed his intention of adopting the younger of the twins. The stealing of the blessing and birthright was a human weakness, a fear that God might not fulfill his plan.

3. The remarkable accuracy of every prediction indicates the divine hand in human affairs.

## THE EDOMITES

(Gen. 36:17-19, 43)

The prediction that God would make of Ishmael "*a great nation*" (Gen. 21:13, 18), was fulfilled when Basemath and Mahalath, the daughters of Ishmael, married Esau. The law of hereditary tendencies was never better illustrated than in the descendants of Ishmael and Esau. They were both worldly and revengeful, as were also their descendants. The comment under "Ishmael," and the one under "The Sons of Isaac," should be carefully studied in connection with this subject.

### I—THE EDOMITES WERE THE DESCENDANTS OF ISHMAEL AND ESAU

1. Predictions concerning the descendants of Ishmael were fulfilled in the Edomites.

(1) In reference to Ishmael's posterity, God said, "*He shall be as a wild ass among men; his hand shall be against every man, and every man's hand shall be against him*" (Gen. 16:12).

(2) The nation through him was to be numerous. "*I have blessed him, and will make him fruitful, and will multiply him exceedingly*" (Gen. 17:20).

2. From Esau the Edomites inherited a worldly and carnal nature (Gen. 25:30; 36: 1, 8, 19), and from him they derived their name.

### II—THE LAND OF THE EDOMITES

1. Their land was formally called "*Seir*," meaning "*rugged*," a part of which was captured from the Horites (Deut. 2:22). See also Gen. 32:3; 36:21; Num. 21:4). Seir thus became known as "*the mount of Esau*" (Obadiah 8, 9, 19, 21). In the New Testament this land is called "*Idumaea*" (Mark 3:8).

2. Their territory bordered on Moab on the north, the Arabian Desert on the east, the land of Midian on the south, and extended west to the ravine connecting the Dead Sea with the eastern wing of the Red Sea (comp. Deut. 2:8, 9; Num. 20:22,23; 34:1-4; Josh. 15:1, 21; 2 Chron. 8:17).

3. The prediction concerning Ishmael, "*And he shall dwell over against all his brethren*" (Gen. 16:12), is literally fulfilled in the Edomites; they joined the land of Israel below the Dead Sea (Num. 34:1-4; Josh. 15:21).

### III—HISTORIC REASONS FOR EDOM'S DECLINE

1. The spirit of vengeance.

(1) Esau's determined vengeance against Jacob, for defrauding him of the parental blessing, appears to have been continuous until the time of Herod the Great, who was "*an Idumean on his father's side, and an Arabian on his mother's*" (Jos. Ant. XIV. VII. 3).

(2) The earliest recorded vengeance is seen in their refusal to allow the Israelites to pass through their territory (Num. 20:14-21; Judg. 11-17; 2 Chron. 20: 10,11).

The Israelites therefore went around Edom (Num. 20:22,23; 21:4-33; Judg. 1:17, 18; comp. Judg. 5:4).

(3) Obadiah 10 cites the vengeance against Jacob, as the primary cause of the fall of Edom. "*For the violence done to thy brother Jacob, shame shall cover thee, and thou shalt be cut off for ever.*"

(4) Conspiracy against Israel (Psa. 83:4-9).

(a) They joined the Moabites, Ammonites, the king of Zobah, and the Philistines, in conflict against Saul (1 Sam. 14:47).

(5) Vengeance done to Judah (Joel 3:19; Ezek. 25:12-14).

(6) "*The pride of thy heart hath deceived thee*" (Jer. 49:16).

#### IV—THE FALL OF THE EDOMITE NATION

1. They were completely subdued by David (2 Sam. 8:13, 14; 1 Chron. 18: 11-13; 1 Kings 11: 14-16; Psa. 137:7; comp. Ezek. 25:12-14). They never fully recovered.

2. Nebuchadnezzar subdued them 610-600 B.C. Jer. 27:3; comp. vs. 1-11).

3. Israel's ultimate possession of Edom is foretold (Num. 24:18; Psa. 60: 8,9; 83:6; Ezek. 32:29; Isa. 11: 14; Amos 9:11, 12; Ezek. 25:12-14).

4. The fall of Edom is predicted in detail (Jer. 49:7-22).

*"Of Edom, thus saith Jehovah of Hosts":*

(1) v. 8. "*I will bring the calamity of Esau upon him, the time that I shall visit him.*"

(2) v. 10. "*his seed shall be destroyed.*"

(3) v. 12. "*thou shalt not go unpunished.*"

(4) v. 13. "*Bozrah shall become an astonishment, a reproach, a waste, and a curse; and all cities thereof shall be perpetual wastes.*" (NOTE: Bozrah is a city within the land of Edom).

(5) v. 14. God saw fit to permit the fall. "*I have heard tidings from Jehovah, and an ambassador is sent among the nations, saying, Gather yourselves together, and come against her, and rise up to the battle*" See also v. 15, 16).

(6) v. 16. "*though thou shouldest make thy nest as high as the eagle, I will bring thee down from thence, saith Jehovah.*"

(7) v. 17. "*And Edom shall become an astonishment; every one that passeth by it shall be astonished, and shall hiss at all the plagues thereof.*"

(8) v. 18. The fall likened to that of Sodom and Gomorrah. "*As in the overthrow of Sodom and Gomorrah and the neighbor cities thereof, saith Jehovah, no man shall dwell there, neither shall any son of man sojourn therein.*"

(9) v. 20. "*he shall make their habitation desolate over them.*"

(10) v. 21. "*The earth trembleth at the noise of the fall; there is a cry, the noise whereof is heard in the Red Sea.*"

(11) v. 22. "*the heart of the mighty men of Edom at that day shall be as the heart of a woman in her pangs.*"

5. Edom is never to be permanently restored (Mal. 1:1-4).

6. The remnants of the Edomite nation exist in the Arabians and kindred. Herod the Great is the climax of the nation.

7. Wherever the descendants are found, the spirit of Esau is recognized. The history of the Edomites stands as a silent witness to the accuracy of relative predictions.

## THE MIDIANITES

The Midianites were the descendants of Midian, the son of Abraham and Keturah, and are therefore closely related to the Hebrews. Their history is much shorter than that of the Edomites, Moabites, or Ammonites, but it is eventful and closely connected with Hebrew history. In the study of the book of Judges a knowledge of the Midianites is exceedingly helpful. Their location is briefly described in Judges 7:1.

### I—HISTORIC ACCOUNT OF THE MIDIANITES

1. They were the descendants of Midian, the son of Abraham and Keturah (Gen. 25:1, 2, 4; 1 Chron. 1:32).
2. Our first definite knowledge of them is when Joseph was sold to Midianite merchants (Gen. 37:25-36).
3. Our first knowledge of them as a distinct nation was when Moses fled to Midian (Exo. 2:15).
4. Zipporah, the wife of Moses, and Jethro, his father-in-law, were Midianites (Exo. 2:19-21).
5. In Numbers 22, 25, and 31, we learn of early conflicts between them and the Hebrews.
6. They arose to power sufficient to reduce Israel to servitude (Judg. 6:1).
7. When Deborah delivered Israel from the Midianite servitude, in the campaign under Gideon, their prominence reached its height, and with this event they also passed out of sight in history.

Ephraim captured Oreb and Zeeb, princes of Midian, and put them to death (See Judg. 7:25; 8:3; Psa. 83:9-11; 1 Chron. 1:32-33; 46; Isa. 10:26; 20:6; Heb. 3:7).

### II—SPECIAL REASONS WHY THEY CONCERN US

1. They are related to the Hebrews, but like the Edomites, Moabites, and Ammonites, were enemies of them, particularly in their later history.
2. The account of Hebrew triumphs would be incomplete without a knowledge of the conflicts with the Midianites.
3. Their connection with Moses through Zipporah, his wife, creates interest in them as a people.
4. They supply an excellent demonstration of the fact that the plans of God cannot be overthrown by military power. The nation met destruction while fighting against God's people.
5. The descendants of Midian are to be responsive to the Gospel (Isa. 60:6).

## THE AMMONITES

(Gen. 19:38)

The Ammonites descended from Ben-Ami, who was a son of Lot by his younger daughter (Gen. 19:38). In their origin, they parallel the Moabites, with a similar record following. They are inseparably connected with the history of the Hebrews, with whom they were related.

### I—LOCATION OF THE AMMONITES

1. The Ammonites were located north and east of Moab, and east of the tribe of Reuben. Their land extended from the Arnon river to the Jabbok, east of the Jordan (Num. 21:13, 24; Josh. 12:2; 13:10, 25; Deut. 3:16).

2. Their chief city was Rabbath-Ammon which contained the gigantic bedstead of Og, king of Bashan (Deut. 3:11).

### II—HISTORIC ACCOUNT OF THE AMMONITES

1. The original inhabitants of the country were giants (Deut. 2:19, 20, 37).

2. The Ammonites, like their kindred, the Moabites, on account of their hostile attitude toward Israel, were prohibited from entering "*into the assembly of Jehovah for ever*" (Deut. 23:3, 4).

3. Their chief national god was *Chemosh* (Judg. 11:24).

4. Their hostility toward the Hebrews was the chief reason given for their final destruction.

(1) They joined Eglon and Amalek and smote Israel, and captured Jericho, "*the city of palm-trees*" (Judg. 3:12, 13). Israel later served Ammon eighteen years (Judg. 10:8). They were defeated by Jephthah at Gilead (Judg. 10:6-18; 11:1-33; comp. Amos 1:13).

(2) They besieged Jabesh-Gilead when Nahash their king threatened its inhabitants with a severe penalty, but they were overpowered by Saul (1 Sam. 11:1-11; 12:12; 14:47).

(3) Silver and gold taken from them in battle, were presented by Joram to David, who dedicated it to Jehovah (2 Sam. 8:9-12).

(4) They joined with the Edomites and Moabites and attacked Jehoshaphat, but they were utterly defeated and destroyed by each other (2 Chron. 20:1-30).

(5) "*Zabad, the son of Shimeath the Ammonitess, conspired with Jehozabad, the son of Shimrith the Moabites,*" against Joash, king of Judah, and slew him (2 Chron. 24:26. B. C. 839).

(6) Jotham reduced them to tribute (2 Chron. 27:5. B. C. 758).

(7) The Ammonites assisted in the invasion of Judah, in the days of Jehoia-kim (B. C. 610-599).

(8) Tobiah, an Ammonite, along with Sanballat the Horonite, mocked, reviled, and in different ways attempted to prevent Nehemiah from rebuilding the wall of Jerusalem (Neh. 2:10, 19; 4:3, 7. B. C. 445).

(9) David mentions them poetically, along with Amalek, as enemies of Israel (Psa. 83:7).

(10) They brought the law of Moses into contempt, by intermarrying with the Hebrews (Neh. 13:1, 23).

5. They produced some illustrious characters, and performed many commendable deeds.

(1) Zelek, an Ammonite, was one of David's thirty valiant men (2 Sam. 23:37; 1 Chron. 11:39).

(2) We are told that Solomon loved many wives among them (1 Kings 11:1, 5, 7, 33). His wife who was the mother of Rehoboam, was an Ammonitess (1 Kings 14:21, 31; 2 Chron. 12:13).

(3) We are told that they gave gifts to Uzziah (2 Chron. 26:8. B. C. 758).

6. As a consequence of their persistent opposition to Israel, their destruction was definitely announced to them (Ezek. 25:2-10).

(1) Amos cites deeds of cruelty as a reason (Amos 1:13-15).

(2) Their king Baalis sent Ishmael, son of Nethaniah, to slay Gedaliah, son of Ahikam (Jer. 40:13-16; comp. 41:15).

(3) Their destruction is definitely connected with their reviling of Judah, and the magnifying of themselves against Jehovah (Zeph. 2:8-11. B. C. 630).

(4) They are prophetically threatened with "*the cup of the wine of wrath*" (Jer. 25:21).

(5) Israel was not to profit by the possession of their land, because it was given to Lot for a possession (Deut. 2:16-19).

(6) Their final subjugation was to be by the hand of Israel (Isa. 11:13; comp. Ezek. 25:4, 5).

(7) They were to escape the invasion by Antiochus Epiphanes (Dan. 11:41).

(8) Although there would be remnants of them in other nations, their national identity was to end for ever (Ezek. 21:32; 25:7, 10). After the second century of the Christian era they entirely disappear from history.

7. The only restoration spoken of for them, is in reference to their acceptance of the Gospel, as individuals (Jer. 49:6; Isa. 11:11-14; Zeph. 2:9).

## CONCLUSION

1. The history of the Ammonites confirms the statement of Paul, "whatsoever a man soweth, that shall he also reap." The iniquity of their origin follows them to their end as a nation.

2. Their fall was primarily accredited to their hostility toward God's chosen people.

3. Every prediction concerning them has been fulfilled. Space forbids our discussion of the devastation of their land after their fall. But history records every destruction predicted for them.

4. Whatever remnants may have been left of them, may have free access to the Gospel of Christ. This is God's only approach toward them or any other nation.

## THE MOABITES

(Gen. 19:36, 37)

The Moabites descended from Moab, the son of Lot and his older daughter (Gen. 19:36, 37). Their evil origin seems to have been an important factor from their origin until their destiny. They fully illustrate the proverbial utterance of Jesus, “*the corrupt tree bringeth forth evil fruit*” (Matt. 7:17). Like the Ammonites and Edomites, they were perpetual enemies of the Hebrews, on account of which they finally lost their national existence. Their history is so close connected with that of the Hebrews that it becomes a matter of deep interest to the Bible student.

### I—LOCATION OF THE MOABITES

1. They were east of the Jordan. Joshua refers to “*the plains of Moab, beyond the Jordan, eastward*” (Josh. 13:32; comp. Num. 22:1; 26:3, 63; 31:12; 33:48; 36:13; Deut. 1:5).
2. They were east of the Dead Sea, with the river Arnon as the boundary line between them and the Amorites on the north (Num. 21:10-15); their territory included Mount Nebo (Deut. 32:49); they joined the Edomites on the south (Deut. 2:8, 9; Num. 20:22, 23).

### II—HISTORIC ACCOUNT OF THE MOABITES

1. Their perpetual enmity toward Israel is presented as the chief cause of their decline and fall.
  - (1) When Moses and the Children of Israel left Egypt, they were refused passage through Moab (2 Chron. 20:10, 11; Judg. 11:12-18).
  - (2) They hired Balaam to curse the Israelites (Num. 22:1-20; 23:3,4).
  - (3) They led Israel into sin (Num. 25:1).
  - (4) They made war against Saul (1 Sam. 14:47), and later against David (2 Sam. 8:2; comp. 1 Chron. 18:1, 2).
  - (5) At one time, David sought refuge among them (1 Sam. 22:3-5).
  - (6) They rebelled against Israel after the death of Ahab (2 Kings 1:1, under Jehoram, 2 Kings 3:4-27).
  - (7) At the time of the Judges, God permitted them to chastise Israel because of sin (Judg. 3:12).
    - (a) Israel served Moab eighteen years before delivery (Judg. 3:24-30).
    - (8) They joined the Philistines to fight against Israel (1 Sam. 12:9).
    - (9) They joined with the Ammonites in battle against Jehoshaphat (2 Chron. 20:1).
  - (10) Bands of them invaded the land of Israel for the purpose of destroying the crops (2 Kings 13:20).
  - (11) After the return from Babylon, Sanballat, a native of Horonaim, a town in Moab, was the chief opponent to the rebuilding of the temple (Neh. 2:19; 4:1, 2).
  - (12) After the restoration from exile, it was discovered that they had involved the Hebrews by intermarriage (Neh. 13:23).
  - (13) They were subdued by Nebuchadnezzar (Jer. 27:3).
  - (14) They were delivered out of the hand of Antiochus (Dan. 11:41).

### III—THE DECLINE AND FALL OF MOAB

1. The doom of the Moabites is first hinted in Num. 21:20-30. A later statement is more emphatic (Num. 24:17; comp. Psa. 60:8).
2. Jehovah's punishment for their sins is revealed (Amos 2:1-3; Jer. 9:25, 26).
  - (1) Their punishment is figured by their being made to drink of the "*cup of the wine of wrath*" (Jer. 25:15-29).
3. Jeremiah attributes their fall to the following causes (Jer. 48):
  - (1) "*Because thou hast trusted in thy works and in thy treasures*" (v. 7).
  - (2) Ease and greed. "*Moab hath been at ease from his youth, and hath settled on his lees, and hath not been emptied from vessel to vessel, neither hath he gone into captivity; therefore his taste remaineth in him, and his scent is not changed*" (v. 11).
  - (3) Boastfulness. "*How say ye, We are mighty men, and valiant men for the war? Moab is laid waste, and they are gone up into his cities, and his chosen young men are gone down to the slaughter, saith the King, whose name is Jehovah of hosts*" (vs. 14, 15).
  - (4) Because they trusted in the god Chemosh. "*And Moab shall be ashamed of Chemosh, as the house of Israel was ashamed of Bethel their confidence*" (v. 13). "*He magnified himself against Jehovah*" (v. 26). "*Moab shall be destroyed from being a people, because he hath magnified himself against Jehovah*" (v. 42).
4. The fall of Moab is distinctly predicted (Isa. 15:16; 25:10; Jer. 48; 25:8-11).
  - (1) The opposition to Israel is given as the chief cause of decline (Psa. 83:6; 108:9).
  - (2) The fall of Moab was to be at the hands of Israel (Isa. 11:14).
  - (3) The land of Moab, like that of Edom, was to be made desolate (Zeph. 2:8-11).

### IV—SPECIAL REASONS WHY THEY CONCERN US TODAY

1. Ruth, who is mentioned in the genealogy of Christ, was a Moabitess (Matt. 1:5; Ruth 1:1-4; 2:1).
2. We are concerned about the Arabians, who are their descendants, and who still manifest an intolerant spirit.
3. They are inseparable from Hebrew history.
4. We are concerned because their descendants are subjects for the Gospel of Christ.

Jeremiah foresaw the redemption of descendants of Moabites, through the Gospel, "*in the latter days*,"—i.e., the end of the Jewish age. Many of them were numbered among the early Christians.

## REVELATION OF THE FUTURE OF THE SONS OF JACOB (Heb. 11:21)

Jacob, 1689 B.C.  
in Egypt  
(Gen. 49:1-27)

Moses, 1451 B.C.  
in Moab  
(Deut. 33:1-29)

### INTRODUCTION

1. Each prophetic account is a farewell “*blessing*” from an earthly head of the race—Jacob as a father, and Moses as a lawgiver (Gen. 48:21; Heb. 11:21; Deut. 33:1). The divine purpose and plan, which begins with personal characteristics, is definitely revealed in historic developments. The “*great nation*” promised to Abraham (Gen. 12:2), through Isaac and Jacob (Gen. 17:21; 28:1-4), is here prophetically perfected through the sons of Jacob (Gen. 50:24; Exo. 19:4-6; Deut. 34:4).

The account by Moses is primarily an emphatic repetition of Jacob’s predictions, in keeping with the purpose of the book of Deuteronomy in which it is recorded. It naturally falls into three divisions: (a) An introduction (vs. 1-5); (b) a benediction for each tribe (vs. 6-25); (c) a conclusion (vs. 26-29).

2. The predictions are clothed in figurative and poetic forms, but their remarkable definiteness readily suggests the interpretative history. Thus, “*we have the word of prophecy made more sure*” (2 Pet. 1:19).

3. Jacob had a two-fold inheritance to bequeath—a temporal, or land in Canaan (Gen. 28:1-4); and a spiritual, or the promise of the Messiah through him.

(1) The temporary legacy was divisible, and was therefore apportioned to his twelve sons, and to his grandsons, Ephraim and Manasseh (Gen. 48:15, 16, 4).

(2) The spiritual estate referred to Christ, and was therefore indivisible, and limited to one heir. Here we have the explanation of the “*pre-eminence*” of Judah (comp. 1 Chron. 5:1, 2; Psa. 78:67, 68).

4. In the most commonly used English versions, the meaning of the Hebrew text is sometimes partially obscured for the sake of smoothness. The Rotherham Emphasized translation is unquestionably the most accurate English translation, and it is therefore given the preference throughout this chapter, under the heading of “*Prophecy*.” Under the heading of “*Fulfillment*,” certain relevant information is interspersed, as an aid to the understanding.

### I—REUBEN (Gen. 49:3, 4; Deut. 33:6).

#### PROPHECY

(Gen. 49:3, 4)

*Reuben, my first-born thou,  
My vigor, and the first-fruit of my  
strength,—*

#### FULFILLMENT

1. The name *Reuben* means “*Behold a son*,” and was chosen for him as the first-born son of Jacob and Leah (Gen. 29:32; 35:23; 1 Chron. 5:1).

## PROPHECY

*Pre-eminence of elevation, and pre-eminence of power.*

**4. Boiling over like water, thou mayest not have the pre-eminence,**

*Because thou didst mount the bed of thy father,—  
Then wast thou profane—My marriage-bed he mounted.*

## FULFILLMENT

2. As “*the first-born*” son, his birth-right included the following:

(1) “*A double portion of all that he (Jacob) hath*” (Deut. 21:17).

(2) The prerogative of authority over the household after the death of Jacob.

(3) The office of intercessor, and sacrificer, as head of the family.

3. In the patriarchal age it was the prerogative of the father to convey the birth-right from the first-born to a younger child (comp. Gen. 25: 31, 32). But after it was definitely fixed by the statute of Moses, it was confined to the first-born (see Deut. 21:15-17). Typically, this referred to Christ (Rom. 8:29; Col. 1:18).

4. The reasons for Reuben’s loss of “*pre-eminence*”:

(1) An ungovernable temper (v. 4).

(2) Immoral conduct. He committed adultery with Bilhah, Jacob’s concubine (Gen. 35:22; 1 Chron. 5:1).

5. History supplies the following fulfillments:

(1) God transferred the birth-right to Ephraim and Manasseh, the sons of Joseph (Gen. 48:5), and the priesthood to Levi (Num. 3:12, 13; 8: 8, 15, 16).

1 Chron. 5:1 says: “*He was the first-born but because he defiled the couch of his father, his birth-right was given to the sons of Joseph, son of Israel,—and he is not to be enrolled in the place of the first-born.*”

(2) Reuben’s posterity never became pre-eminent in number; at the first census in the wilderness, Reuben was not so numerous by one-third, as Judah, Joseph, or Dan (Num. 1:21; comp. vs. 27, 33, 35, 39). Judah ultimately became pre-eminent in power—“*Judah is my sceptre*” (Psa. 60:7).

(3) Reuben's posterity never produced either a judge, a prophet, or a ruler.

(4) Reuben was among the first to be carried away into the Babylonian captivity (1 Chron. 5:26).

(Deut. 33:6)

*Let Reuben live and not die,—*

*Nor his men be easily counted.*

American R. V. says,  
"Nor let his men be few."

6. Reuben once saved the life of Joseph, which may be included in the reason why the justice of death was withheld (Gen. 37:18-22).

The harmony of Deut. 33:6 with Gen. 49:4, would indicate that Moses spoke in terms of warning.

At the first census, Reuben's army numbered 46,500 men (Num. 1:20, 21; comp. Lev. 21:10-12).

## II—SIMEON AND LEVI (Gen. 49:5-7; Deut. 33:2-11).

(Gen. 49:5-11)

*Simeon and Levi are brethren,—  
Instruments of violence are their agreements:*

1. *Simeon* means "hearing," and *Levi* means "joined" (comp. Gen. 29:33, 34). They were "brethren" in deeds of cruelty.

(1) They were united in the slaying of King Hamor, and the helpless Shechemites (Gen. 34:22-31). Jacob disavows any foreknowledge of their cruelties. He here leaves us to determine the specific incident from other sources.

2. Their anger was occasioned by the seduction of Dinah, their sister, by Shechem, son of King Hamor (Gen. 34:1-5, 27). They slew the male inhabitants, and plundered the city.

The account in Gen. 34 does not state what they did with the cattle; but Jacob speaks from positive knowledge when he says, "*they ham-strung cattle.*" He charges the unfortunate affair to an ungovernable temper, and cruelty. The seriousness of the incident caused Jacob to remove to Bethel (Gen. 34:30, 31; 35:1-6).

6. *Into their circle do not thou enter my soul:*

*Into their convocation do not thou join mine honor!*

*For in their anger they slew brave men,  
And in their wantonness they ham-strung oxen.*

7. *Cursed be their anger, because fierce,  
And their wrath, because cruel.*

## PROPHECY

(7) *I divide them in Jacob,  
And I disperse them in Israel.*

## FULFILLMENT

3. They were literally dispersed among the tribes, and separated from among themselves.

(1) In the dividing of the land, the Simeonites were given a small portion of the land allotted to Judah, which included a few small towns and villages (Josh. 19:1-9). When they outgrew this territory, they formed colonies in different districts which they conquered from the *Idumeans* and *Amalekites* (1 Chron. 4:38-43).

(2) The Levites inherited no land but were located in forty-eight cities among the other tribes (Josh. 14:1-5; Josh. 21; Num. 35:1-8; Deut. 10:9).

(Deut. 33:8-11)

*And of Levi he said:*

*Let thy PERFECTION and thy LIGHTS  
belong unto thy men of LOVING  
KINDNESS—whom thou didst put  
for the proof at Massah.*

*With whom thou didst contend over  
the waters at Meribah;*

4. The American Revised Version reads, “*with thy godly one*,” which was *Aaron* and his descendants, for the following reasons:

(1) God strove with *Aaron*, as well as with *Moses*, at the waters of *Meribah* (comp. Exo. 17:7; Num. 20:13, 24; 27:14; Deut. 32:51; Psa. 81:7).

(2) “*Perfection*” (or “*T h u m - min*”), and “*Lights*” (or “*Urim*”), were later used by *Aaron* as a “*breast-plate of judgment*” (Exo. 28:29, 30).

(3) *Aaron* was also of the tribe of *Levi* (1 Chron. 6:1-3).

(4) In case of the death of a relative, the high priest was to proceed as if he did not know him (Lev. 21:11, 12).

(5) The Levites slew 3000 of their brethren at *Sinai* (Exo. 32:26).

9. *Who saith of his father and of his mother, I behold them not.  
And his own brethren regardeth he not,  
And his own sons observeth he not,  
Because they watch thy speech,. . .  
That thy covenant they may preserve.*

10. *May teach thy regulations unto Jacob,  
And thy law unto Israel—  
May put incense in thy nostrils,  
And a whole-offering upon thine altar.*

5. A part of the duty of *Aaron* and his sons was to teach the law to *Israel* (Lev. 10:8-11). They were also to burn incense in the tabernacle service (Exo. 30:7, 8), and offer sacrifices for sins of the people (Heb. 13:11, 12; 9).

**PROPHECY**

*11. Bless, O Jehovah, his substance,  
And with the work of his hands wilt  
thou be well pleased—*

*Crush thou the loins of them who rise  
up against him,  
And of them that hate him, that they  
rise not again.*

(Gen. 49:8-12)

*Judah, as for thee thy brethren shall  
praise thee when thy hand is on the  
neck of thy foes,—*

*The sons of thy father shall bow them-  
selves down to thee.*

**FULFILLMENT**

6. The law of synonymous parallel terms in Hebrew poetry, supplies a key to the interpretation of this prayer. Since "*the work of his hands*" implies the sacrificial functioning, "*his substance*" therefore refers to the sacrifice itself.

The blessing of God to the tribe of Levi was peculiarly necessary, in that it received no allotment of land, and lived by Providence from the offerings and tithes of the other tribes.

7. This petition constitutes a warning concerning those who would interfere with either the priestly office or the sanctuary service (comp. Num. 3:38; 16).

The term "*loins*" symbolizes the seat of strength (comp. Job. 40:16; Prov. 31:17).

III—JUDAH (Gen. 49:8-12; Deut. 33:7; comp. Psa. 108:8).

1. The name *J u d a h* means "*praise*," and reflects the joy of his mother at his birth, on account of which she chose the name (Gen. 29:35).

2. Prophetically, this prediction is fulfilled in the pre-eminence of Judah. At the time when this was spoken there were no natural indications on which the predictions could have been founded. In later history, it was fulfilled (1 Chron. 5:1, 2; Psa. 78:67-72; 60:7). The birth-right was passed down to Judah as the oldest worthy heir.

(1) Those who encamped at the front, or east of the tabernacle, in the wilderness, were "*of the standard of the camp of Judah*" (Num. 2:3). Judah led the march (Num. 2:9), led in the conquest of Canaan (Judg. 1:1, 2), and received the first allotment of land (Josh. 15:1).

(2) The praise by the tribes is further seen in the fact that the name of Judah later became a designation for

## PROPHECY

9. *A lion's whelp is Judah,  
From thy prey my son hast thou come  
up!  
He hath stooped—hath crouched,  
As a lion—or as a lioness,  
Who shall rouse him?*

10. *The scepter shall not depart from  
Judah,  
Nor the commander's staff from be-  
tween his feet,—  
Until that he come in as Shiloh,  
And his be the obedience of the people.*

## FULFILLMENT

both the land and the people (Joel 3:18; 2 Chron. 14:6; Heb. 8:8).

(3) The prediction also has a literal fulfillment in Caleb and David, the most renowned warriors against the Canaanites (Josh. 14:6-12; comp. Acts 7:45).

David, in an allusion to this prediction, says: "*As for my foes thou didst give me their neck, And as for them who hated me, I destroyed them*" (Psa. 18:40. Rotherham Translation.)

(d. The figure of a *lion* on a pole became the standard of Judah. Here it suggests his regal position. In military qualities, Judah is here likened to "*a lioness*," the fiercest of animals when aroused.

*"The city where David encamped"* (Jerusalem) is called "*Ariel*," meaning "*the lion of God*" (Isa. 29:1).

Christ, the Prince of the descendants of Judah, is called, "*the Lion of the tribe of Judah*" (Rev. 5:5), answering to the type as a KING, as a CONQUEROR of the forces of evil (1 Cor. 15:25-28; Rev. 19:11-16), and as an object of PRAISE and WORSHIP (Rev. 4:8-11; 15:2-4; 19:1-8).

3. The word "*Shiloh*" comes from the Hebrew word "*shalach*," meaning "*to send*," whence comes "*messenger*," and "*ambassador*." Literally, it means "*one sent forth*."

Onkelos, the fellow-student of Paul under Gamaliel, in his *Targum* (translation and comments), renders this word "*Messiah*," meaning "*anointed*."

(1) This prophecy has an unbroken fulfillment, beginning with David as the first king from Judah (Matt. 1:2-4), and ending with Christ (Luke 1:31-33; Heb. 7:14).

During the captivity, in the absence of a king, "*princes*" or governors

## PROPHECY

## FULFILLMENT

maintained the official relation (Dan. 1:7; Ezra 7:14; Neh. 9:31, 32, 38; 12:31, 32).

(2) Herod the Great (B. C. 38-4) fulfilled the departing of the "sceptre" (*rulership*) "from Judah," when he became king over Judea, B. C. 37, being the first foreign ruler (Matt. 2:1, 2).

Eusebius, "*The Father of Church History*" (A. D. 265-334, in Palestine), says:

*"At the time that Herod was king, who was the first foreigner that reigned over the Jewish people, the prophecy by Moses received its fulfillment, viz. 'That a prince should not fail of Judah, nor a ruler from his loins, until he should come for whom it is reserved.' The same, he also shows, would be the expectation of the nations. The prediction was evidently not accomplished, as long as they were at liberty to have their own native rulers, who continued from the time of Moses down to the reign of Augustus. Under him, Herod was the first foreigner that obtained the government of the Jews. Since, as Josephus has written, he was an Idumean by his father's side, and an Arabian by his mother's (See Ant. IV., VII, 3). But as Africanus, who is also no common writer, says, they who have written more accurately respecting him, say that he was a son of a certain Herod of Ashkelon, one of those called the ministers of the temple of Apollo, in that city. This Antipater, when a boy, having been taken prisoner by some Idumean robbers, lived with them, because his father, being a poor man, was unable to pay his ransom. Thus growing up in their practices, he was afterward befriended by Hyrcanus, the high priest of the Jews. His son was that Herod who flourished at the times of our Savior. The government of the Jews, therefore, having devolved on such a man, the expectation of the nation was now at hand, according to prophecy; because with him terminated the regular succession of governors and princes from the time of Moses. For before their captivity and their transfer to Babylon, they were first governed by Saul and David as their kings; and before the kings, the government was administered by magistrates called Judges, who came after Moses and his successor Joshua. After the return from the captivity of Babylon, they continued to retain the aristocratical form of government, together with the oligarchy. The high priest had then the direction of affairs, until Pompey, the proconsular general of the Romans, took Jerusalem by force of arms, and defiled the sacred places, entering the sanctuary of the temple. Aristobulus, who had been both king and high priest by regular succession until then, was sent with his children to Rome, and the priesthood was given to his brother Hyrcanus, whilst the whole nation of the Jews was made tributary to the Romans from that time."*

*But Hyrcanus, who was the last of the high priests by succession, having been soon after taken prisoner by the Parthians, Herod, as I said before, had the government of the Jews conferred upon him by the senate of Rome and the emperor Augustus."*

(Eusebius Eccl. Hist. Book I, chap. VI, pages 17-19).

(3) The promise of a “*Shiloh*” was fulfilled in the coming of Christ, in his commission from God, and in his anointing (John 17:3; 20:21; Heb. 3:1; Acts 10:38).

He was clothed with full regal authority, transferred from Judah (Gen. 49:10; Acts 3:22, 23; comp. Deut. 18:15-18; Matt. 28:18; Col. 1:18).

### PROPHECY

*11. Binding to the vine, his ass,  
And, to the choice vine, his ass's colt,  
He hath washed, in wine, his raiment,  
And, in the blood of grapes, his mantle:*

### FULFILLMENT

**4.** The wealth of the land of Judah has a spiritual parallel in the kingdom of Christ.

The soil was rich and productive, especially in the direction of Hebron. Vines were so large and plentiful that travelers tied their beasts to them.

The rich pastures and the abundance of wine from the vineyards, is here used to symbolize the Messiah's kingdom of peace and happiness, with the beauty and blessings that could suggest the eternal kingdom.

### 5. Judah's safe return from battle.

Jacob had predicted for Judah, glorious success in war (Gen. 49:8, 9). Moses begins at this point and prays that God would hear the petitions of Judah for a safe return. The dependence of Judah upon God, as a source of guidance and strength, is prophetically inferred (comp. Judg. 1:2; 1 Sam. 23:1-5; 2 Sam. 7:18-19).

## IV—ZEBULUN (Gen. 49:13; Deut. 33:18, 19).

### (Gen. 49:13)

*Zebulun by a haven of seas shall he settle down,  
Even he by a haven of ships,  
With the utmost part upon Zidon.*

**1.** The word *Zebulun* means “dwelling” (comp. Gen. 30:20).

The descendants of Zebulun, as both Jacob and Moses predicted, were a prosperous maritime and commercial people.

When Canaan was allotted, Zebulun's territory bordered on the Sea of Galilee on the east, and on the Mediterranean on the west (Josh. 19:10-16). The commercial influence extended to Zidon.

**PROPHECY**

(Deut. 33:18, 19)

*And of Zebulun he said,  
Rejoice, Zebulun, in thy going out,—  
And thou Issachar, in thy tents:  
19. The peoples unto the mountain will  
they call,  
There will they offer the sacrifices of  
righteousness,—  
For the abundance of the seas will they  
suck,  
Hidden treasures of the sand.*

**FULFILLMENT**

2. Here, Moses, like Jacob, places the younger first.

Zebulun possessed extensive sea-shores, and therefore rejoiced in his “going out,” or commercial enterprises. Issachar was an agricultural people, and therefore poetically contrasted as settled down “in thy tents.”

The sea afforded large fishing industry. On the coast the sand yielded *vitreous*, which was used for making glass. Tacitus (Hist. 1, v. c. 7) says: “The river Belus falls into the Jewish sea, about whose mouth those sands, mixed with nitre, are collected, out of which glass is formed.”

Josephus, in speaking of the sand-bed of the river Belus, says: It “affords such sand as glass is made of” (Wars, II. X. 2).

The phrase “*sacrifices of righteousness*” appropriately expresses the praise and worship of Jehovah for these material blessings (comp. Psa. 4:5, 6; 51:19), but was indirectly shared by all the tribes (comp. Isa. 60:5, 6).

**V—ISSACHAR** (Gen. 49:14, 15; Deut. 33:18).

(Gen. 49:14, 15)

*Issachar an ass of strength,—couching  
between the pens;  
18. Then beholdeth he rest, that it is  
good,  
And the ground, that it is pleasant,—  
So he bendeth his shoulder to bear,  
And becometh a tributary servant.*

1. The name *Issachar* means “bearing, hire, reward” (comp. Gen. 30:18).

2. Location. Issachar occupied the southern part of Galilee, on the plains of Esdraelon. He was completely enclosed by Zebulun on the north, Manasseh on the west and south, and by Gad on the east (Josh. 19:17-23).

3. Occupation. His location included the richest agricultural soil in Palestine. He was given to agriculture.

4. Characteristics. The tribe became lazy, and enjoyed the natural products of the soil in ease. In order to remain in this rich agricultural center,

## PROPHECY

(Deut. 33:18)

*Rejoice, Zebulun, in thy going out,—  
And thou Issachar in thy tents.*

## FULFILLMENT

they willingly endured oppression at the hands of the Canaanites in their midst.

They were prosperous and easy in agriculture, and powerful in war (Judg. 5:15; 1 Chron. 7:5, “mighty men of valor”).

Moses contrasts the activities of Zebulun, with the quiet, nomadic, agricultural life of Issachar.

Issachar furnished 54,400 men for the conquest of Canaan. When *Tola* of this tribe judged Israel, the land had rest twenty-three years (Judg. 10:1, 2).

VI—DAN (Gen. 49:16-18; Deut. 33:22).

(Gen. 49:16-18)

*Dan shall vindicate his people—as one of the tribes of Israel;*

American R. V. “*Judge his people.*”

1. The Name. *Dan* means “judgment.”

He was the first-born son of *Bilhah*, the handmaid of Jacob. The name was given to him at birth, by *Rachel*, wife of Jacob, because it expressed her conviction that God had decided, or judged in her favor, for a son by proxy (Gen. 30:3-6).

2. “*Shall vindicate*” i.e., “*judge.*” Although born of a handmaid, he headed a tribe of equal inheritance with that of the sons, as Jacob predicted.

Through Samson, of the tribe of Dan, the Danites ruled Israel twenty years (Judg. 15:20; 16:3).

3. Strategy and subtleness. Dan generally gained his victories by cunning and strategy. (Ex. The capture of *Leshem* (Josh. 19:47); the burning of the standing grain of the Philistines Judges 15:1-8); and the wreaking of the vengeance of death upon three thousand Philistines, in his own death (Judg. 16:26-30).

The Danites bordered on the Mediterranean sea, and were a maritime people. In the song of Deborah, they were upbraided for neglecting warfare by remaining in the ships (Judg. 5:17).

*It cometh to pass that Dan is a serpent upon the way,  
A horned viper, upon the path,—  
That biteth the heels of the horse,  
And the rider falleth backwards:—*

**PROPHECY**

**18. For thy salvation have I waited, O Jehovah.**

(Deut. 33:22)

*And of Dan he said:  
Dan is a lion's whelp,—  
He leapeth out of Bashan.*

**FULFILLMENT**

**4. Dan was the first to be seduced into idolatry, and introduced it into Israel (Judg. 18:30).**

**5. Treacherous and courageous.** The caves of eastern Bashan (in north-eastern Palestine), and the forest slopes of Jebel Hauran in the western part, were known and feared as harbors of leopards and lions (comp. Song of Sol. 4:8). These treacherous beasts often sprang upon the fine cattle, for which Bashan was famous (comp. Psa. 22:12).

The characteristics of the lion symbolize the nature of Dan. The Danites were allotted a small territory, north of Judah, on the Mediterranean sea (Num. 1:12, 38, 39; Josh. 19: 40-48). But they were restricted by the Amorites to the hill country (Judg. 1:34, 35).

When the Danites became crowded for room, they sprang upon the town of *Leshem*, a foreign population, slew the inhabitants, and rebuilt and renamed the town (Josh. 19:47; Judg. 18:1-30).

**VII—GAD (Gen. 49:19; Deut. 33:20, 21).**

(Gen. 49:19)

*Gad, a troop shall troop on him,—  
But he shall troop the rear.*

American R. V.

*Gad, a troop shall press upon him;  
But he shall press upon their heel.*

**1. His name.** The name *Gad*, which means “*fortune*,” was significantly suggested by Leah at his birth, and was accepted by his mother, *Bilhah* (Gen. 30:9-11).

**2. “A troop shall troop on him.”** Gad, Reuben, and the half tribe of Manasseh, were allies in the utter defeat of the *Hagrites*, and in the possession of their territory (Josh. 4:12, 13; 22:1, 2, 8; 1 Chron. 5:18-22), “until the captivity” (1 Chron. 5:22).

Gad was invaded by the Moabites, Syrians, Ammonites, and was in servitude under the Philistines forty years (Judg. 10:6-8; 13:1; comp. Jer. 49:1-6).

**3. “But he shall troop the rear.”** Jacob places the emphasis on the sub-

## PROPHECY

(Deut. 33:20, 21)

*And of Gad, he said:**Blessed be he that hath made room for Gad.*

(R. V. "enlargeth Gad")

*As a lioness, hath he laid himself down,  
And hath torn an arm, likewise the  
crown of the head.*

21.

*And hath provided a first part for him-  
self,  
For there a commander's portion hath  
been hid.*

## FULFILLMENT

jective side—the part Gad performed.

Ultimately, the invaders were all subdued (comp. Judg. chap. 11 & 12). During the reign of Saul and David, the subjugation was completed (comp. 1 Sam. 11:1-15; 1 Chron. 5:18-22; 2 Sam. 8:1-14; Acts 7:45, 46).

**4. Gad's extensive territory.** Gad, with Reuben and the half tribe of Manasseh, was allotted a large territory east of the Jordan (Num. 32). Moses emphasizes God's part in the victories. Through Jephthah's conquest, the territory of the three tribes was greatly enlarged (Judg. 11:32, 33; comp. 1 Sam. 12:11; 1 Chron. 5:11-22).

**5. Military characteristics.** He is symbolized by "*a lioness*," the most desperate and fearless of beasts. In David's time they are described as follows:

*"And of the Gadites, there separated themselves unto David, to the stronghold towards the desert, heroes of valour, men of war for battle, men that could handle shield and spear,—and, faces of lions were their faces, and like gazelles upon the mountains were they for swiftness"* (1 Chron. 12:8).

**6. Provision for himself.** Previous to the crossing of the Jordan, and of the allotment of land, *Gad* and *Reuben*, who had fine herds of cattle, requested the pasture lands east of the Jordan for their inheritance (Num. 32:1-5). The request was granted on their promise to cross the Jordan with the other tribes, and assist in the war against the Canaanites (Num. 32:6-32).

In Deut. 33:21, Moses, with prophetic foresight, praises them for the promise as if it were already fulfilled (comp. Num. 32:16-22; Josh. 1:12-18).

**PROPHECY**

*So he cometh with the heads of the people,  
The righteousness of Jehovah, he executeth,  
And his regulations with Israel.*

**VIII—ASHER (Gen. 49:20; Deut. 33:20, 21).**

(Gen. 49:20)

*Out of Asher, fatness is his food,  
So he setteth forth dainties for a king.*

(Deut. 33:24-29)

*And of Asher, he said,  
Most blessed of sons be Asher.*

*Let him have the goodwill of his brethren,*

*And let him dip in oil, his foot.*

25.

*Iron and bronze be thy sandals,  
And as thy days, be thy strength.*

26.

*There is none like God, O Jeshurun,—  
Riding upon the heavens to thy help,—  
And for his own majesty on the skies;*

**FULFILLMENT**

7. Gad's promise to Moses fulfilled. The Gadites crossed the Jordan with the other tribes, for the conquest of Canaan (Josh. 1:12-17; 4:12, 13). They were therefore formally allotted the land which Moses promised to them conditionally (Josh. 13:8).

1. The name. The name, which signifies "happy," or "blessed," has its origin in the joy of Leah at his birth, as the second son of Zilpah (Gen. 30:13).

Prophetically, the name alludes to the tribe that descended from Asher. The territory occupied was a narrow strip of land, about sixty miles in length, extending northward, on the Mediterranean coast (Josh. 19:24, 25).

2. Natural resources. The land was noted for its grain fields, olive orchards, and vineyards—"dainties."

3. Providentially favored. He was blessed above his brethren.

(1) Living in the remote section of the country, he did not participate in the strifes between the tribes.

(2) Productiveness. From the extensive olive orchards, olive oil was produced in abundance (comp. Job. 29:6). The diction reflects the ancient custom of treading the olives to obtain the oil (comp. Micah 6:15).

4. Security. Asher's wealth of resources afforded protection against an enemy, and assured happiness of life.

Moses' reference to *iron* and *copper* is believed to have been in this territory (Deut. 8:9).

5. Divine favor. Asher was highly favored by Providence; natural resources were abundant, in a great variety.

## PROPHECY

27.

*Above is the God of aforetime,  
And beneath are the Arms of the ages,—  
So he driveth before thee the foe,  
And doth say—Destroy!*

28.

*Thus hath Israel settled down securely,  
Alone, the fountain of Jacob,  
Within a land both of corn and new  
wine,—  
His heaven also droppeth down dew.*

29.

*How happy art thou, O Israel!  
Who is like unto thee,  
O People victorious in Jehovah?  
Thy helpful shield, who also is thy ma-  
jestic sword,—  
So that thy foes come cringing unto  
thee,  
And thou upon their heights dost march  
along.*

## IX—NAPHTALI (Gen. 49:21; Deut. 33:23).

(Gen. 49:21). The meaning of this passage must be determined before its application. It has a variety of renderings, some of which unquestionably obscure its meaning. From the King James and Revised Version rendering (*Naphtali is a hind let loose*), the average commentary interprets the verb “*let loose*,” in the light of a fleeing animal, as the correct symbol of Naphtali. But this idea may, or may not be implied by the Hebrew verb, depending upon its usage. For the convenience of students who are interested in critical study, a few of the varied translations are here noted, as follows:

(1) Moffatt’s translation: “*A slender oak is Naphtali, with lovely boughs.*”

(2) Farrar Fenton’s translation: “*Naphtali is a nimble stag, has the gift of eloquent speech.*”

(3) Jewish Translation, according to Messoratic Text: “*Naphtali is a hind let loose; he giveth goodly words.*”

(4) A literal rendering of the Septuagint: “*Naphtali is a spreading stem, Bestowing beauty on its fruit.*”

(5) The Old Testament, an American Translation (edited by J. M. Powiss Smith (1927)): “*Naphtali is a free-ranging deer, that bears beautiful fawns.*”

## Definition of Hebrew words.

(1) The Hebrew verb (*shalach*) commonly rendered “*let loose*,” means, “1. to send; 2. to send away (Gen. 49:21, *let loose*, i.e., *roaming freely*); 3. to send out or forth, i.e., to put forth, to stretch out, to extend” (Gesenius Heb. Eng. Lexicon).

## FULFILLMENT

6. The Canaanites were practically out of Asher’s way, and peace and prosperity were enjoyed.

7. The entire “blessing” is a highly figured and poetic exposition of the name of “*Asher*,” together with the promise of verification of the *omen* contained in the name.

The history of Asher corresponds to the tenor of this prophetic picture.

The strength and success of Asher suggests a constant faith in Jehovah.

(2) The Hebrew word (*emer*), commonly translated “*words*,” means, “*saying, word, utterance*” (Davies Heb. Eng. Lex). Compare its usage in Deut. 32:1; Job. 6:25; Psa. 19:14; Prov. 16:24).

Its kindred form (*omer*) is frequently used in the sense of *a promise, covenant, assurance, etc.* (comp. its usage in Psa. 77:8; 2 Kings 8:19; 2 Chron. 21:17).

The difficulty in translating Gen. 49:21 into equivalent English, accounts for most of the variations between our English texts.

#### PROPHECY

(Gen. 49:21)

*Naphtali is a slender hind,—  
That putteth forth antlers of beauty.*

American Revised Version

*Naphtali is a hind let loose:  
He giveth goodly words.*

(Deut. 33:23)

*And of Naphtali, he said,  
O Naphtali! satisfied with favour,  
And full with the blessing of Jehovah,—  
The west and the sunny south do thou  
possess.*

#### FULFILLMENT

1. The name. The name “*Naphtali*,” which means “*wrestling*,” owes its selection to the prevailing of Rachel over Bilhah, for the birth of Naphtali, as the second son by proxy (Gen. 30:8).

2. Prophetically, it evidently points to the victory of *Zebulun* and *Naphtali* over Jabin, under the leadership of Barak (Judges 4). In the song of Deborah, these tribes receive special commendation (Judg. 5:18).

If we base our exegesis of Gen. 49:21 on the premise of a poetic parallel, the verb “*putteth forth*,” or “*let loose*,” would have to do with the “*words*.” The meaning would then be that he spoke appropriate words freely.

3. Naphtali was granted territory in northern Canaan, east of Zebulun and Asher, and extending east to the Jordan and the sea of Galilee (Josh. 19:32-34).

The Hebrew word (*yam*) figuratively rendered “*west*,” (from the Mediterranean sea west of Palestine) means “*sea*"; hence, the Sea of Galilee on the eastern border. Naphtali extended south of the sea about ten miles.

X—JOSEPH (Gen. 49:22-26; Deut. 33: 13-17; comp. Gen. 48:8-31).

Jacob dwells with emphasis on the conflicts which these tribes were to undergo (Gen. 49:23, 24); the law-giver looks beyond these, and sees Ephraim and Manasseh triumphant and established in power. The accounts are here rearranged, according to their subject matter.

(Gen. 49:22)

*A fruitful bow is Joseph,  
A fruitful bow over a fountain,—  
Branches creeping over a wall.*

1. Name. Joseph means “*increaser*,” or “*added to*.” His name was derived from the statement of Rachel, “*Jehovah add to me another son*” (Gen. 30:24).

## PROPHECY

(A literal translation of the Hebrew text.)

*A son of a fruitful tree is Joseph,  
A son of a fruitful tree by a fountain.*

## FULFILLMENT

Joseph was the first-born of Rachel, and the eleventh of Jacob. He was the favorite son of Jacob, “*because he was the son of his old age*” (Gen. 37:3).

2. Numerous posterity of Jacob. Jacob’s fruitfulness is figured in the phrase, “*the fountain of Jacob*” (Deut. 33:28). The numerous posterity of both Jacob and Joseph are suggested by the phrase, “*a fruitful tree by a fountain*.”

Jacob’s marvelous increase was revealed to him at Luz, in Canaan, before his departure to Egypt (Gen. 48:3, 4). When he entered Egypt, his household numbered about “*seventy*” (Exo. 1:5; 40:27; Acts 7:14). At the time of the exodus ,215 years later, his posterity numbered “*about six hundred thousand*” men who were able to bear arms (Exo. 12:37).

3. Posterity of Ephraim and Manasseh.

At the first census, Ephraim numbered 40,500, and Manasseh 32,200 (Num. 1:32-35). After entering Canaan they soon outgrew their allotted land (Josh. 17:14-18), and rapidly swarmed “*into a multitude in the midst of the earth*.”

The tribe of Ephraim, on account of its prominence, was sometimes prophetically used to represent the Northern Kingdom (Isa. 11:13; Ezek. 37:15-23).

4. Jacob adopted his two grandsons, Ephraim and Manasseh, as joint-heirs with his own sons. Their descendants therefore bore the name of “*Israel*” (Josh. 14:1), and received an inheritance in the land of Canaan (Josh. 17).

(Gen. 48:14, 19)

*Manasseh was the first-born.*

19.

*He also shall become a people, and he also shall become great, but nevertheless, his younger brother shall become greater than he, and his seed shall become a filling up of the nations.*

(Gen. 48:16)

*And may they swarm into a multitude in the midst of the earth.*

(Gen. 48:16)

*The messenger—who hath been my redeemer from all evil, bless the lads! And may there be called upon them My NAME, and the name of my fathers, Abraham and Isaac;*

**PROPHECY**

(Gen. 49:23)

*So they attack him, and have shot,—  
So they enclose him, do the masters of  
arrows.*

(Gen. 48:21)

*And Israel said unto Joseph:  
Lo! I am about to die, but it shall come  
to pass that God will be with you,  
and will take you back into the land  
of your fathers.*

(Deut. 33:13-16)

*And of Joseph, he said:  
Blessed of Jehovah be his land,—  
With the precious things of the heavens,  
with the dew,  
And with the abyss crouching beneath;*

14.

*And with the precious fruits of the  
sun,—  
And with the precious yield of the  
moons.*

15.

*And with the chief of the ancient moun-  
tains,—  
And with the precious things of the age-  
abiding hills;*

16.

*And with the precious things of the  
earth and its fulness.*

**FULFILLMENT**

5. Joseph's persecution by his brothers.

The favoritism of his father contributed to the envy of his brothers (Gen. 37:3, 4). Because of their thrusts of bitterness, and hatred, Jacob metaphorically designates them, "*masters of arrows*" (R. V. "*archers*"). They decreed his murder, but Reuben prevailed in his favor (Gen. 37:18-24); they then cast him into a pit, and later took him out and sold him to an Ishmaelite caravan, "*for twenty pieces of silver*" (Gen. 37:25-26; comp. 45:4, 5).

6. Return to Canaan foretold.

God revealed to Abraham the return from Egypt (Gen. 15:13, 14). Jacob here reannounced it to Joseph, with emphasis upon the divine leadership (comp. Lev. 18:3; Deut. 32:52). The event is also to be inferred from Jacob's request that after his death he be buried in the family resting-place, at Machpelah, in Canaan (Gen. 49:28-33).

7. Joseph's natural inheritance.

The phrase "*with the dew*," is explanatory of the phrase, "*with the pre-  
cious things of the heavens*."

The phrase "*the abyss couching  
beneath*," used also by Jacob (Gen. 49:25), is a poetic allusion to the rich springs of the fertile hills (comp. Deut. 8:7).

(1) The phrase "*the precious  
yields of the moons*," completes the poetic parallel, but it also suggests the ingathering of the variety of crops throughout the year.

(2) Jacob referred to this as a "*mountain-track*" Gen. 49:22). Its fertility is described in Josh. 17. Productive, rolling hills are the most highly favored (Psa. 72:16).

## PROPHECY

(Gen. 49:24-26)

*But abideth as an enduring one, his bow,  
And supple are the arms of his hands,—  
From the hands of the Mighty One of  
Jacob, from thence is the Shepherd,  
the Stone of Israel.*

(American Revised Version)

*But his bow abode in strength,  
And the arms of his hands were made  
strong,  
By the hands of the Mighty One of  
Jacob  
From thence is the shepherd, the stone  
of Israel.*

25.

*From the God of thy father who hath  
kept thee,  
And God Almighty, who doth bless  
thee,  
Blessings of the heavens above,  
Blessings of the abyss, couching be-  
neath,—  
Blessings of breasts and wombs.*

26.

*The blessings of thy father have pre-  
vailed,  
Over the blessings of the perpetual  
mountains,  
The charm of the age-abiding hills,—  
They turn out to be for the head of Jo-  
seph,  
And for the crown of the head of him  
who was set apart from his breth-  
ren.*

(American Revised Version)

*The blessings of thy father  
Have prevailed above the blessings of  
my progenitors  
Unto the utmost bound of the everlast-  
ing hills;  
They shall be on the head of Joseph,  
And on the crown of the head of him  
that was separate from his breth-  
ren.*

## FULFILLMENT

8. Joseph's Providential rewards.

Joseph arose in triumph above all his persecutors.

Jacob here prophetically points to the Christ, seventeen hundred years hence, as his distinguished descendant. In keeping with his thought of guidance and permanency, he pictures Christ by the words rendered "Shepherd," and "Stone" (comp. John 10:2; Isa. 8:14, 15; 28:16).

(1) Joseph survived all his afflictions, and God blessed and prospered him. When a famine drove his brothers to Egypt, he became their benefactors (Gen. 45:1-20).

Here, as in Deut. 33:13, the phrase "the abyss couching beneath" alludes to the springs of water with which the hills were well supplied (Deut. 8:7). The phrase "Blessings of breasts and womb," points to the marvelous increase of Joseph's descendants.

(2) Joseph received the parental blessing, and therefore a double inheritance (Gen. 48:22; 1 Chron. 5:2; Josh. 17:14-18). The additional allotment of land included the rich hill country of the Canaanites, with its fine forests and agricultural land.

In his early life he was hated and ostracized by his brothers, but he dedicated his life to the service of God, and lived to reward evil with good.

**PROPHECY**

(Deut. 33:17)

*His first-born ox be an honor to him**And the horns of a buffalo be his horns,*

American R. V.

*"His horns are the horns of the wild-  
ox."**With them let him thrust peoples,  
All at once to the ends of the earth.**Yea, with these, the myriads of Eph-  
raim,  
And with these, the thousands of Ma-  
nasseeh.***FULFILLMENT**

9. Military strength of Joseph.

In the parental blessing, Jacob placed Ephraim before Manasseh, "*the first-born*" of Joseph (Gen. 48:14-20). As the ox is the common emblem of strength, the phrase "*His first-born ox*" is a metaphorical recognition of Ephraim's invincible military power (comp. Gen. 49:6; Psa. 22:12; Jer. 46:20; Amos 4:1). "*Ephraim is the defense of my head*" (Psa. 108:8).

(1) The Hebrew word (*reem*) here rendered "*buffalo*," refers to a roaming, gigantic species of "*wild ox*," or "*buffalo*," now extinct. It is referred to nine times in the Scriptures, each of which makes special reference to either the strength or horns (Num. 23:22; 24:8; Deut. 33:17; Job. 39:9; 39:10; Psa. 22:21; 29:6; 92:10; Isa. 34:7). This huge animal is described as similar to the elephant in size, and untamable. The *auerochs* of the old Germans, and the *urochs* of Caesar (B. G. VI. 28), are fair estimates of this species, in size, strength, horns, and wild characteristics.

(2) Horns are commonly used as prophetic emblems of power (comp. 1 Kings 22:11; Dan. 8:4). That the two "*horns*" refer to Ephraim and Manasseh, respectively, is made clear in the remainder of the passage. The appropriateness of this military symbol is seen when the sons of Joseph subdued the Canaanites in the rich hill country, and added the territory to their regular allotment (Josh. 16:10; 17:14-17). But obviously it is applicable to the days of Omri, when the Israelite kindreds were in civil conflict for regal supremacy (1 Kings 16).

(3) In the closing statement, Moses presents Ephraim and Manasseh as the interpretation of the two horns. In relative strength, Ephraim is represented as superior to Manasseh, as Jacob

## PROPHECY

(American Revised Version)

*And they are the ten thousands of Ephraim,**And they are the thousands of Manasseh.*

## FULFILLMENT

had predicted nearly three centuries before (Gen. 48:19, 20), and fully verified by the history of the two tribes.

Samuel used a similar statement in presenting the relative strength of the armies of Saul and David (1 Sam. 18:7, 8).

## XI—BENJAMIN (Gen. 49:27; Deut. 33:12.)

(Gen. 49:27)

*Benjamin is a wolf that teareth in pieces,**In the morning he eateth prey,  
And at eventide he divideth spoil.*

1. Name. Benjamin means “son of the right hand,” i.e., “good fortune.” He was the second son of Rachel, and the youngest of Jacob. He was born near Bethlehem where Rachel was buried, and is the only son born in Canaan. Rachel, in her dying words, named him *Ben-oni*, meaning, “son of my sorrow.” But Jacob changed his name to *Benjamin* (Gen. 35:18, 19).

## 2. His impulsive spirit.

The phrase, “*a wolf that teareth in pieces*,” points to the combative characteristics of the tribe (comp. 1 Chron. 8:39, 40; Judg. 5:14). In this he resembles Naphtali.

(1) Ex. Benjamin, with 26,000 men, defeated the other tribes with 400,000, in two successive battles, inflicting a casualty of 40,000 men (Judg. 20:21, 25). On the third day, the tribes slew 25,000 Benjamites, and all but exterminated the tribe (Judg. 20:35). His sons are significantly called “*archers*,” in 1 Chron. 8:40.

## 3. Illustrious men of Benjamin.

(1) Ehud, from Benjamin, the second judge over Israel, saved the Israelites from the hands of the Moabites (Judg. 3:15).

(2) Saul, the first king over Israel, and his son Jonathan, were noted warriors of Benjamin, making the prey of many enemies (comp. 1 Sam. 11:6, 7, 11; 14:13, 15, 47, 48).

(3) Mordecai and Esther, from Benjamin, delivered the Jews from destruction, and slew the enemies (Esther 8:7, 9, 11; 9:5, 6, 15, 16).

(4) Paul, the apostle of Christ, the most militant of his calling, was from Benjamin (Rom. 11:1).

(Deut. 33:12)

*Of Benjamin he said,  
The beloved of Jehovah shall settle  
down securely,—  
With one to throw a shade over him all  
the day long,  
Yea, between his shoulders hath he  
found rest.*

4. Benjamin was specially beloved of Jacob (Gen. 44:20). Moses predicts no less favor from God himself. The expression “*between his shoulders*,” is equivalent to on the back (comp. (Deut. 1:31; 1 Sam. 17:6), as a father carrying his son.

**PROPHECY****FULFILLMENT**

5. The tribe of Benjamin joined Judah on the north, with the boundary line through Jerusalem, leaving the temple on the side of Benjamin. The temple was God's dwelling place (Deut. 12:5, 12; 1 Kings 7:51; Josh. 18:11-20). The adjoining position, and the affiliation with Judah, practically assured protection. During the Babylonian captivity Benjamin gradually became united with Judah, and after the return Benjamin's distinctive mention ceased.

**XII—MANASSEH (Deut. 33:17; comp. Gen. 48:17-19).**

(Deut. 33:17)

*Yea, with these, the myriads of Ephraim,  
And with those, the thousands of Manasseh.*

American Revised Version.

*And they are the ten thousands of Ephraim,  
And the thousands of Manasseh.*

1. Name. Manasseh means "causing forgetfulness." The selection of the name was occasioned by Joseph's forgetting his toils and afflictions, because of the birth (Gen. 41:51).

"Manasseh . . . the first-born" of Joseph (Gen. 48:14, 18), was born in Egypt.

2. Manasseh and Ephraim were adopted by Jacob, as heirs with his own sons (Gen. 48:15, 16). They were to "grow into a multitude in the midst of the earth" (Gen. 48:16, 18, 19).

Jacob placed Ephraim before Manasseh (Gen. 48:13, 14, 17-20), which rank the descendants of Ephraim retained.

**3. Ephraim grew into preeminence over Manasseh.**

(1) At the first census in the wilderness, Ephraim numbered 40,500 fighting men, and Manasseh, 32,200 (Num. 1:32-35). At the second census, 38 years later, Ephraim numbered 32,500, and Manasseh 52,700 (Num. 26:34, 37). However, in the history of the tribes, Ephraim was ultimately pre-eminent over Manasseh.

(2) On account of the superiority of Ephraim, the tribe is sometimes named to include both tribes (Psa. 78:67, 68).

**4. Inheritance of land.**

(1) The half tribe of Manasseh, (together with Reuben and Gad), obtained from Moses a conditional allotment east of the Jordan (Num. 32:1-32; 34:14, 15; Deut. 3:12, 13; 29:8; Josh. 1:12-16; 12:4-6; 18:7; 1 Chron. 5:23, 24). After these three tribes had fulfilled their obligation in the conquest of Canaan, Joshua confirmed the conditional assignment by Moses.

(2) The remaining half-tribe of Manasseh was allotted land north of Ephraim, joining Issachar on the north, in Samaria (Josh. 17:1-13).

(3) It is worthy of note that Ephraim had cities in Manasseh (Josh. 16:9), and Manasseh within Issachar and Asher (Josh. 17:11; comp. 1 Chron. 7:29).

(4) Manasseh failed to expel the Canaanites, and finally put them to tribute (Josh. 17:12, 13; Judg. 1:27, 28).

#### 5. Military eminence.

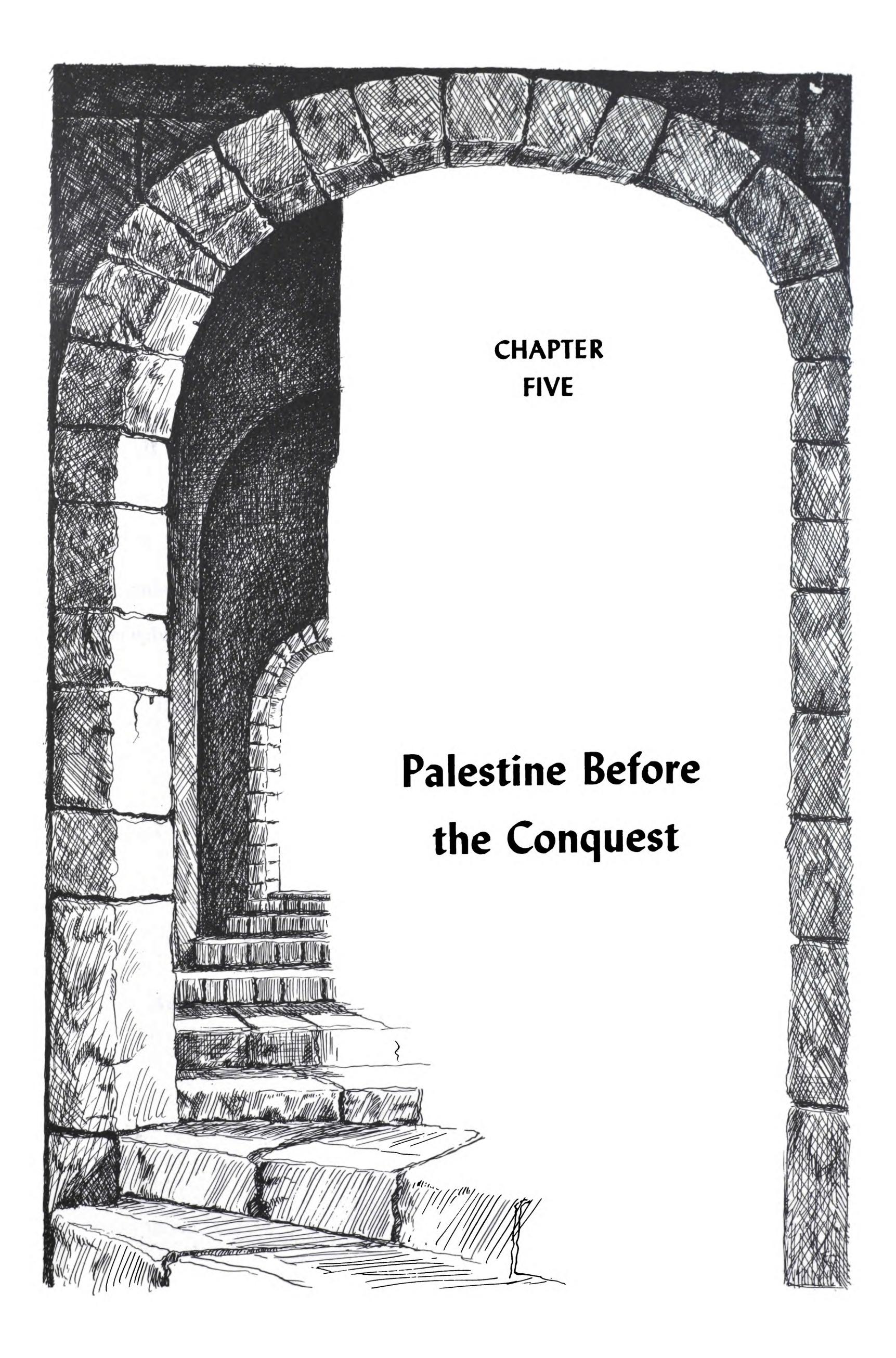
(1) The eastern half of Manasseh, in conjunction with Reuben and Gad, waged war with the Hagrites and took possession of their country. But they themselves were carried into Exile by Tiglathpileser (1 Chron. 5:18-26).

(2) Gideon, the greatest hero of his day, and a judge over Israel, was from Manasseh (Judg. 6:15; comp. 35; 7:23).

Moses follows Jacob's prophetic blessings with the following appropriate statement (Gen. 49:28) :

*All these are the twelve tribes of Israel,—  
And this is that which their father spake to them when he blessed them,  
Each man severally according to the blessing wherewith he blessed them.*





**CHAPTER  
FIVE**

**Palestine Before  
the Conquest**



## CHAPTER FIVE

*Palestine Before the Conquest*  
*or*  
*“Giants in The Land”*

Well, the descendants of Aram, the son of Shem, were healthy chaps. Yes, it is our persuasion that the list of giants in Gen. 14:5-7 and Deut. 2:10-23 are the descendants of Aram. As you will learn later one of their number, whose name was “Og”, had a bedstead of 13½ feet. We hence conclude that Og must have been quite a man to occupy this article.

Here is a list of the various sons:

1. Rephaim.
2. Zuzim.
3. Emim.
4. Avim.
5. Anakim.

And here is where they lived and a note or two about each.

# GIANTS IN THE LAND

**(chedorlaomer**

king of Elam  
overcame all  
these people :

REPHAIM  
ZUZIM  
EMIM  
HORIM  
AVIM  
ANAKIM

Lived in the  
**SHEPHELAH**

Were nomads  
(wanderers)

**AVIM**

"The dwellers  
DEUT 2:23

"in ruins."  
JOSH 33:2-3

Last in the  
land

These struck terror to  
the hearts of  
Spies.

Goliath of Gath from here.

**ANAKIM**  
"The long necked ones."

**HORIM**  
"The Cave dwellers."  
GEN. 36:20-30  
1 CHRON. 1:38-42

Many of their  
caves exist today.  
Overcome by Edomites.

**ASHTEROTH KARNAIM**  
Their Capital.

Abraham knew  
these men.

Some may  
have moved to  
Jerusalem.

Amorites put up Og as  
king when they came.

**REPHAIM**  
"The  
lofty men"

The AMORITES  
took over these  
people.

**ZUZIM**  
"Their capital." HAM  
"The tall ones."  
DEUT. 2:20

Conquered  
by the  
MOABITES.

**EMIM**  
"The terrible ones."

JERUSALEM  
Valley of Rephaim

Principal  
home.

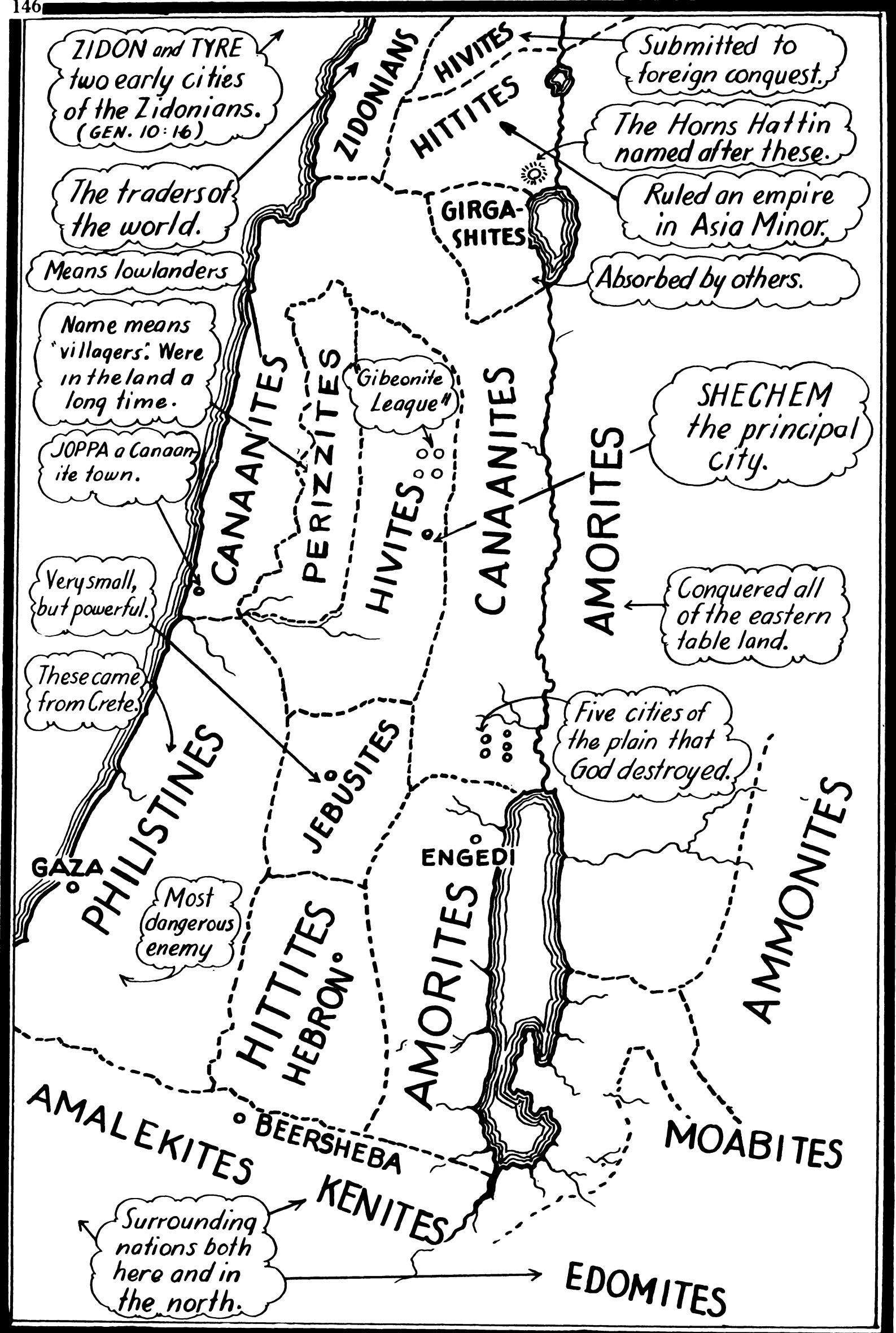
**But that's not all . . .**

**There was another early inhabitant of this land of Palestine. Who was he? Canaan, the son of Ham. Canaan was the progenitor of the “ites,” yes, the “ites”, i-t-e-s. Here is a list of some of them:**

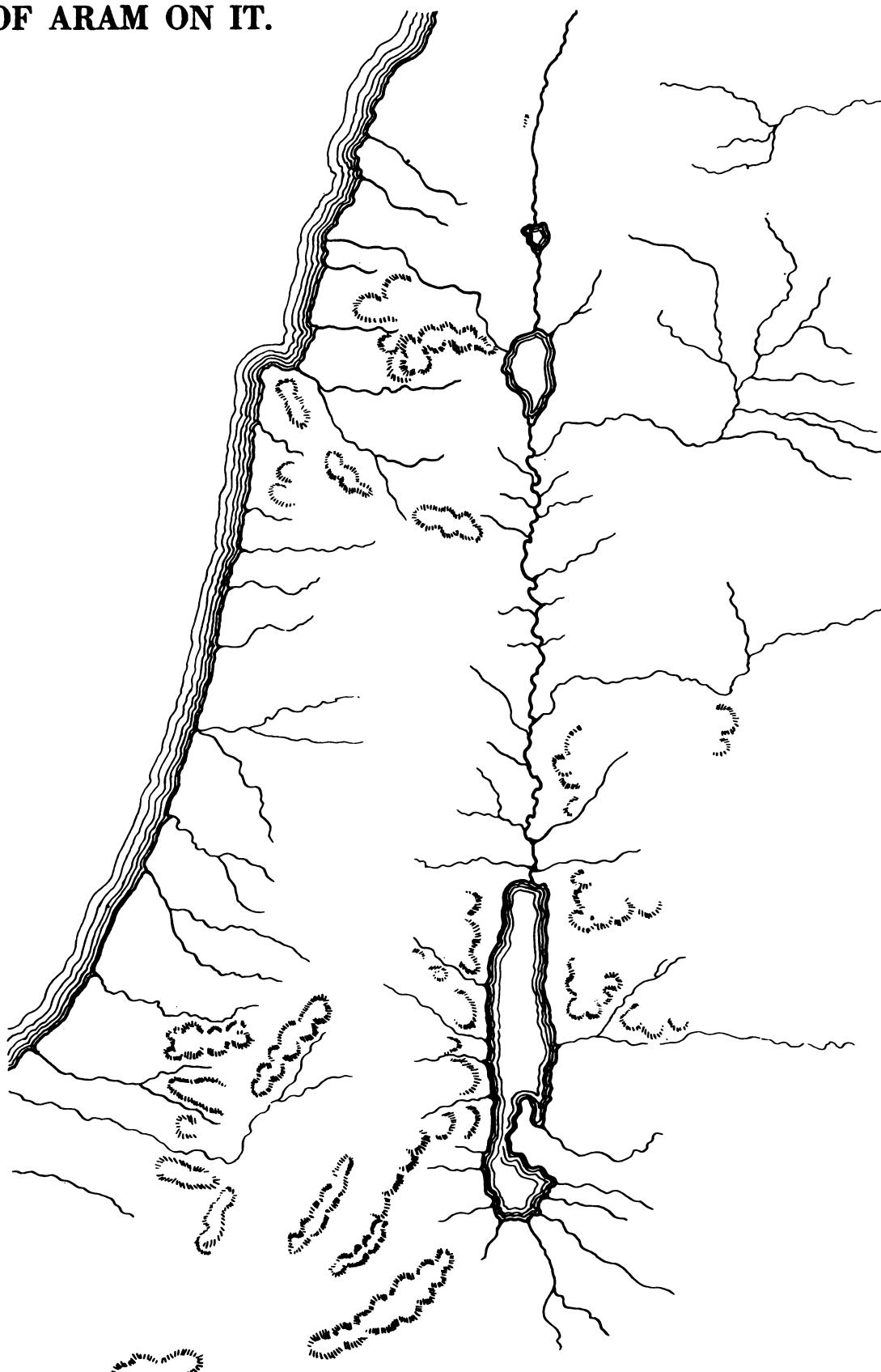
- 1. The Hivites.**
- 2. The Perizzites.**
- 3. Jebusites.**
- 4. Amorites.**
- 5. Hittites.**
- 6. Gergashites**
- 7. Canaanites.**
- 8. Philistines.**
- 9. Zidonians.**

**Yes, these were all the sons of Canaan (with the exception of the Philistines). cf. Gen. 10:15-19**

**There is a map on the following page showing where they lived, and a note or two about each.**

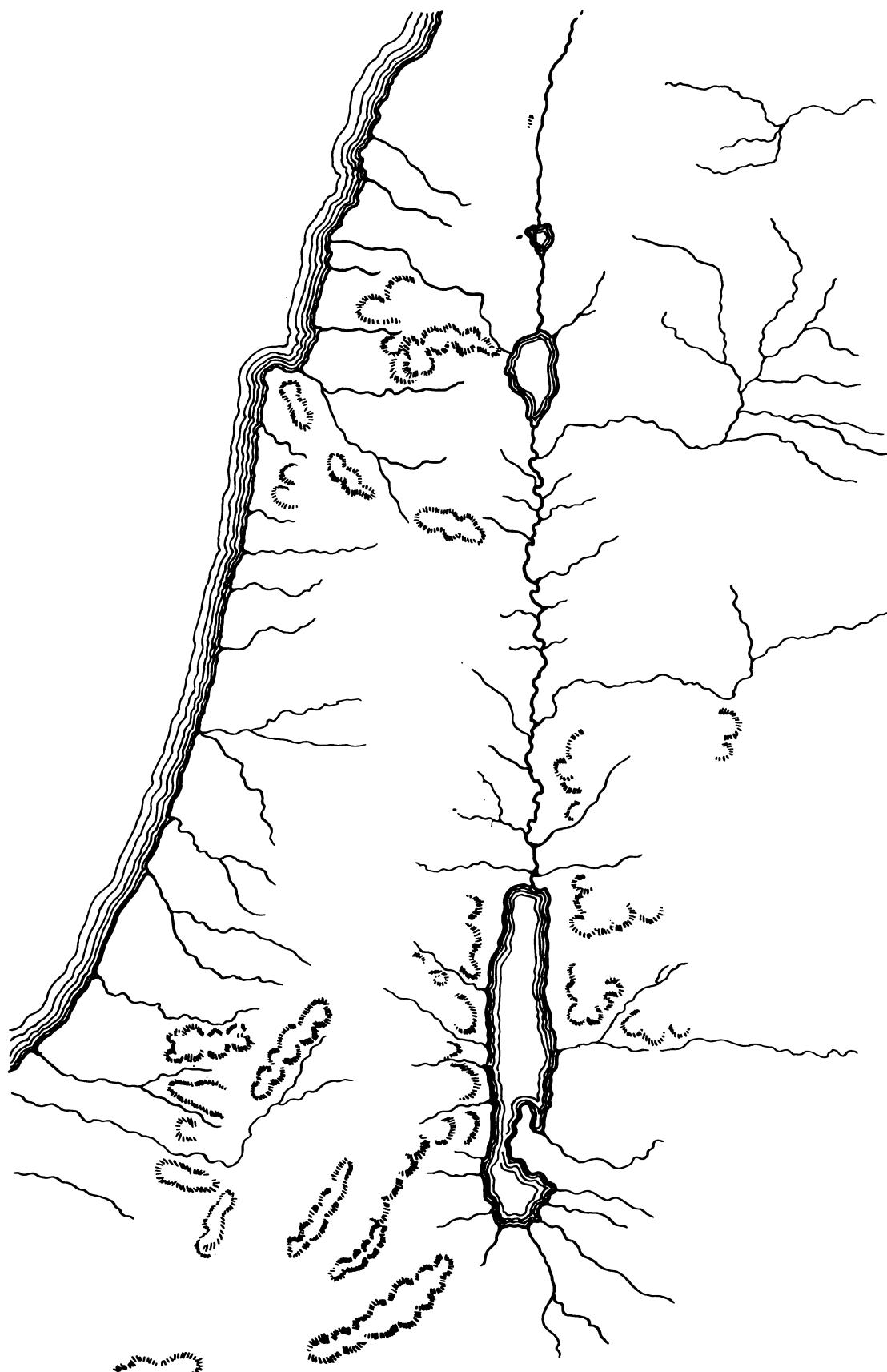


**DO YOU KNOW ANY MORE NOW THAN WHEN YOU STARTED THIS CHAPTER? LET'S SEE . . . HERE IS A MAP; LOCATE THE SONS OF ARAM ON IT.**

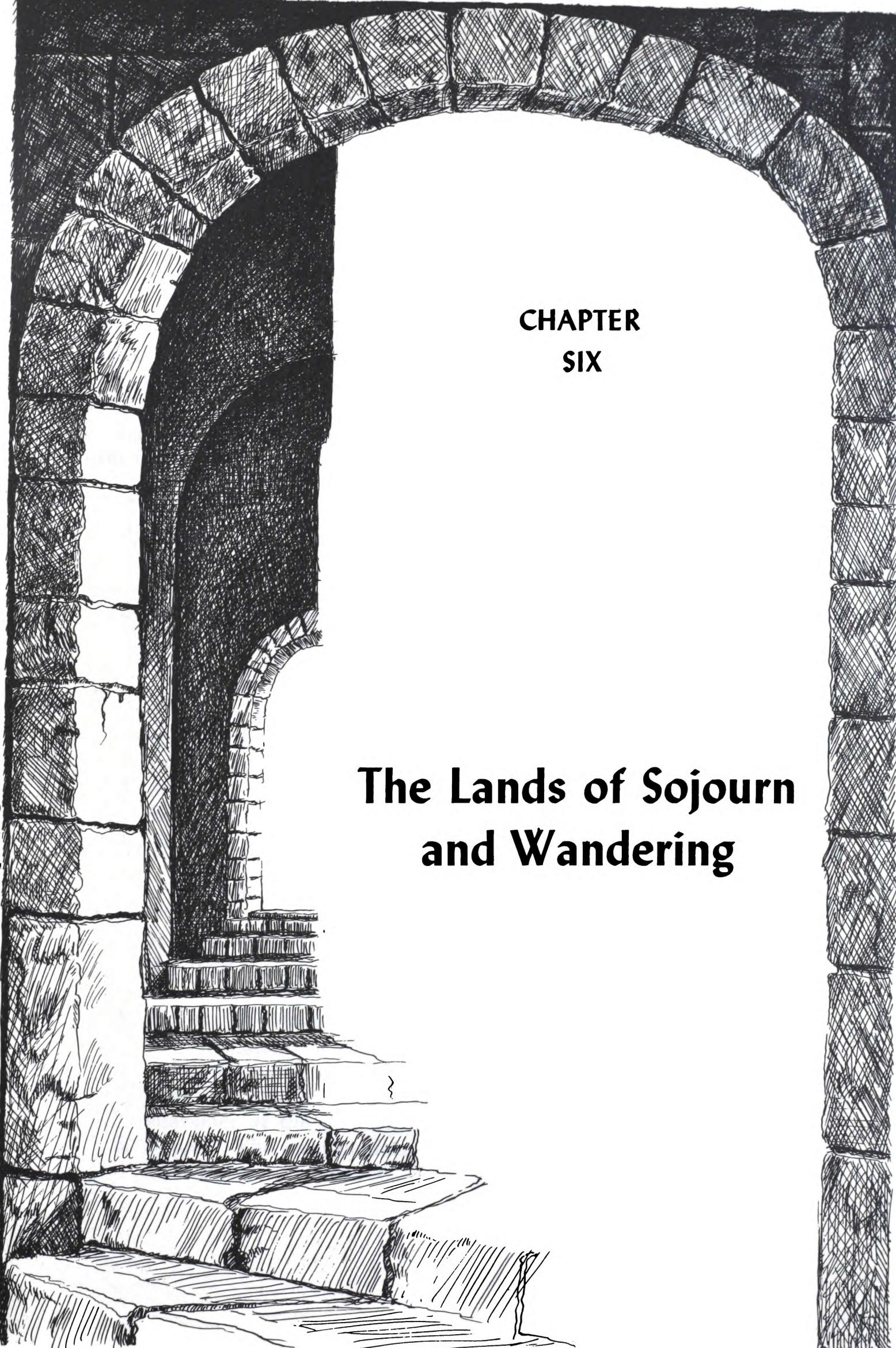


**THAT'S FINE. NOW, HOW ABOUT ONE FACT ABOUT EACH SON?**

NOW, WHAT ABOUT THE SONS OF CANAAN? CAN YOU DRAW IN THEIR BOUNDARIES ON THIS MAP? NAME THEM, TOO, OF COURSE. TRY IT!



GOOD. NOW, *ONE FACT*  
FOR EACH



**CHAPTER  
SIX**

**The Lands of Sojourn  
and Wandering**



## CHAPTER SIX

### *The Lands of Sojourn and Wandering*

#### *—Part One—*

#### THE LAND OF THE SOJOURN . . . EGYPT

##### *Also Called “The House of Bondage”*

As you probably have noted by now, if you have a copy of that splendid book, “A Bible Atlas,” by Jesse Lyman Hurlbut, we are following his outline to a large extent. All credit is hereby given to this source for the material used. We feel that the arrangement in a practical, teachable form is one of the many advantages of the notes we are preparing.

#### I. The NAMES of the land of the sojourn.

1. *Kem*. The most ancient name of the land. Found on many of the monuments, evidently the name given by the people themselves to their land.
2. *The Land of Ham*. Of all the sons of Noah, Ham alone has given a land his name. *Note*:

Psa. 78:51. “And smote all the first-born in Egypt,  
the chief of their strength in the tens of HAM.”

Compare this reference with Psa. 105:23 and 106:22. It was called “the land of Ham” because “Mizraim” the son of Ham moved here.

3. *Mizraim*. This is used in the PLURAL form. It is so used for Egypt more than 80 times. Here is one example and some comparative references.

Gen. 12:10. “Abram went down to Egypt (Mizraim in the original) to sojourn there.” (Gen. 12:11, 13; 14; 13:1.)

It is thought that the plural form of the word was used because the land has always been divided into two parts: the Delta and the Nile valley.

4. *Rahab*, “the proud, or insolent.” Used poetically. Note Psa. 87:4. “I will make mention of Rahab (or Egypt) and Babylon as among them that know me . . . ”

Also note Psa. 89:10 and Isa. 51:9. This evidently suggested the character of the Pharaohs who ruled Egypt during the bondage.

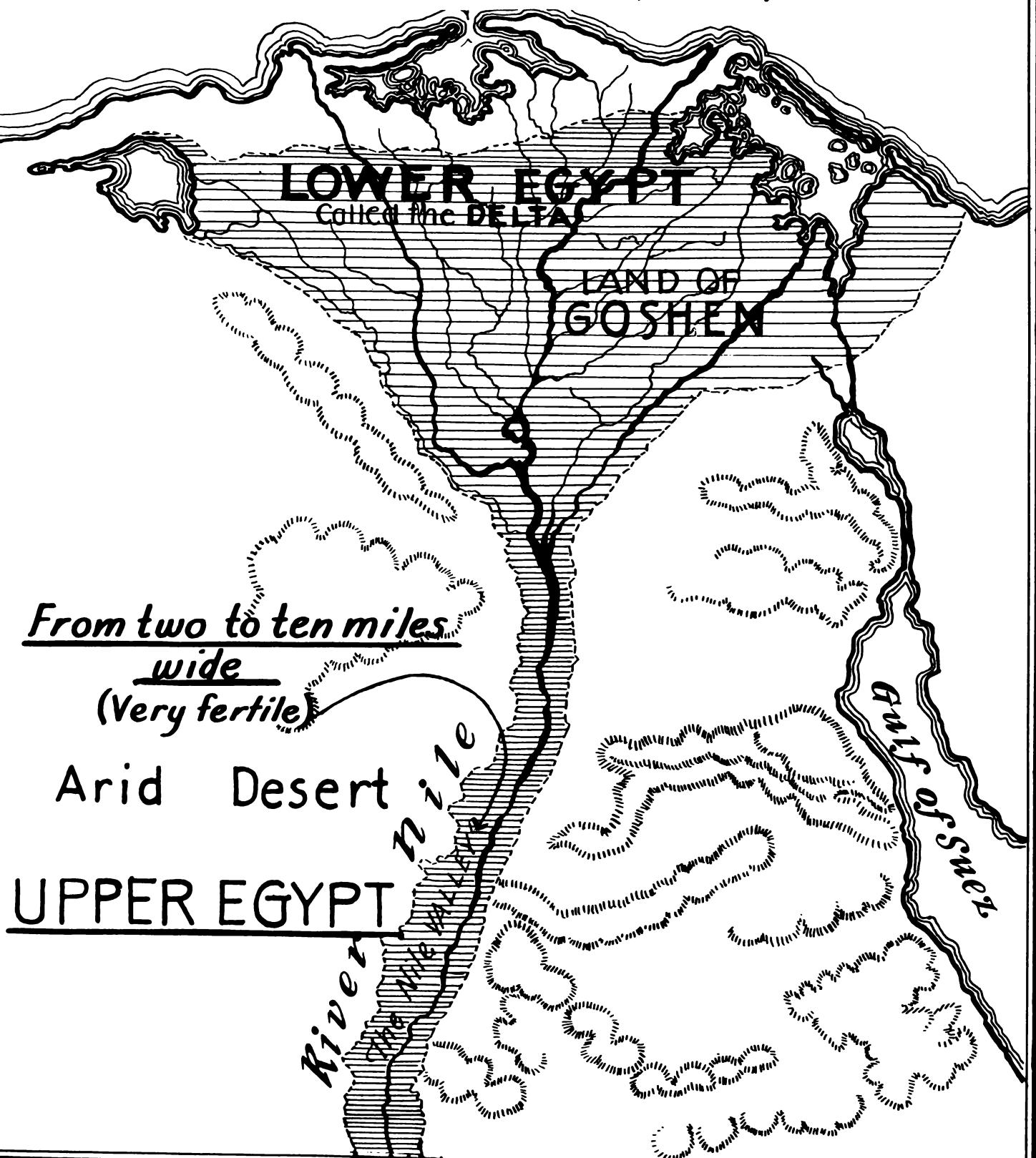
5. *Egypt*. The most modern name given to the land by the Greeks. This name was never used by the inhabitants in ancient times.

As to the extent of the whole land we quote from "Biblical Backgrounds," by McKee Adams, page 480.

"Egypt extends about 675 miles north and south and 500 miles east and west, giving an area of approximately 350,000 square miles. It is estimated that of this area 13,000 square miles are suitable for permanent habitation. The cultivable portion would be slightly less. The present population ranges between 13 and 15 millions."

## II. THE DIVISIONS

But, as to the TWO divisions of the land, here they are:



The two divisions of the land are graphically pointed out in the double crown worn by the kings of Egypt.

In the earliest history of Egypt the land was divided into "Nomos." These were small kingdoms in the land, 36 to 50 in number. Each one had its own king and small domain.

### III. THE NILE

Without the Nile Egypt would be but a great, arid desert.

#### 1. *The Sources of the Nile.*

The river has its source in the great lakes of Northeastern and Central Africa. A great lake called Victoria Nyanza in Africa is the largest contributor.

#### 2. *Tributaries.*

In the southern district called Nubia, there are three streams that flow into the Nile as its main tributaries. These streams are: 1) The Baro, 2) The Blue Nile, and 3) The Atbara.

From the place where these tributary rivers empty into the Nile to the mouth of the River is 1500 miles. The Nile flows for these 1500 miles with no further tributary, a mighty flowing stream of water running through a barren desert.

#### 3. *Its Mouths.*

There are three mouths to this great river. You have already noted two of them on the previous map (Turn to page 128 and find them.) These two mouths, you will notice, are but the emptying out of the two branches of the river, the Pelusiac and the Canopic.

Between the two mouths, there stands a central mouth which can not be so clearly defined as the two others. This mouth rather "spreads out" into the Mediterranean.

#### 4. *The Overflow.*

"The annual overflow of the Nile begins, in Lower Egypt, about the twenty-fifth of June; the river attains its height in three months and remains stationary twelve days at a height of about thirty-six feet above its ordinary level at Thebes, twenty-five feet at Cairo, and four feet at its mouth. This remarkable overflow is due to the heavy rains in Central Africa and, as it brings down new soil, keeps the land always fertile."

*Bible Atlas, page 26.*

#### IV. THE PEOPLE

##### 1. *Stock.*

There seems to be no disagreement in the thought that the Egyptians are of Hamitic stock — descendants of Ham through his son Mizraim. They formed one of the earliest civilizations known.

##### 2. *Religion.*

We quote from "*Historical Geography of Bible Lands*," by John B. Calkin, pages 91-92:

"The ancient Egyptians were a very religious people. They had splendid temples, the walls of which were covered with sculptures, paintings, and hieroglyphics. The priests were skilled in the learning of their day, and they practiced many mysterious rites. Of their hundreds of gods, Ra, the sun-god, stood highest. He was often represented as a hawk-headed man. Osiris, with his wife Isis and his son Horus, formed a triad of high rank. Set, the author of all evil, was the Egyptian Satan between whom and Osiris was waged eternal warfare. The Egyptians did not worship images. Various animals, however, as bulls, dogs, cats, crocodiles, snakes and insects, especially the scaraboeus, were regarded with great reverence as representatives of the gods, and to kill one of them was a fearful sin. The soul of Osiris was believed to dwell in some bull to be recognized by certain colored spots on the animal. When the sacred bull died, his body was embalmed with much ceremony and placed in his tomb, and search was made for his successor in which the god had taken up his abode. The Egyptians believed in the immortality of the soul and in its reunion with the body. This may explain their practice of embalming the dead. They also believed in a day of judgment when every one should be rewarded according to his deeds. Osiris was the guardian of the dead, and he, with forty-two other gods associated with him as judges, would at the day of judgment determine the final award."

The Book Of The Dead was a most remarkable feature of the Egyptians' religion. This curious document, a copy of which was deposited with the mummy in the tomb, contains a funeral ritual comprising a series of prayers to be offered during the embalming process. It gives an account of the experiences of the disembodied soul from the time it enters the spirit-world — all its travels and perils until it falls in with and is reunited to the body; how it is then ferried across the river, enters the Elysian Fields, and stands before Osiris and the solemn conclave of Judges."

**3. *Nature.***

They were intelligent and progressive, far in advance of most people of their time. While kind and hospitable to strangers, they thought themselves superior to other people. They treated their women with great respect. Agriculture was regarded by them as an honorable pursuit, but shepherd life was held in contempt. "They were . . . contemplative and studious, attaining to considerable knowledge, though on narrow lines of research; patriotic, but not fond of war, and therefore rarely conquerors of other nations." (*ibid.*)

**4. *Their Language.***

"Their Language was 'agglutinative monosyllabic,' with mingled Nigritic and Semitic characteristics."

"The early written language of the Egyptians was a sort of picture-writing combined with certain characters of symbols, something like a rebus. The Greeks, who could not read this language, called it hieroglyphics or "secret sculpture." The walls of the temples, the stone monuments, and the tombs were covered with hieroglyphic inscriptions. In course of time the language fell into disuse, and the art of reading it was lost.

This picture-writing perplexed the linguists of modern times until they found a key to its meaning in the famous Rosetta Stone, discovered by French soldiers while making excavations near the Rosetta mouth (Canopic) of the Nile. This stone, now in the British Museum, is of black basalt and contains three inscriptions having the same meaning — one in hieroglyphics, one in demotic characters, and a third in Greek. By comparison of the different writings, a clue to the hieroglyphic language was obtained." — *John B. Calkin.*

**5. *Their Government.***

The government was very well organized and took in even the smallest matters of daily life.

**6. *Their Art.***

"Massive and somber, imposing from its vastness, but not varied, and therefore giving but little play to genius." It was only in the first and second dimensions.

**7. *Their Stature.***

"The Egyptians were slender of frame, but strong. Their faces were oval and olive-colored; their hair was long, crisp, and jet-black. They are supposed to be represented today by the present-day Copts." *Ibid.*

## V. THE HISTORY OF EGYPT

The history of Egypt can be divided into three divisions:

1. Early Empire, from 3500 to 2500 B.C.
2. Middle Empire, from 2500 to 1570 B.C.
3. New Empire, from 1570 to 570 B.C.

Thus each empire lasted about 1000 years. In the year 1800 the land was conquered by foreign princes, who ruled four hundred years, and were known as the Hyksos, or Shepherd Kings. We conclude that it was these Pharaohs who were friendly to Joseph. There is a very interesting account of the history of Egypt given in the book, "*Historical Geography of Bible Lands*."

"The sources of ancient Egyptian history are mainly the writings of Herodotus and of Manetho, an Egyptian priest who lived about 250 B.C., the Bible, and the records of the monuments. The early chronology of events is very uncertain and varies greatly with different authorities. According to some writers authentic history goes back to about 5000 B.C. Others, more moderate, prefer to deduct about 2000 years.

The difference is due to the way in which Manetho's statements respecting the dynasties are understood. This writer classifies the kings under thirty-one dynasties, and gives the length of the period of each, but there is uncertainty as to whether these dynasties were in all cases successive over one united kingdom, or in some instances are to be understood as contemporary over different states in Upper and Lower Egypt. The records of the monuments favor the former view.

Menes, the first historic king, founded Memphis as his capital, and protected it by great dykes from inundations of the Nile. The kings of the fourth dynasty were famous builders. Cheops of this dynasty built the Great Pyramid of Ghizeh.

After a long period, of which the records give but scanty information, Egypt emerges from its obscurity with the twelfth dynasty upon the throne (2300 B.C.). Memphis has now given way to Thebes as the capital. The era of the "Theban kings," as this period was called, was most illustrious, and Egyptian civilization then reached its highest point. Following this brilliant period is that known as the rule of the Hyksos or Shepherd Kings. Nomadic

tribes from Arabia or Syria invaded the country and established their rule over the native Egyptians. They were a barbarous people and did much damage to the monuments of the country's early civilization. Gradually, however, influenced by the people whom they had conquered, they adopted their manners and became more civilized. It was probably during the period of the Shepherd Kings that Joseph was elevated to power at the Egyptian Court, and his father moved to Egypt.

The expulsion of the Hyksos, which took place about 1525-70, was followed by what is known as the New Empire under the eighteenth dynasty. Architecture and learning again flourished, and there was introduced a policy of warfare with Syria and Assyria. Thothmes III, one of the greatest kings of this dynasty, extended his conquests to the Euphrates. By him was built a large part of the great Temple of Karnak at Thebes, and the obelisks were erected which in modern times have been transported to distant cities — Constantinople, Rome, London, and New York.

The rule of the nineteenth dynasty extends over a very brilliant period, in which Set I and Rameses II stood preeminent. They carried on war against the Hittites on the north of Palestine and captured their capital, Carchemish. Records of the exploits of these kings are found on the rocky cliffs of Asia Minor. The Hall of Columns in the Temple of Karnak was built by Set I. This king made for himself the finest of the rock sepulchers. Rameses II, in carrying on his building operations, demolished the works of his predecessors and used the materials for his own structures. His reign, extending over a period of 68 years, was one of the longest in the history of the world. It is supposed that Set I was the king "who knew not Joseph," the Pharaoh of the Oppression, and that Rameses II was the king in whose court Moses was brought up, and that his son Maneptha was the Pharaoh of the Exodus. The mummies of Set I and Rameses II were discovered in 1886 and are now in the museum of Bulak in Cairo.—*John B. Calkin.*

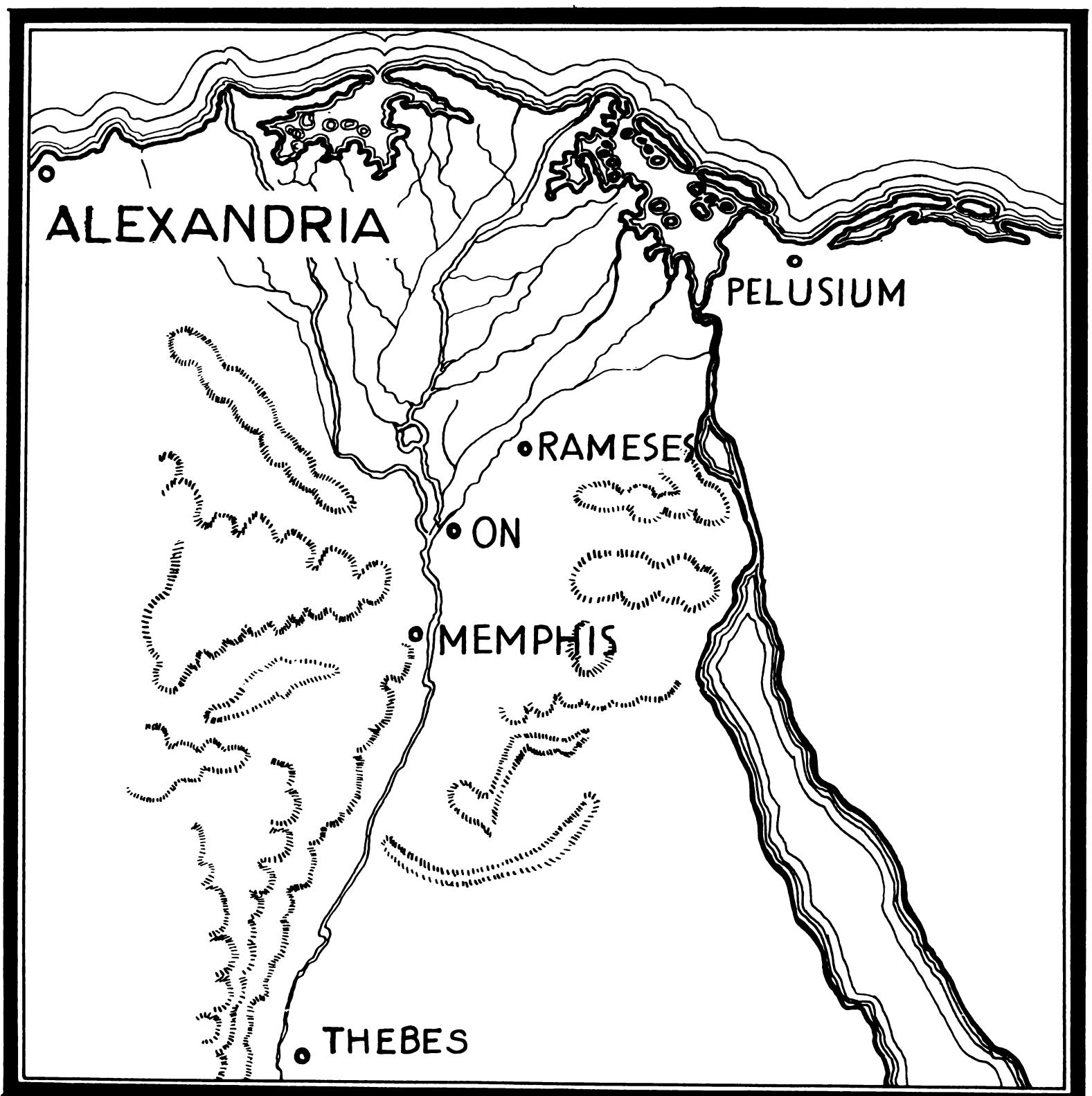
**VI. IMPORTANT PLACES IN EGYPT****1. In Lower Egypt.**

- a. Memphis, the ancient capital.
- b. Heliopolis, called in the Bible, On.
- c. Rameses, in the land of Goshen.
- d. Pelusium, at the eastern mouth of the Nile.
- e. Alexandria, in later history the metropolis of Egypt, near the Canopic mouth of the Nile.

**2. In Upper Egypt.**

- a. Thebes was the most important place, and long the capital of that part of the country.

Here they all are located on  
a map for you:



Now, here is a map and a chart in which you can fill in all the facts that we have just learned concerning Egypt.

### NAMES

- 1
- 2
- 3
- 4
- 5

### DIVISIONS

- 1
- 2

### THE NILE

- 1
- 2
- 3
- 4

### THE PEOPLE

- 1- Stock
- 2- Religion
- 3- Nature
- 4- Language
- 5- Government
- 6- Art
- 7- Stature

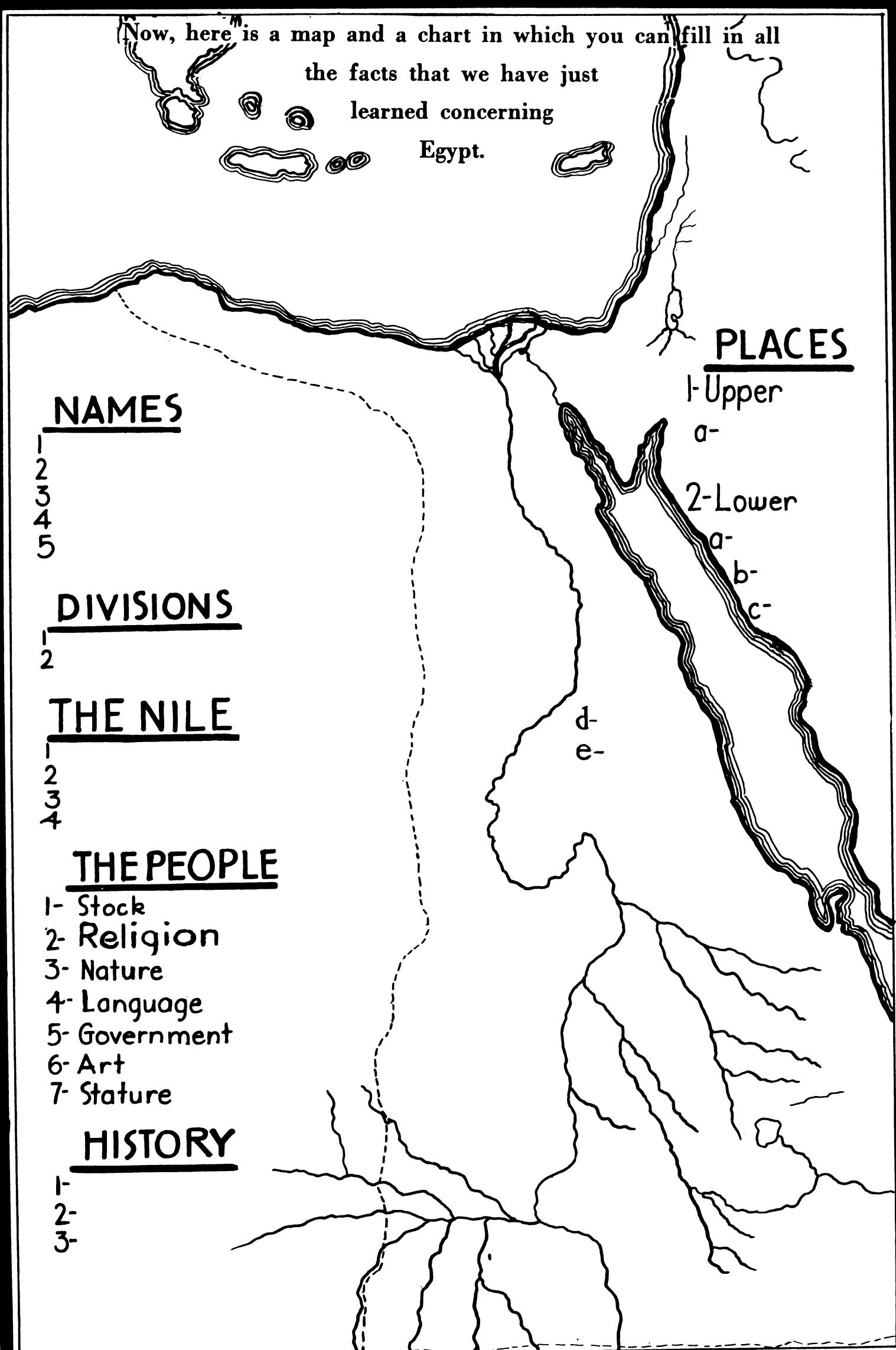
### HISTORY

- 1-
- 2-
- 3-

### PLACES

- 1-Upper
- a-
- 2-Lower
- a-
- b-
- c-

- d-
- e-



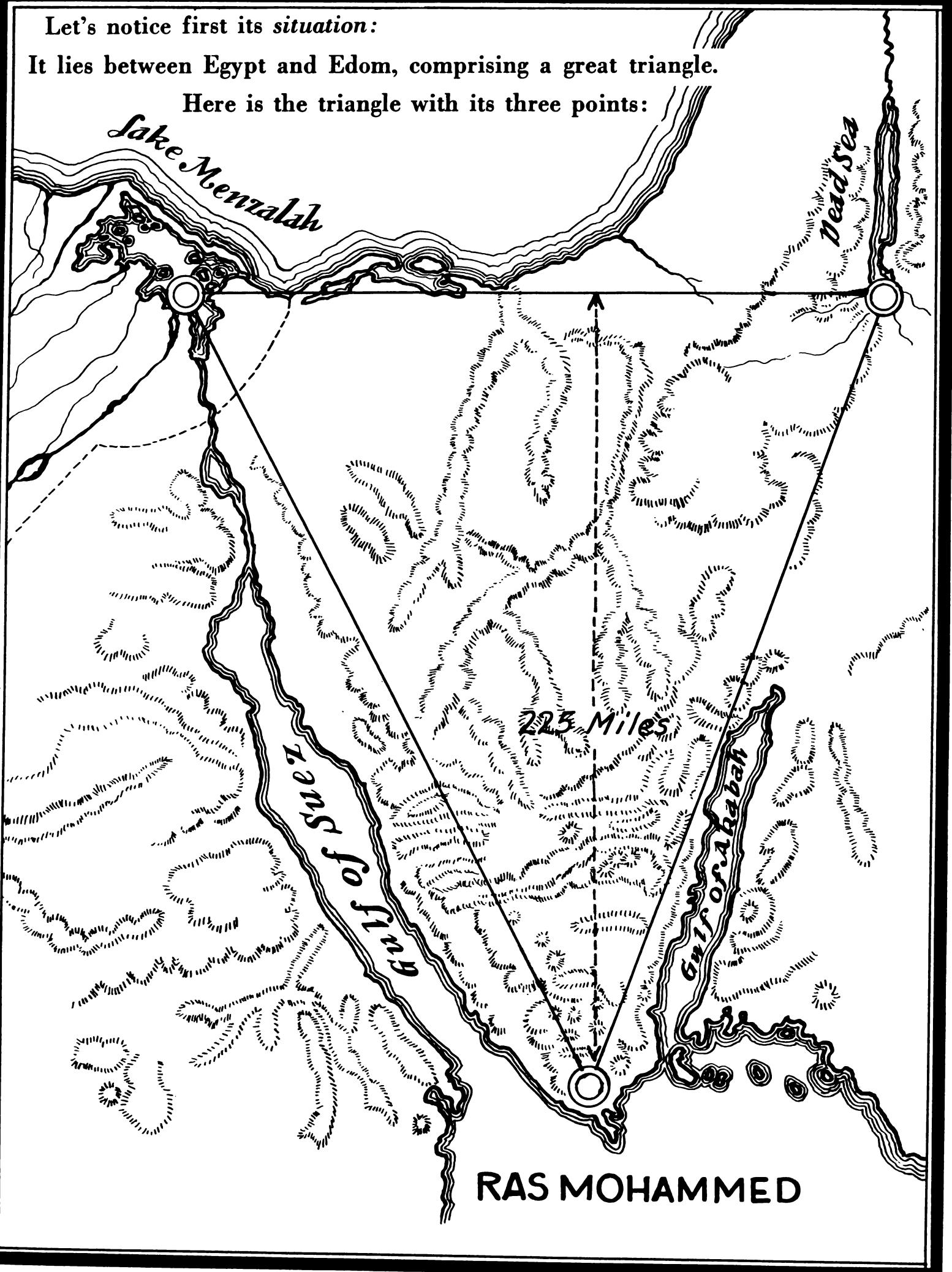
*Part Two*

## THE LAND OF THE WANDERING

Let's notice first its situation:

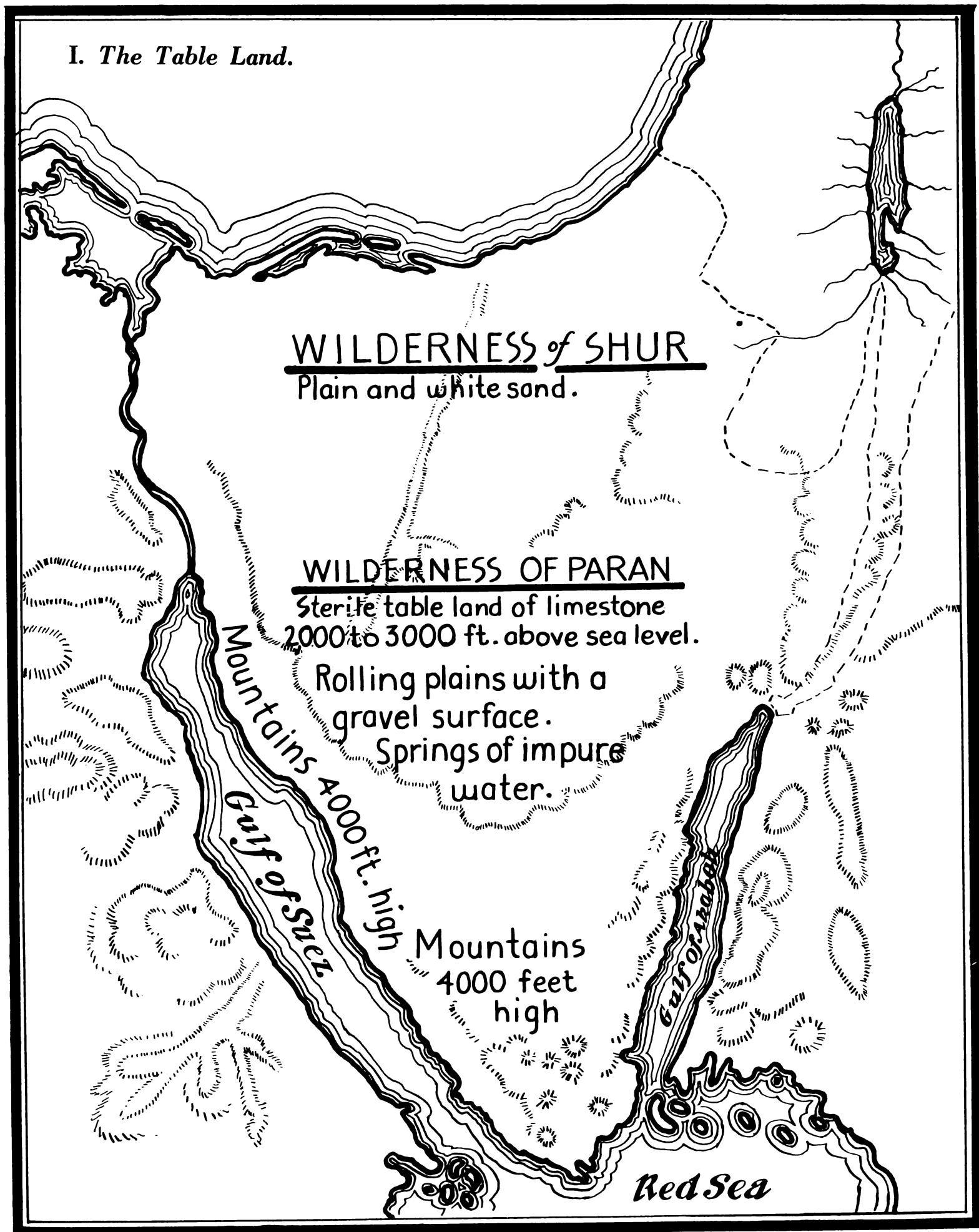
It lies between Egypt and Edom, comprising a great triangle.

Here is the triangle with its three points:



Now, the *Natural Features* of the land.

This region has two general divisions and three others closely connected. Note:



## II. *The Sinaitic Mountains*

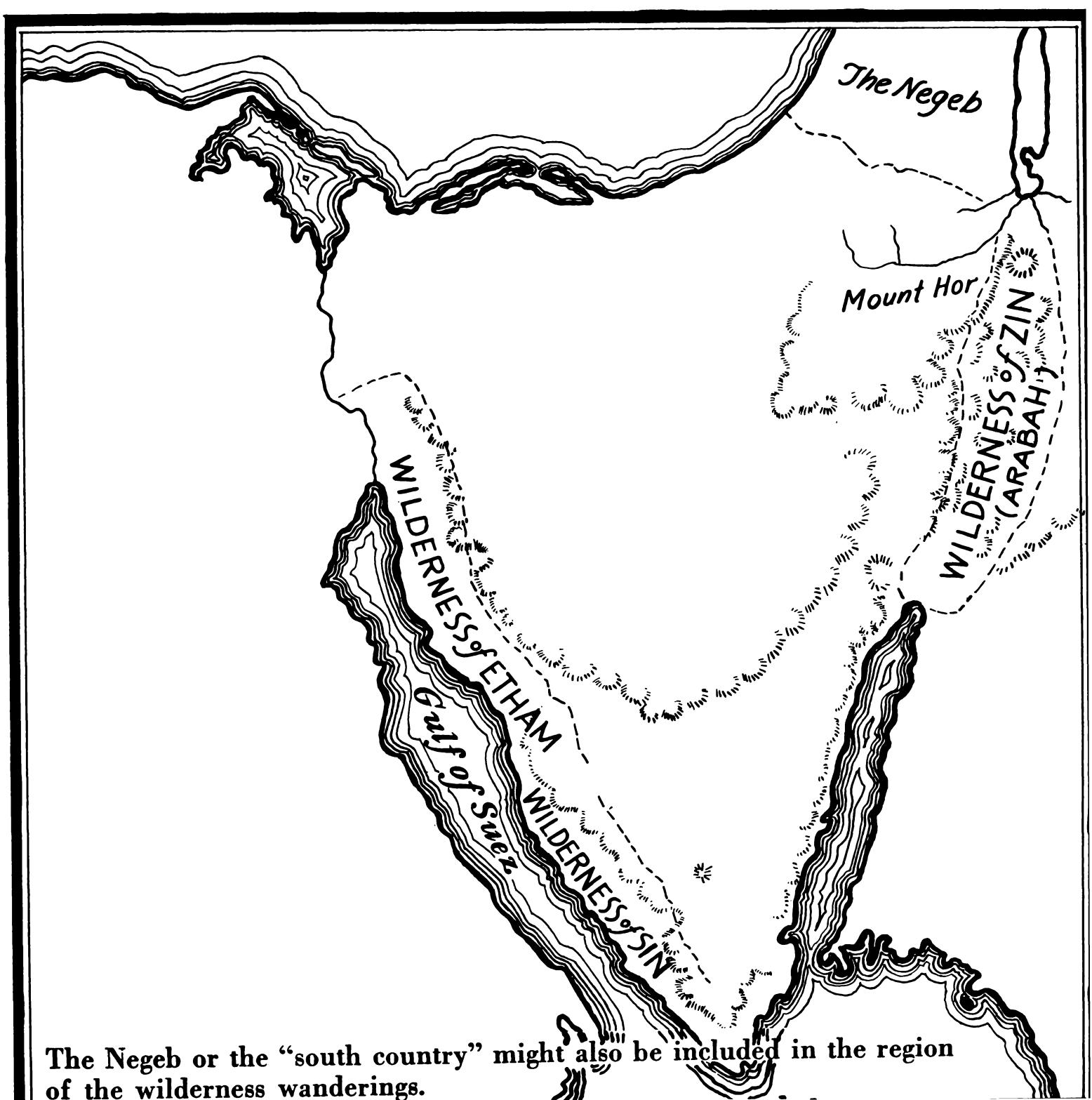
"The names Horeb and Sinai seem to have been used interchangeably, though some consider the former the name of the group, and Sinai a single peak."

The mountains are divided into two great masses, northwest and central. The northwestern group's highest peak, Jebel Serbal, is 6,759 feet high. The central group is generally denoted by the name "Sinai." This group was the scene of the giving of the law. Mount Sinai is a scene of terrible beauty and grandeur. Made up of granite, grunstein, and porphyry rock. Rises between 8,000 and 9,000 feet above the sea level. The place of the giving of the law of granite formation.



There are yet three *Wildernesses* to consider. They are:

1. The wilderness of Etham. A narrow plain between the mountains and the western arm of the Red Sea.
2. The wilderness of Sin. A plain opposite the Sinaitic group.
3. The Arabah, or the "Wilderness of Zin." This is a gorge extending from the Dead Sea to the Gulf of Akabah. Opinion is that the Jordan once flowed through this depression into the Red Sea. Opposite the traditional Mt. Hor the bed is 500 feet above sea level; from this point it slopes northward to the Dead Sea, and southward to the Gulf of Akabah.



The Negeb or the "south country" might also be included in the region of the wilderness wanderings.

### III. *The People of the Land*

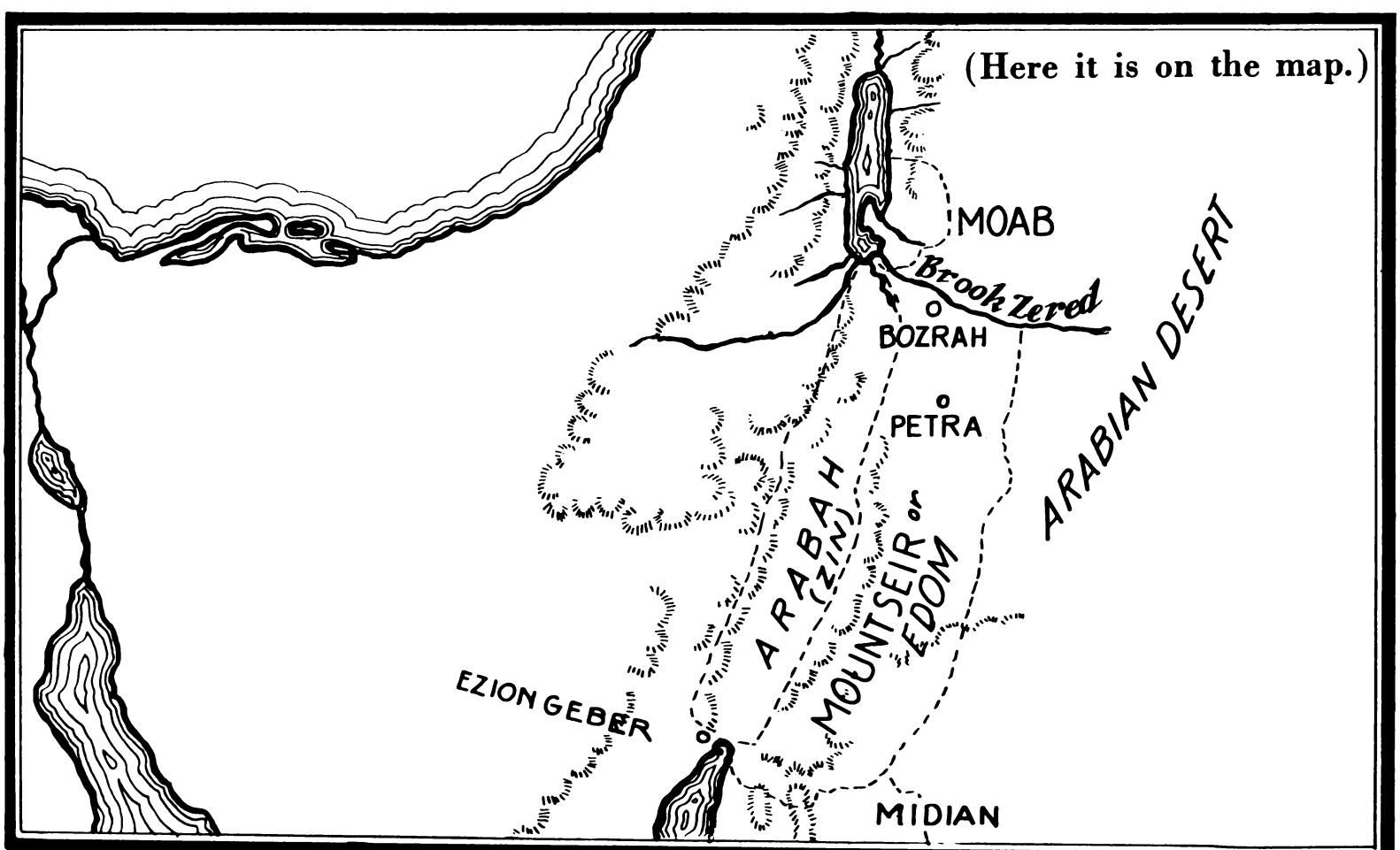
The only inhabitants of this region at the time of the wanderings were the Amalekites, who roamed throughout the desert of Paran. Their origin is uncertain. They may have belonged to the same stock as the earliest inhabitants of Canaan (Aram or Canaan) as they were a distinct tribe in the time of Abraham. (Gen. 14). They were bitter enemies of Israel, attacked their rear and destroyed detached companies on their march. (Deut. 25:18). The only pitched battle with the Amalekites took place at Rephidim near Mt. Sinai, where they were defeated by Israel. Long afterward the power of the Amalekites was broken by Saul. (I Sam. 15). Their destruction was completed by David. (I Sam. 27 and 30)      *Bible Atlas.*

#### *Part Three*

#### THE LAND OF EDOM

South of the country of the Moabites, the boundary between the two is the brook Zered (Wady el Ahsy), which flows into the lagoon of the Dead Sea.

On the east is the great Arabian Desert, in that section known as the “land of the Temanites.”



*The Names of the Country*

The earliest name and the one used throughout the Bible is "Mt. Seir, the rugged," from its rough, mountainous nature. This was the name given to its earliest inhabitants, "the sons of Seir the Horite." Gen. 36:20.

Afterward it was possessed by the descendants of Esau and called "Edom," meaning "Red" from the "red pottage" for which Esau sold his birthright. The red color of its sandstone mountains aided in fixing the name.

In the New Testament the word received a Greek form and became "Idumea."

At present it is divided into two sections, each having a different name — the section north of Petra being called Jebal, and the one south called "Esh Sherah."

*The Natural Features of the Country*

A land of mountains. On the west along the Arabah is a line of low limestone hills. Back of these rise higher, rugged rocks surmounted by sandstone of peculiar colors, 2,000 feet high.

The eastern side of the mountains slopes gently away into the Arabian Desert.

Though rough, the land is rich; the hillsides are terraced and have always produced bountifully in vegetation. This seems to fulfill the blessing of Esau in Gen. 27:39-40.

Its capital in the Old Testament period was Bozrah, near its northern border. Later, Sela, the "Petra" of remarkable rock-hewn buildings. Ezion-geber, at the head of the gulf of Akabah was its seaport.

*The History of the Country*

First settled by the Horites or Horim, these were conquered by the Edomites in the days of Jacob.

The refusal of this people to allow the Israelites to journey through its territory compelled them to make a detour through the land of Moab.

They were beaten by Saul and thoroughly conquered by David. At the division of the kingdom Edom was held by Judah. At the time of Jehoram its people rebelled and although defeated by Judah were able to maintain their independence.

They joined the Chaldeans under Nebuchadnezzar in the destruction of Jerusalem, for which the later prophecies and psalms give bitter denunciation.

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*Part Four*

**THE ROUTE OF THE EXODUS**

*Introduction*

It might be well, right here, to give a brief outline review of the material covered and an outline also of that which is to come. Notice:

The first five chapters have been entitled:

1. The Old Testament World.
2. The Old Testament World and the Descendants of Noah.
3. Physical Palestine.
4. The Journeys of the Patriarchs.
5. Palestine Before the Conquest.

Do these chapter headings call anything to mind? I hope so.

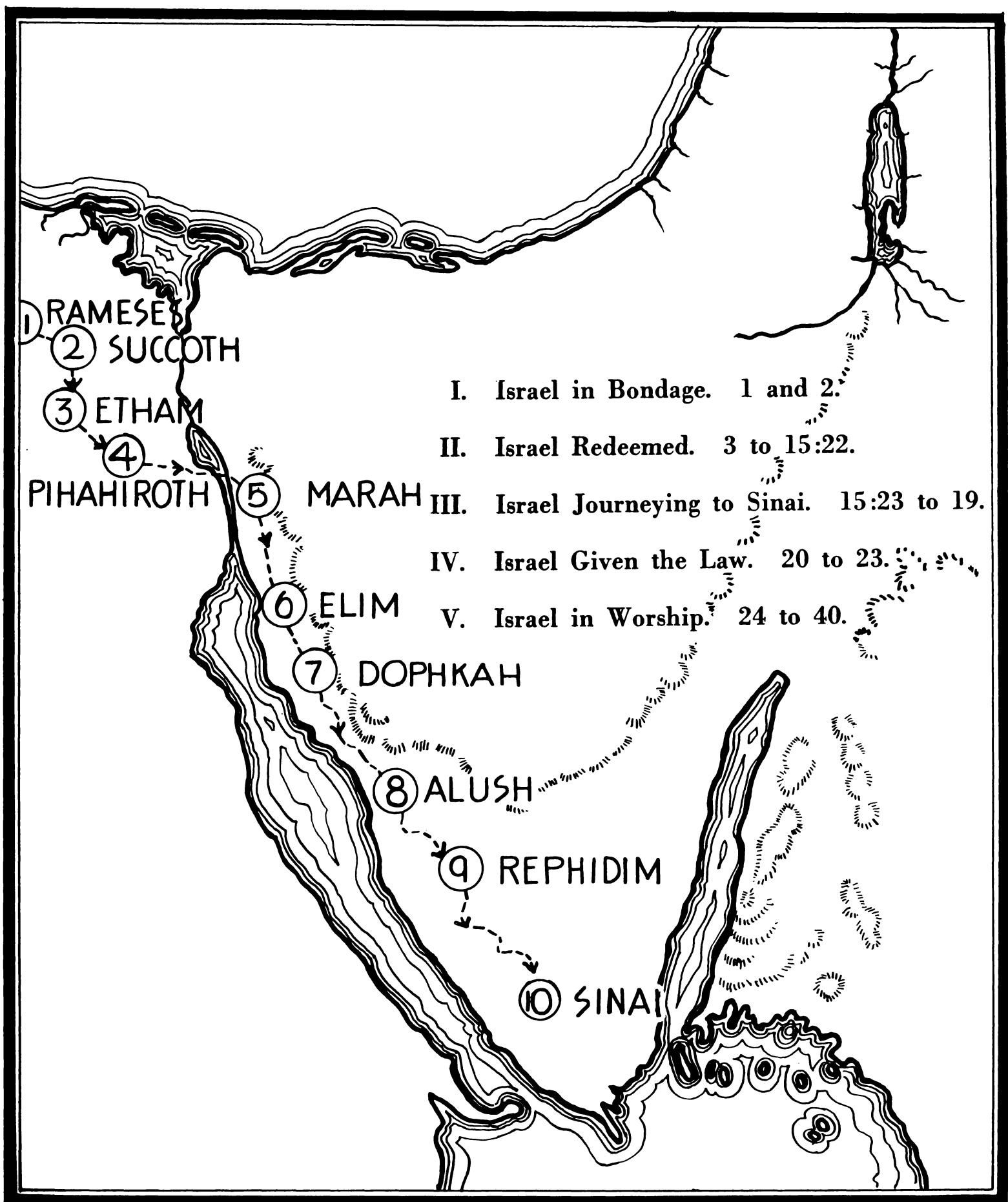
Now, let's notice another outline . . . a Biblical outline.

The Book of Genesis can be divided into the following outline:

- I. Creation. Chapters 1 and 2.
- II. The Fall. Chapters 3 and 4.
- III. The Deluge. Chapters 5 through 9.
- IV. The Origin of Nations. Chapters 10 and 11.
- V. Abraham. Chapters 12 through 25.
- VI. Isaac. Chapters 21 through 36.
- VII. Jacob. Chapters 25 through 36.
- VIII. Joseph. Chapters 37 through 50.

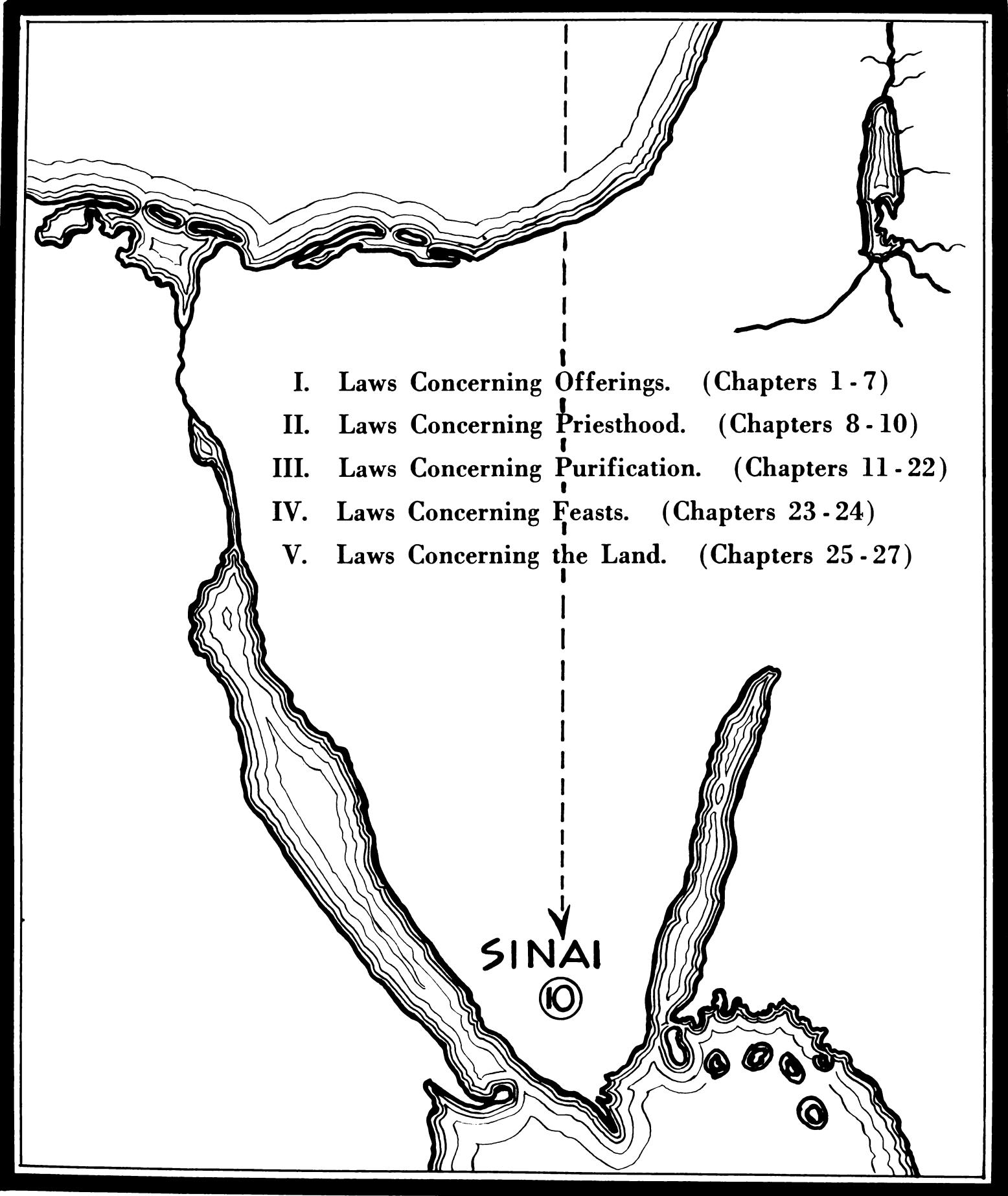
## THE BOOK OF EXODUS

The Book of Exodus describes the events on the FIRST TEN numbers on the following map. Note:



### THE BOOK OF LEVITICUS

This book embraces the period of less than a year of Israel's sojourn at Sinai . . . A book of Laws. Note:

- 
- I. Laws Concerning Offerings. (Chapters 1 - 7)
  - II. Laws Concerning Priesthood. (Chapters 8 - 10)
  - III. Laws Concerning Purification. (Chapters 11 - 22)
  - IV. Laws Concerning Feasts. (Chapters 23 - 24)
  - V. Laws Concerning the Land. (Chapters 25 - 27)

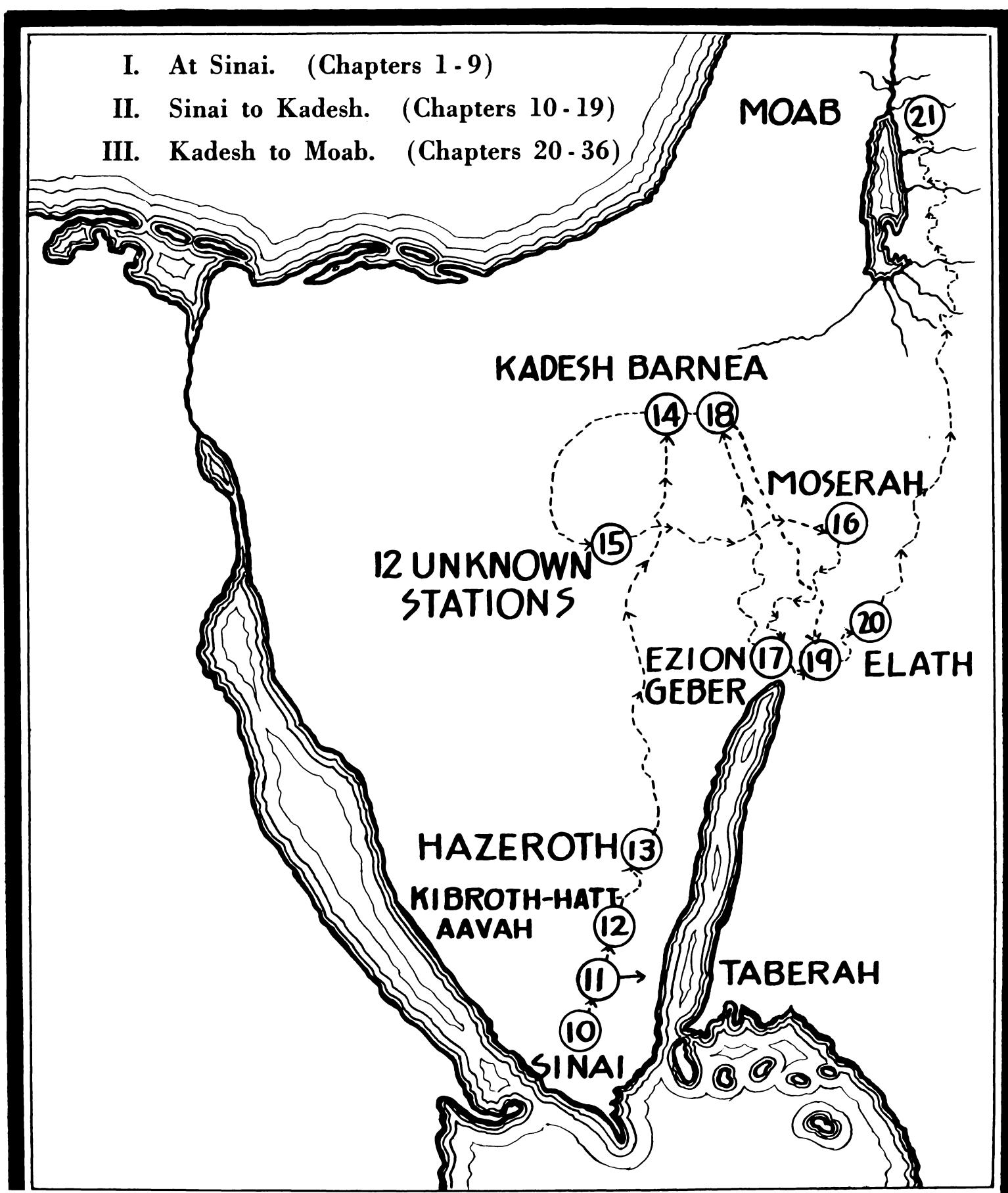
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## THE BOOK OF NUMBERS

The Book of Numbers covers the numbers on our chart from 11 through

21. Note:

- I. At Sinai. (Chapters 1 - 9)
- II. Sinai to Kadesh. (Chapters 10 - 19)
- III. Kadesh to Moab. (Chapters 20 - 36)



### THE BOOK OF DEUTERONOMY

The name *Deuteronomy* means "the second giving of the law." This book is concerned with point number 21 on our chart, BUT . . . it involves also ALL the other points. Here on the plains of Moab, Moses arises amidst this mighty people to review in a great sermon the events of Israel since they left the land of Egypt; that sermon is the book of Deuteronomy. Note:

For two months on the plains of Moab, Moses preaches to the people after this wise:

- I. Remember — Review of The Wanderings. 1 - 4.
- II. Obey — Review of The Law. 5 - 27.
- III. Take Heed — Prophecy of Israel's Future. 28 - 34.

(From "The Bible Book by Book"  
by Myer Pearlman)



It will be our purpose now to begin in the land of Goshen and trace carefully the route of the Exodus from Egypt. While we are on this point, we will take up where we left off in the life of Jacob. What happened down in the land of Egypt? Follow carefully.

1. *Rameses.* Located in Goshen in the land of Egypt. Gen. 37:36 — Exo. 12:37.

Joseph so'd. Gen. 37:1-36.

1. Where was Jacob living when Joseph was sold?
2. Who were the sons of Bilhah and Zilphah? What sin?
3. Why hate Joseph?
4. How did the brothers express their hatred?
5. Why hate him for his dreams?
6. What did Jacob think of these dreams?
7. How is it that Jacob had sheep in Shechem?
8. Why send Joseph to his brethren?
9. Did Joseph immediately find his brethren? If not, what happened?
10. How far from Shechem to Dothan?
11. What did Joseph's brothers call him when they saw him coming?
12. What was providential about the place in which they cast Joseph?
13. Was there any reason for Reuben to deliver Joseph from his brothers?
14. What nationality were those of the caravan? What was the cargo?
15. Who offered the suggestion of the selling?
16. Who sold whom? What about the Midianites?
17. How much is 20 pieces of silver?
18. Who found that Joseph was sold? Why not know it before?
19. What two-fold deception did the sons play on their father?
20. Who were the "daughters" that mourned with Jacob?
21. What is the meaning of "go down to my son to Sheol"?
22. Who was Potiphar?

**Joseph Tried. Gen. 39:1-23.**

It might be well to say that Genesis the 38th chapter is interposed here to keep before us the lineage of Christ through Judah . . . What poor material God has to work with sometimes . . .

1. Why say that Potiphar was “an Egyptian”? (Remember the Hyksos kings.)
2. How would Potiphar know that Jehovah was blessing his house because of Joseph?
3. What was the office of “overseer”?
4. How did Joseph attempt to appeal to Potiphar’s wife?
5. Why would it be a “sin against God”?
6. How did Joseph show his will and wisdom?
7. How did Joseph’s coat again get him into trouble here?
8. What was special about the prison into which Joseph was cast?
9. How find favor with the keeper of the prison?
10. How did the keeper find out that Jehovah was with Joseph?

**Joseph Interprets Dreams. Gen. 10:1 — 41:38**

1. With what two royal prisoners did Joseph have to deal?
2. How did Joseph testify of his God to these men?
3. What was the meaning of the three branches on the vine?
4. What kindness did Joseph ask of the butler.
5. What was the occasion of the decision concerning the butler and the baker?
6. What are “kine”?
7. What was rather strange about where the seven ears of corn grew?
8. Who were these magicians of Pharaoh?
9. How long was it before the butler remembered Joseph?
10. Why remember when he did?
11. How did Joseph prepare to meet Pharaoh?
12. What was meant by “an answer of peace”?
13. What is meant by saying that “the dream of Pharaoh is one”?
14. What meaning did Joseph give to the fact that Pharaoh had two dreams?
15. What was the percentage to be gathered for the lean years?
16. What did Pharaoh know of the “Spirit of God”?

**Joseph Exalted. Gen. 41:39-57.**

1. What was the meaning of Pharaoh's giving the signet ring to Joseph? The gold chain?
2. Who was the wife of Joseph?
3. Where is "On"?
4. Show the measures taken in the careful saving during the seven plenteous years.
5. Who were two sons of Joseph? What is significant about their names?
6. Was the famine confined to Egypt?
7. What was the one solution offered by Pharaoh?

**Joseph Meets His Brethren. Gen. 42:1-26.**

1. What was the meaning of the question of Jacob to his sons?
2. Why keep Benjamin at home?
3. Did Joseph immediately recognize his brothers?
4. When he saw them prostrate on the ground before him, what came to his mind?
5. What was suggested in the words of Joseph, "Ye are come to see the nakedness of the land"?
6. Why tell of their family connections in order to prove their innocence?
7. What is meant by "the life of Pharaoh"?
8. Why did Joseph want Benjamin to come to Egypt?
9. While in the prison, what thoughts came to Joseph's brothers?
10. Who could say, "I told you so"?
11. Why was an interpreter needed?
12. Who stayed as a hostage?
13. How did Joseph show his great love for his brothers?

**Joseph's Brethren Return to Canaan. Gen. 42:27 — 43:14.**

1. How was the money discovered in the sack? Did all discover it at the same time?
2. To whom did they attribute the presence of the money?
3. What circumstances were almost too much for Jacob?
4. What fine offer did Reuben make at this time?
5. How could Jacob's gray hairs go down to Sheol?
6. What finally caused Jacob to relent and allow Benjamin to go?
7. Wasn't it foolish for the brothers to tell that they had another brother with their father?
8. What offer of "surety" did Judah make to Jacob?
9. Why carry down "ba'm, honey, spicery, myrrh"? What kind of nuts did they take?
10. What pathetic words closed Jacob's words to his sons?

**Joseph's Brethren Go Into Egypt a Second Time. Gen. 43:15-34.**

1. At what time of the day did they meet Joseph?
2. Why be afraid when brought into Joseph's house?
3. What very descriptive phrase did the brothers use concerning what they feared Joseph would do to them?
4. What word of encouragement did the steward give the brothers?
5. How did the brothers prepare for Joseph's coming?
6. What was the first question Joseph asked upon meeting his brothers?
7. What circumstance almost overcame Joseph with emotion?
8. What three tables were set and who ate at which?
9. What caused the brothers to marvel?
10. Why give Benjamin more than the others?

**Joseph Reveals His Identity To His Brethren. Gen. 44:1 — 45:24**

1. Why conceal the cup along with the money?
2. In whose sack was the cup hidden?
3. What is meant by the statement that Joseph "divined" by the cup?
4. What wrong statement of innocence did the brothers give to the steward? Did the steward take them up on their offer?
5. What was meant by the statement of Joseph to them concerning his ability of divining?
6. Why did Joseph want to release all but Benjamin?
7. Why was it the place of Judah to step up now and speak on behalf of Jacob and Benjamin?
8. What was the one strong appeal made by Judah?
9. What is the meaning of the strong phrase: "His life is bound up in the lad's life"?
10. What alternative did Judah offer to Joseph?

11. What is meant by the statement that “he wept aloud”?
12. What were the first reactions of his brothers upon learning of Joseph’s identity?
13. What fine attitude did Joseph show toward his brothers’ sin?
14. Whom did Joseph say sent him into Egypt? Why?
15. What was his first request after revealing himself?
16. What is meant by the statement . . . “Behold, your eyes see, and the eyes of my brother Benjamin, that it is my mouth that speaketh unto you”?
17. Who did Joseph greet first?
18. How did Pharaoh react to the coming of Joseph’s brethren?
19. How did Pharaoh suggest that they transport all their goods from Canaan to Egypt?
20. What special provisions were made for the going and coming of the loved ones of Joseph?

**Jacob Is Brought Into Egypt.** Gen. 45:25 — 49:33.

1. What was the reaction of Jacob upon hearing that Joseph was alive? What revived him?
2. What assurance did God give Jacob at Beersheba?
3. Why say that Joseph would put his hands on his eyes?
4. How many sons, and sons’ sons altogether?
5. Describe the touching meeting of Joseph and Jacob.
6. Why did Joseph suggest that they answer Pharaoh the way he did?
7. Why tell Pharaoh that they were shepherds if a shepherd was an abomination to an Egyptian? Doesn’t it state here that Pharaoh had cattle, too?
8. What was Jacob’s estimate of his life as he stood before Pharaoh?
9. What did the people lose and Pharaoh gain as a result of the famine?
10. Did Joseph actually make slaves of the Egyptians?
11. Who was exempt from this taxation?
12. What was the method used by Joseph to bring profit to Pharaoh by the use of all this land?
13. How long did Jacob stay in Egypt? What oath did Jacob make Joseph take before he died?
14. What special provision for Ephraim and Manasseh was made by Jacob? Why?
15. Why ask Joseph, “Who are these?” when he had just been speaking to them?

16. What is meant by the statement, "And Joseph brought them out from between his knees"?
17. What rather strange procedure was used here in the blessing of these two sons? Why?
18. What old-time sins shut out Reuben from a blessing?
19. How did Simon and Levi fare?
20. What special blessing did Jacob give to Judah? (cp. 49:10)
21. How did Jacob designate the location of Zebulon's home?
22. What promise to Issachar?
23. What special work was given to Dan?
24. Give one specific blessing that was promised to Joseph.
25. To what was Benjamin likened?
26. What one specification did Jacob make as to where he should be buried?

**The Burial of Jacob and The Last Days of Joseph.** Gen. 50:1-26.

1. What details of the Egyptian embalming process are given here?
2. Who went to Canaan in the funeral procession of Jacob?
3. What place received a name as a result of this incident ?
4. Why did Joseph's brothers think Joseph would punish them now that Jacob was dead?
5. What splendid spirit and insight did Joseph show in dealing with his brothers?
6. What good prophetic word did Joseph give before he died?

**The Oppression.** Exo. 1:1-22

1. What is meant that "there arose a king who knew not Joseph"?
2. What did the Egyptians fear among the Israelites?
3. What is meant by "store cities"?
4. How could it be that the Israelites multiplied under the conditions in which they lived?
5. Why make them "serve with rigor"?
6. Why mention these two mid-wives. Were they the only ones?
7. What is meant by saying that the mid-wives feared God?
8. What excuse did they offer to the king?
9. How did God make the mid-wives "households"?
10. Did Pharaoh command that even his own people be killed?

**The Birth of Moses. Exo. 2:1-10.**

1. Of what tribe was Moses?
2. Why daub the ark with slime and pitch?
3. Who was the sister that stood near by?
4. What are the “flags” that are spoken of?
5. Was the whole incident planned by the mother?
6. Who named the child? Why?

**Moses Flees to Midian. Exo. 2:11-25.**

1. What type of life did Moses have in Pharaoh’s court? (cf. Acts 7:22 and Heb. 11:25-26)
2. What did Moses hope to gain by killing the Egyptian?
3. Why did Moses speak to the two Hebrews as he did?
4. Why did the angry Hebrew use the name “prince” when referring to Moses?
5. Why did Moses have to flee?
6. Locate Midian on the map.
7. Why the contention over the well of water?
8. Who was the wife of Moses? Who was the son born?
9. What Pharaoh was it that died at this time?
10. What caused Jehovah to give special attention to the children of Israel?

**The Call of Moses. Exo. 3:1 — 4:18.**

1. How is it that Moses’ father-in-law is called Jethro in one place and Reuel in another?
2. What was strange about the burning bush?
3. Did Moses see the angel in the burning bush?
4. Why was the place “holy ground”?
5. What was the real message God had for Moses from the burning bush?
6. What is meant by saying that the land into which He would bring them would be one flowing with “milk and honey”?

7. What change of attitude seems to be present in Moses?
8. What token did God give to Moses as to His presence with him?
9. What is significant about the name Jehovah gave Himself when speaking to Moses?
10. Who was to assist Moses in appealing to Pharaoh?
11. Why request to go “three days’ journey into the wilderness”?
12. Why promise the jewels of the Egyptians?
13. What three signs did Jehovah give Moses to confirm his word?
14. Why plead that he was not eloquent when he was trained in all the wisdom of Egypt?
15. Is there any counterpart in the New Testament where God promised much the same power of speech that He promised to Moses?
16. Why was the anger of Jehovah kindled against Moses?
17. What mutual relationships were Aaron and Moses to sustain to each other?
18. Did Moses tell Jethro of his mission? Why?

Moses' Return. Exo. 4:19 — 7:19.

1. Do the words of Jehovah strike a note of familiarity to similar words in the New Testament? (cf. 4:19)
2. Why remind Moses of the wonders he was to perform before Pharaoh?
3. Why call Israel His “first born”?
4. Why this attempt on the part of Jehovah to kill?
5. What did Zipporah mean by her words, “A bridegroom of blood art thou to me”?
6. Where did Moses and his brother meet?
7. What was it that convinced the elders and the children of Israel that Moses was indeed their deliverer?
8. What response did Pharaoh give to the request of Moses and Aaron?
9. What punishment was given?
10. What was the purpose of straw in the bricks?
11. What unreasonable demand was made?
12. Who was ultimately blamed in the whole affair?
13. When Moses was blamed, who then in turn did he blame?
14. What is meant by the use of the phrase, “by a strong hand”?
15. How is it that God was not known unto Abraham, Isaac and Jacob as Jehovah?

16. What response did the children of Israel give to the wonderful words of Moses concerning deliverance? Why?
17. When Jehovah asked Moses to speak before Pharaoh the second time, what answer did Moses give?
18. What two-fold use of the term "uncircumcised lips" did Moses make?
19. Who did God say was to do the talking before Pharaoh this time?
20. If Jehovah was the one to harden Pharaoh's heart how could Pharaoh be held responsible?
21. What was going to be the good result on the Egyptians upon the deliverance of the Hebrews?
22. How old were Moses and Aaron, respectively, when they stood before Pharaoh?
23. Do you believe the Egyptian magicians were really able to imitate the miracle of Moses?
24. Explain in your own words what the plague of blood meant.

#### The Ten Plagues. Exo. 7:20 — 12:36.

1. How is it that the plague of blood did not affect the king?
2. Why call out for help under the plague of frogs?
3. How did Jehovah cause the frogs to disappear from the land?
4. Why did Moses mention the time element in his conversation about ridding the land of the frogs?
5. What was the good result of the plague of lice? How did it affect Pharaoh?
6. What was different about the plague of flies from the other plagues?
7. What were the first two compromises Pharaoh offered to Moses?
8. What was the plague of "murrain"? How did it effect the king?
9. Why did Pharaoh repent at the plague of boils? Did he have them?
10. What purpose was God working out in all these wonders?

11. In the plague of hail, how could the cattle be killed if they had been killed with Murrain? (cf. 9:6).
12. What was the “fire” with the hail?
13. What real acknowledgement did Pharaoh make at the plague of hail? Was he really sincere?
14. What wise council did Pharaoh’s servants give him in the face of the oncoming plague of locusts?
15. What third compromise did Pharaoh offer? Why?
16. What brought the locusts in and took them out?
17. Why didn’t Pharaoh call on Jehovah himself to forgive his sin?
18. What descriptive word of the plague of darkness was given?
19. What was the fourth compromise offered by Pharaoh and rejected by Moses?
20. What warning words did Pharaoh give Moses at the end of the plague of darkness?
21. How did Moses interpret the warning?
22. Why ask for the jewels? How could they so readily get them?
23. Did Moses pronounce the conditions of the tenth plague before Pharaoh? Why didn’t Pharaoh kill him?
24. What is meant by saying that “this month shall be the beginning of months”?
25. How could a house be “too small for the lamb”?
26. On what day was the lamb to be “taken” and on what day was it to be killed?
27. What was to be the attire of the persons eating the lamb?
28. What is the lintel?
29. Why do we not keep the Passover today if it was to be an “eternal” ordinance?
30. When were the seven days of unleavened bread to be observed?
31. What is meant by eating that which is “leaven”?
32. What is typical about the Passover?

**Preparations for The Exodus. Exo. 12:29-36.**

1. When was it that Pharaoh called Moses and Aaron to tell them that they and their people could go?
2. Was it right for the Hebrews to despoil the Egyptians?
3. What descriptive word is given as to the haste of leaving Egypt?

**2. Succoth. Exo. 12:37 — 13:20.**

Well, well. Here we are finally at the second point in our outline. We were quite a while in our discussion of Rameses and Egypt. But then we must remember that the time spent in Egypt, from the day that the young lad Joseph was sold by his brothers, until that midnight hour of exodus, was no less than 430 years. The events described in the preceding chapters (Gen. 37 to Ex. 12) covered these many years in Egypt.

But let's get out of the rut.

What I mean is, let's break the pattern of just straight questions and answers. How about a bit of variety in the form? Well, we must be at it, then. Now, concerning the first stop out of Egypt:

***True or False***

1. There were 600,000 persons altogether who left Egypt.
2. Exodus explicitly states that the children of Israel were in Egypt 430 years.
3. No foreigner, circumcised or not, could eat of the passover.
4. Not a bone of the lamb was to be broken; this was a specific part of the observance of the passover.
5. It was the month of "alib" according to the Hebrew calendar when they came out of Egypt.
6. The seven days of unleaven bread was a separate feast from the passover.
7. Every first-born son was to belong to Jehovah and had to be "redeemed" with a lamb.
8. The children of Israel had no weapons with them when they came out of Egypt.
9. God did not take them straight across the wilderness for He knew they would die on the march.
10. Moses kept a 400 year old promise to Joseph when they left Egypt.

**3. At Etham. Exo. 13:21 — 14:3.*****Fill In The Blanks***

1. Etham is at the ..... (location) of the wilderness.
2. At Etham is the first mention of the ..... of ..... by day and the ..... of ..... by night for divine guidance.
3. From Etham they were told to turn back and encamp before ..... between ..... and the sea before .....
4. Moses was told that Pharaoh was going to think that they were ..... in the wilderness and that he could get them back as slaves by ..... after them. But Jehovah was going to use it as a means of getting ..... upon Pharaoh and his hosts.

**4. At Pi-ha-hi-roth. Exo. 14:4 — 15:21.*****Multiple Choice***

1. Pharaoh was angry at the Exodus of Israel because: 1) He had been deceived, 2) He had lost some servants, 3) He had lost a son.
2. Pharaoh had: 1) 600 "chosen chariots," 2) 100 "chosen chariots," 3) 500 "chosen chariots."
3. When the children of Israel saw the pursuing Egyptians they said: 1) We are all as dead men, 2) Are there not enough graves in Egypt? 3) We should now return.
4. Jehovah said that the result of the destruction of the hosts of Pharaoh would be that: 1) He, Jehovah, would be honored, 2) The enemies of Israel would be punished, 3) Israel would now have proof of His power.
5. When the children of Israel left Egypt there was an: 1) Angel behind them, 2) in front of them, 3) above them.
6. At Pi-hahiroth the angel removed and went to be: 1) In front of them, 2) behind them, 3) ahead of them.
7. The crossing of the Red Sea occurred at: 1) Mid-day, 2) the morning, 3) at night.

8. The Red Sea was opened up by: 1) The east wind and the power of Jehovah, 2) as a total miracle, 3) only by the east wind.
9. The Egyptians were afraid when they came into the midst of the sea because: 1) The walls of water scared them, 2) Their chariots would not work and they felt Jehovah was fighting against them, 3) Israel was too far ahead of them.
10. The result of the Red Sea crossing was: 1) They believed Jehovah and His servant Moses, 2) they feared Jehovah, 3) they never doubted again.

**5. At Marah. Exo. 15:22-26.**

Can you find the five mistakes in the following sentences?

Moses led the children of Israel in the most direct route that led to Canaan, immediately after they crossed the Red Sea. After three days' journey down alongside the Gulf of Suez, they came to Marah. The name "Marah" means "thirst." When they arrived here they had already been three days on the trip. The people began to complain against Jehovah and to blame Him for their plight. Moses cried unto Jehovah and God told him to smite the waters with his rod and they would be made sweet. Here it was that Moses called the Israelites' attention to the ten commandments. Moses warned the people that disobedience might bring diseases upon them.

**6. At Elim. Exo. 15:27 — 16:1.**

In the following list, underline the words that DO NOT relate to this place:

- |            |                      |
|------------|----------------------|
| 1. Twelve  | 6. Wilderness of Sin |
| 2. Thirty  | 7. Fifteenth         |
| 3. Seventy | 8. Murmured          |
| 4. Cried   | 9. Second Month      |
| 5. Waters  | 10. Egypt            |

**7. & 8. Dophka and Alush. Exo. 16:2-36; cf. Num. 33:12-13.**

These are two places mentioned in the Wilderness of Sin. The events described in Exodus occurred somewhere in or around these places in the Wilderness of Sin.

*Could you help me out by filling in the words  
I could not think of?*

While down here in the Wilderness of sin, one word well describes the attitude and actions of the children of Israel; they were constantly .....; what is it that they did so much? Can't think of it, can you? Their trouble was caused because of ..... What made them murmur? Jehovah, in answer to the needs of the people said He would rain bread from heaven. They were to go out each morning to gather it but on the sixth day they were to gather ..... as much as they gathered daily. How much was it? Moses let the people know that their complaint was really against ..... and not him. Aaron was commanded by Moses to tell the people that God was going to give them ..... in the morning and ..... at night. When this had been said, they all looked at the cloud and saw the glory of Jehovah. When the children of Israel saw that small, round thing, small as the hoar-frost on the ground, they said to one another: ..... Moses spoke concerning the Manna and said that none of it was to be left until ..... The meat that God promised and gave them was in the form of ..... The children of Israel ate Manna for how many years? .....

#### 9. At Rephidim. Exo. 17:1 — 18:27.

*Who's Who at Rephidim?*

Who said the following, and to whom?

See if you can identify the following persons associated with this place.

1. "Give us water that we may drink"  
Who? ..... , To whom? .....
2. ". . . wherefore do ye tempt Jehovah?"  
Who? ..... , To whom? .....
3. "What shall I do unto this people?"  
Who? ..... , To whom? .....
4. Behold, I will stand before thee upon the rock in Horeb."  
Who? ..... , To whom? .....
5. Choose us out men and go out, fight with Amalek tomorrow.  
I will stand on top of the hill with the rod of God in my hand."  
Who? ..... , To whom? .....

**Who did the following?**

1. Held his hand up with a rod in it? .....
2. Held up the hands of Moses until sunset? .....
3. "Discomfited" Amalek with the edge of the sword? .....
4. Said he would utterly blot out the remembrance of Amalek?  
.....
5. Built an altar and called the name of it "Jehovah-nissi"?  
.....

**Who suggested the following and why?**

1. That they name their first-born "Gershom" and their second son "Eliezer"? Who? ..... Why? .....
2. That Jehovah had punished Pharaoh and the Egyptians for Israel's sake? Who? ..... Why? .....
3. That Moses was going to "wear out" if he kept on judging Israel like he was? Who? ..... Why? .....
4. That Moses have some help in judging? Who? ..... Why? .....
5. That Moses speak to God about the "hard cases" of the judgment of the people. Who? ..... Why? .....

**10. At Sinai. Exo. 19:1—40:37. Also the book of Leviticus and Numbers 1:1 to 10:11.**

**Exo. 19:1 — 40:37.** can be divided into the following thoughts:

1. The Law given. 19-24
2. The pattern for the tabernacle given. 25-31
3. The idolatry of the people. 32-34
4. The construction of the tabernacle. 35-40

The first division of "The Law Given" can be subdivided into the following thoughts:

- a. Arrival at Sinai. 19:1-2.
- b. God's reminder and proposal. 19:3-8.
- c. God appears and speaks. 19:9 to 20:1.
- d. The Ten Commandments. Chapter 20.
- e. The law in detail. 21-24.

Read Exo. 19:1 — 20:1 and then answer the following questions.

*True or False*

1. The children of Israel were exactly 50 days on the trip from Rameses to Sinai.
2. Jehovah described the deliverance of Israel from Egypt and the wilderness as being borne on “eagles’ wings.”
3. God asked Israel to keep the covenant of Abraham as well as the one He was about to give.
4. The people made no real response to the desire of Jehovah that they obey Him.
5. Jehovah said that speaking to Moses from a “thick cloud” was for confirmation of the word of Moses.
6. Jehovah was to speak to them on the Sabbath day.
7. The bounds that were set around the mountain were in the form of some type of fence.
8. The penalty for touching the mountain was banishment for three days from the camp.
9. The physical manifestation of God’s power here was in the form of lightning, thunders, and a thick cloud.
10. There was no danger of the people breaking through the bounds that had been set up.

**THE TEN COMMANDMENTS**

*Fill in the blanks*

**Exo. 20:1-17.**

- I. Thou shalt have no other gods before me.
- II. Thou shalt not make unto thee a ..... image, nor any ..... of any thing that is in heaven above, or that is in the earth beneath, or that is in the ..... under the earth: thou shalt not bow down thyself unto them nor serve them; for I Jehovah thy God am a ..... God, visiting the iniquity of the fathers upon the children, upon the ..... and upon the ..... generation of them that hate me, and showing lovingkindness unto thousands of them that love me and keep my .....
- III. Thou shalt not ..... the name of Jehovah thy God .....; for Jehovah will not hold him guiltless that taketh His name in vain.

- IV. Remember the Sabbath day, to keep it ..... Six days shalt thou labor, and do all thy work; but the seventh day is a ..... unto Jehovah thy God; in it thou shalt not do any work, thou, nor thy son, nor thy daughter, thy manservant, nor thy maid-servant, nor thy cattle, nor thy stranger that is within thy gates; for in six days Jehovah made heaven and earth, and the sea, and all that in them is, and ..... the seventh day; wherefore Jehovah blessed the Sabbath day, and ..... it.
- V. ..... thy father and thy mother, that thy days may be ..... in the land which Jehovah thy God giveth thee.
- VI. Thou ..... not kill.
- VII. Thou shalt not commit adultery.
- VIII. Thou shalt not steal.
- IX. Thou shalt not bear ..... against thy neighbor.
- X. Thou shalt not ..... thy neighbor's house, thou shalt not ..... thy neighbor's wife, nor his manservant, nor his maid-servant, nor his ox, nor his ass, nor ..... that is thy neighbors.

#### THE LAW IN DETAIL

Exo. 20:18 — 24:18.

These laws were given to govern the behaviour of these many people.  
Out of this book of the law were the people judged.

— You Be The Judge —

Here are some problems that could have arisen; will you look into “the book of the law” and render a fair judgment?

**Problem Number One:** A Hebrew, by the name of Dan, bought a slave from one of his brothers. The slave served the allotted six years; but during that time he married, with the help and encouragement of his master, the niece of his master. They had three children. Now he wishes to leave but the master says the wife and children belong to him and that he must leave by himself. What is to be done?

**Problem Number Two:** A young woman comes with a complaint. She states that fifteen years ago she was sold as a slave to a certain Hebrew. He treated her very well all those years and they have had two children, but now he is interested in a younger woman. He is interested to such an extent that he spends not only all his time with her but also all his money on her, and that now his former wife has very few clothes for herself and the children, and sometimes not enough to eat. What saith the law?

**Problem Number Three:** While securing lumber for the building of the tabernacle, a workman felled a tree which fell on another workman and killed him. The man who was killed had a brother working in the crew and he swears that he has the right to avenge the blood of his brother. Has he? If so, what is to be done?

**Problem Number Four:** A young Hebrew girl was kidnapped last month. Her abductor has been captured in Edom. He is being brought back for trial. What is his punishment?

**Problem Number Five:** Here appear four brothers who all state that they caught their sister cursing their mother. What is to be done?

**Problem Number Six:** Two sons of Israel got into a brawl and one of them was beaten so badly that the doctor reports he will be off work for at least six weeks and may lose the sight of one eye. What is to be done?

**Problem Number Seven:** Here are three servants who have come on behalf of a fellow servant. This servant was beaten so severely by his master that he lingered between life and death for seven days and then finally died. They want their master punished.

**Problem Number Eight:** An ox has gored three persons. This time the young man died as a result. The man had been warned before about his dangerous animal and this time the father of the young man demands the maximum penalty. What is it?

**Problem Number Nine:** A man startled out of his sleep one night saw someone in his tent. He reached under his pillow and took hold of his sword and almost before he knew it, he had run the intruder through and he lay dead on the tent floor. What is to be done?

**Problem Number Ten:** A man comes to say that he had borrowed his neighbor's ox and it had fallen sick while with him, and finally died. What shall be done?

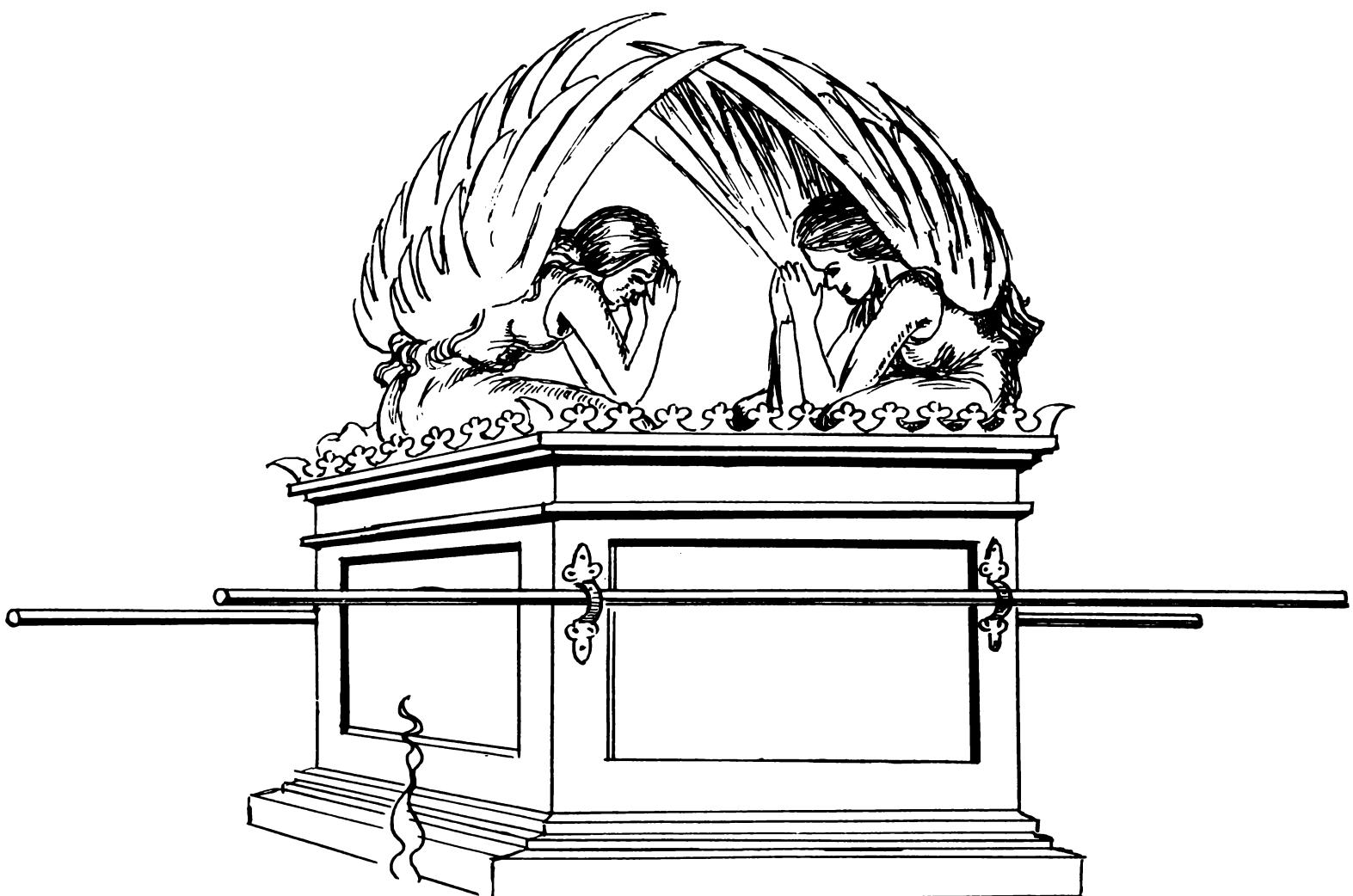
These are just TEN problems of the many, many that could be brought to our attention from these chapters. Read them. On these laws and their principles, our Constitution is built.

We next notice:

### **THE PATTERN FOR THE TABERNACLE**

**Exodus Chapters 25 - 31.**

1. The Lord addresses Moses out of the Divine glory, and commands him to speak unto the Israelites, that they make him free will offerings. 25:1-2.
2. The different kinds of offerings, gold, silver, and brass, purple, scarlet, fine linen, and goats' hair, rams' skins, badgers' skins (rather violet colored skins), and shittim wood, oil and spices, onyx stones, and stones for the ephod and breast plate. 25:3-7.
3. A sanctuary is to be made after the pattern of the tabernacle. 25:8-9
4. The Ark. Exo. 25:10-22.  
On the following page is a picture of this sacred chest.  
Answer the questions concerning it.

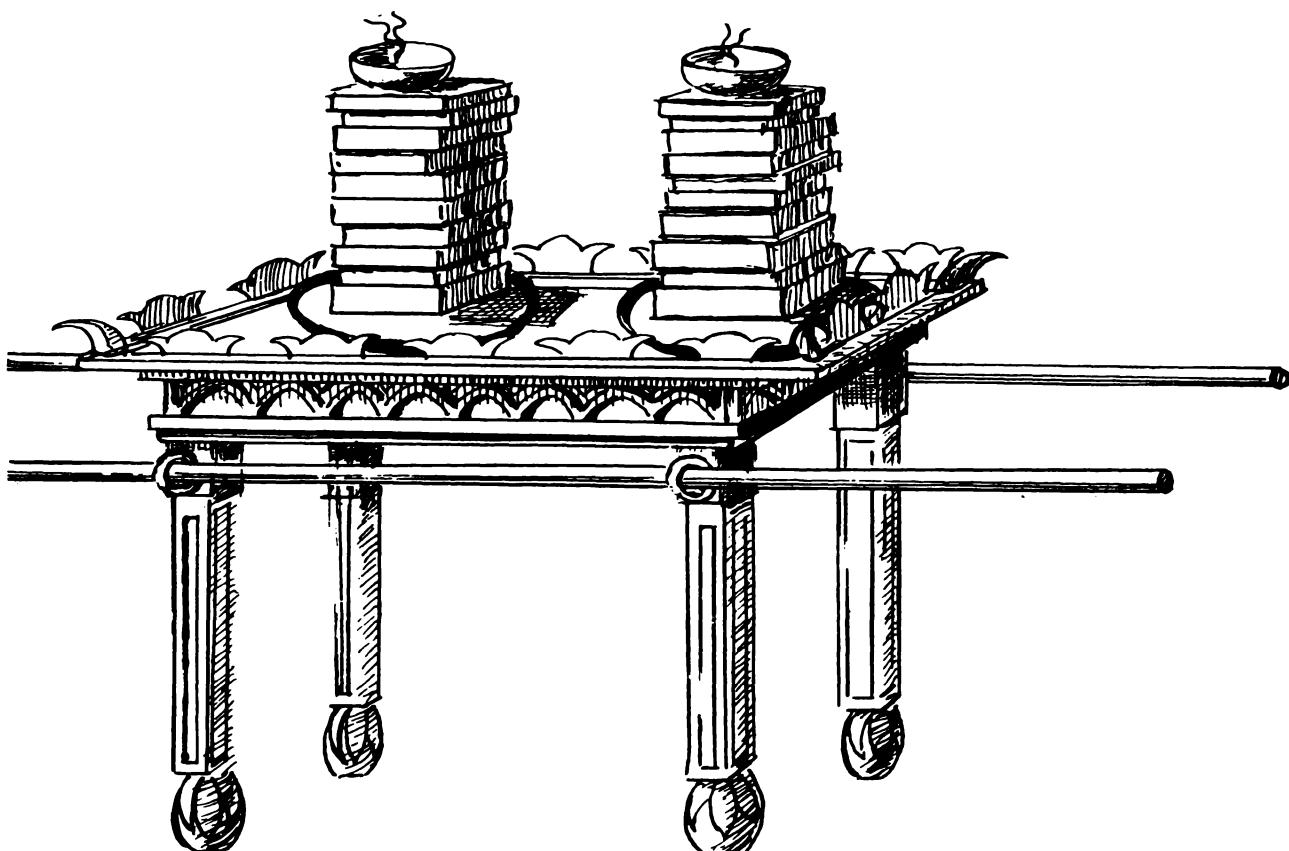


***Fill In The Blanks***

The ark was to be made of ..... wood. Its measurements were: ..... inches wide, ..... inches long and ..... in height. It was to be overlaid with ..... Around the top of it was to be a gold ..... There were to be ..... rings of ..... for the ..... of acacia wood. These staves were never to be taken from the ark.

***True or False***

1. Exodus states that the table of the commandments was to be put into the ark.
2. Two other items were in the ark later.
3. The mercy-seat was a separate piece of furniture from the ark.
4. The mercy-seat was to be made of solid gold.
5. The cherubim are the same as angels in form.
6. God's place of meeting was to be between the wings of the cherubim.

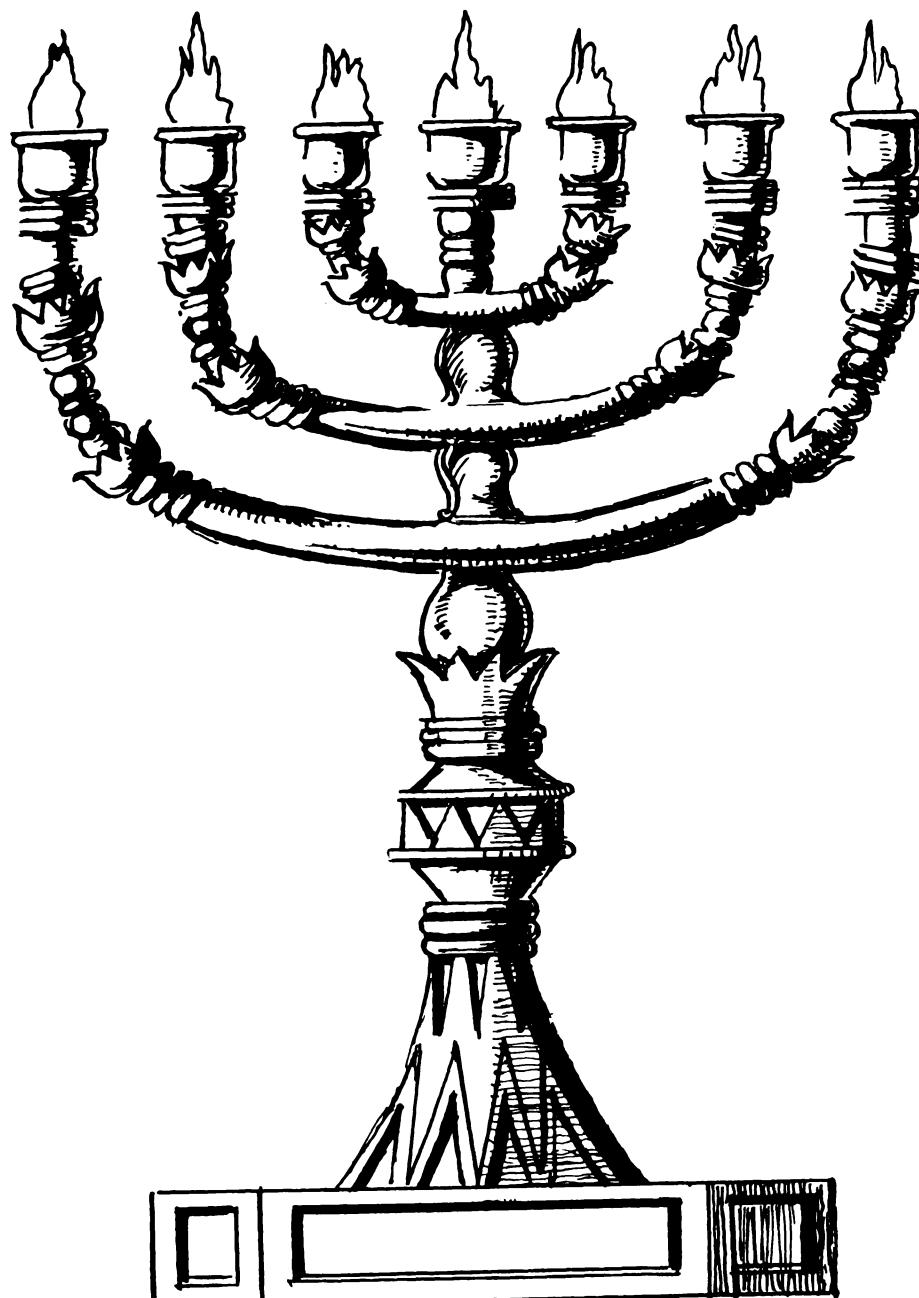


*The Table for Show-bread*

**Exo. 25:23-30.**

**Lev. 24:5-9**

1. If you were to construct this table today the measurements would be:
  - a. ..... in length
  - b. ..... in width
  - c. ..... in height.
2. You would secure what kind of wood?
3. Why the "crown" on the table?
4. Just what were the "dishes, bowls, covers, and spoons" spoken of here?
5. How much flour for each loaf?
6. Why the frankincense on the bread?
7. What is the typical significance of the ark and the table for the show-bread?

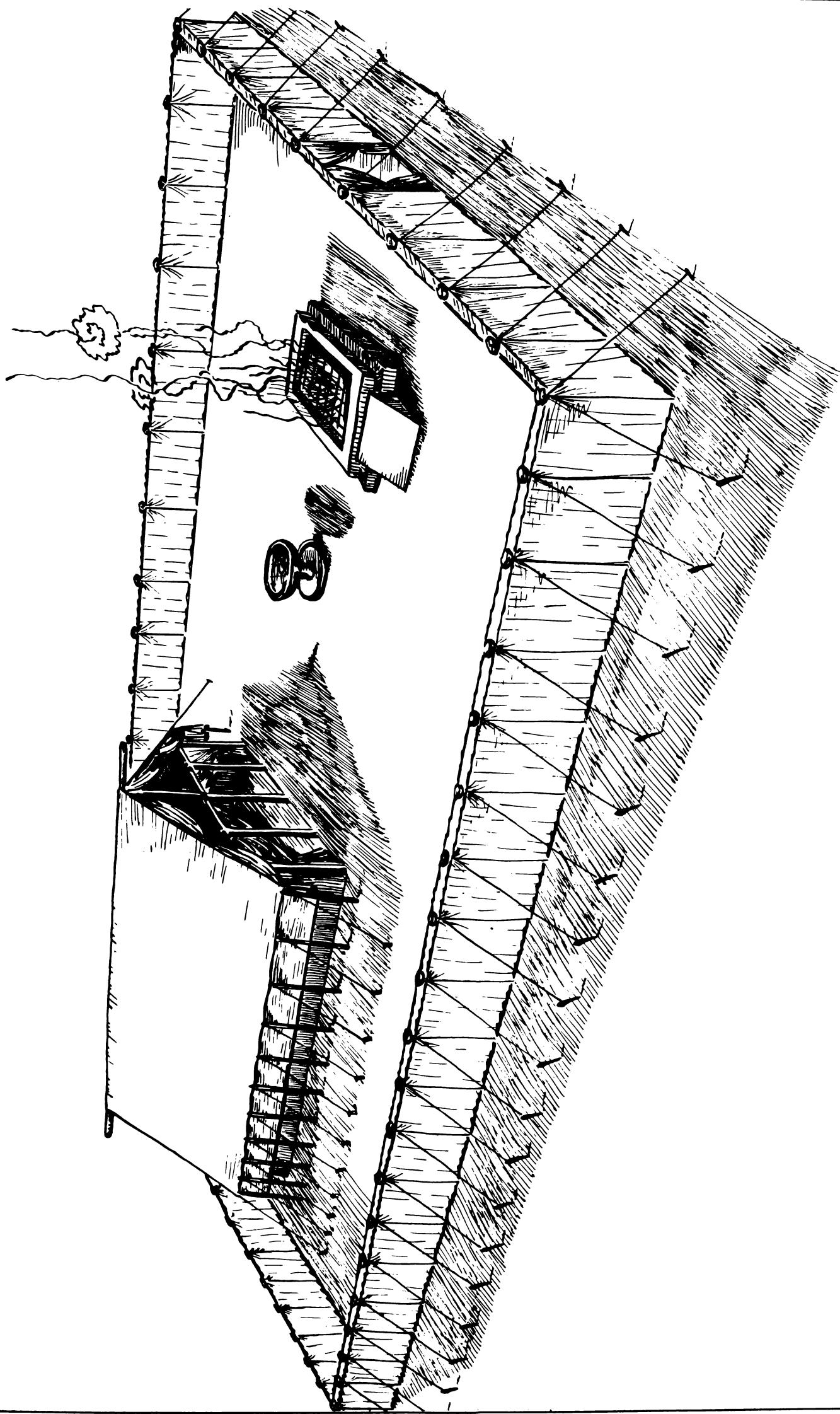


*The Golden Candlestick*

*Multiple Choice*

**Exo. 25:31-40**

1. The candlestick was to be made of: 1) One piece of solid gold, 2) two pieces, one for the base and one for the branches, 3) part gold and part brass.
2. The design of the candlestick was to be like: 1) An olive tree, 2) an almond bud and blossom, 3) an oak tree.
3. There were: 1) Seven branches, 2) four branches, 3) six branches of the golden candlestick.
4. The light given by the candlestick was from: 1) Oil, 2) candles, 3) torches.
5. The candlestick typically represented: 1) Christ, 2) The Word, 3) The Church.



***The Tent of Meeting and The Outer Court*****Exo. 26:1-36; 27:9-19.**

On the preceding page you noticed a drawing of the “tent of meeting” and the outer court. Can you answer the following questions concerning them?

***The Tent of Meeting***

There were four coverings for this tent. Beginning from the inside they were:

- a.
- b.
- c.
- d.

The sides of the tent were made of boards of acacia wood.

There were ..... boards for the side and ..... boards for the back and ..... pillars to support the front of the tent.

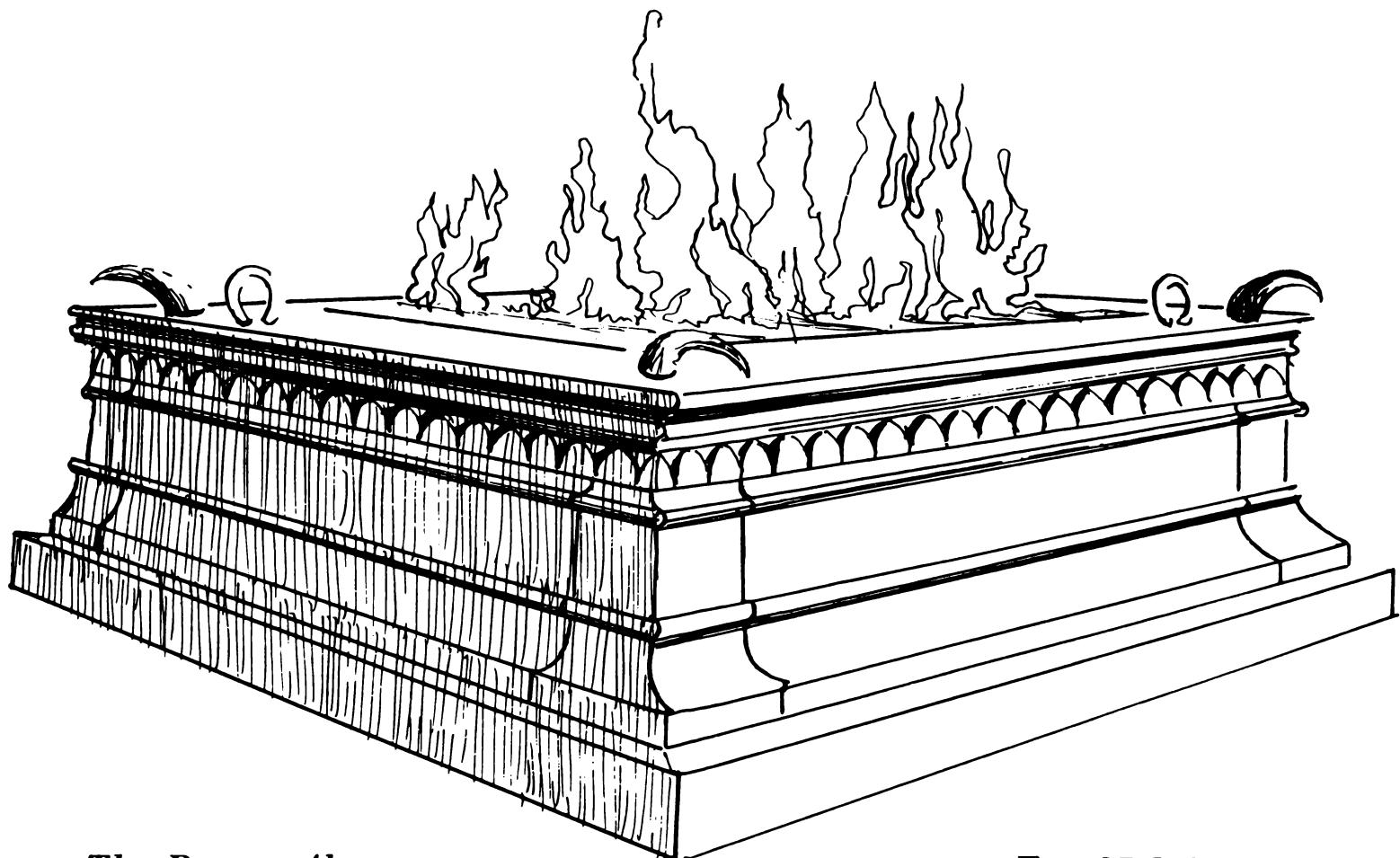
The dimensions of the tent were: 1. .... feet wide  
2. .... feet long  
3. .... feet high

The “holy of holies” was ..... by ..... by ..... in measurement.

***The Outer Court***

1. The material was .....
2. The measurements were: a. .... b. ....  
c. .... d. ....

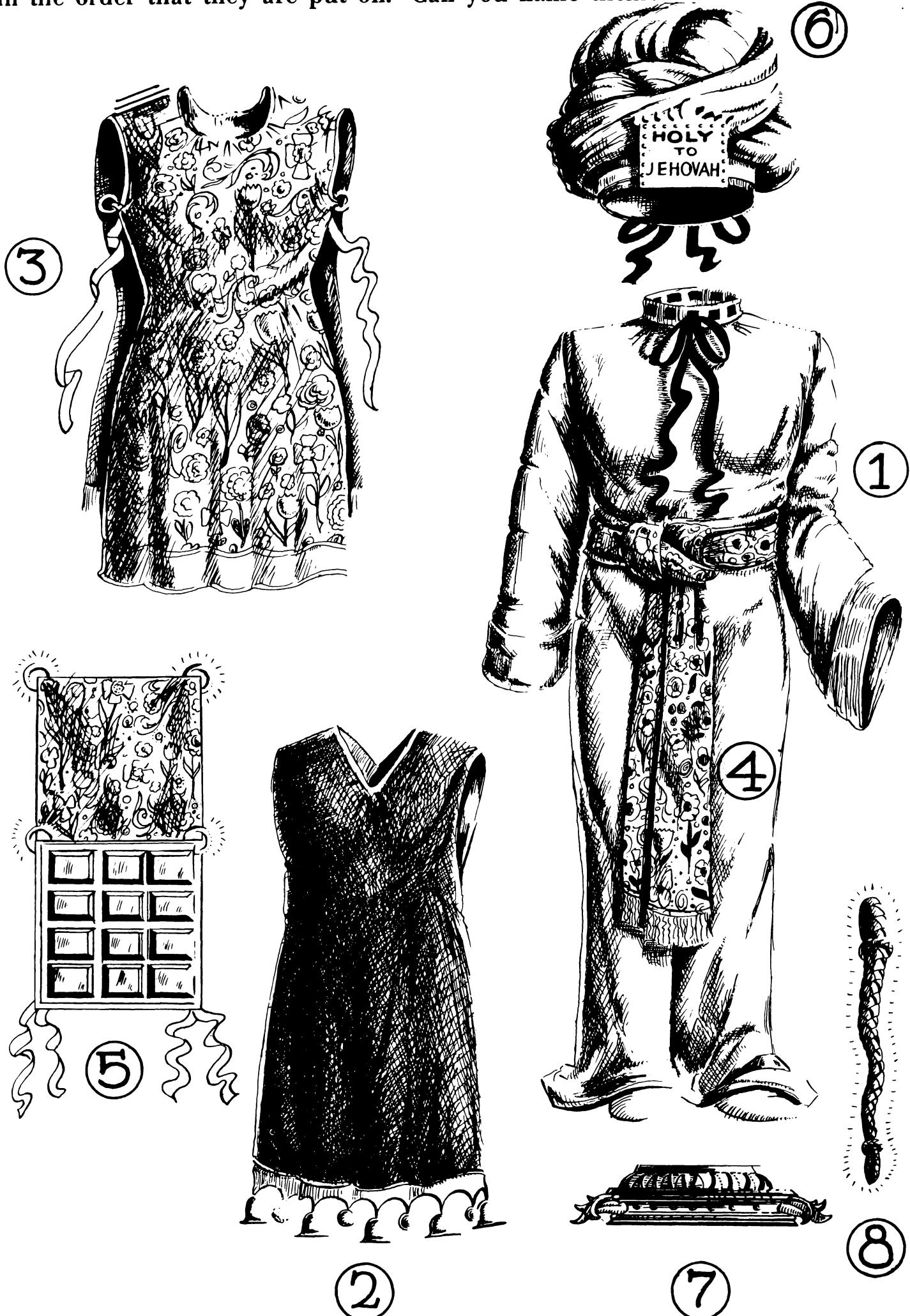
What is the typical significance of these two items of worship?

*The Brazen Altar***Exo. 27:1-6.**

If you were an Israelite priest in the days of Moses and you were going to make a sacrifice on the brazen altar, you would expect to find the altar to appear after the following fashion as you approached it with the sacrifice:

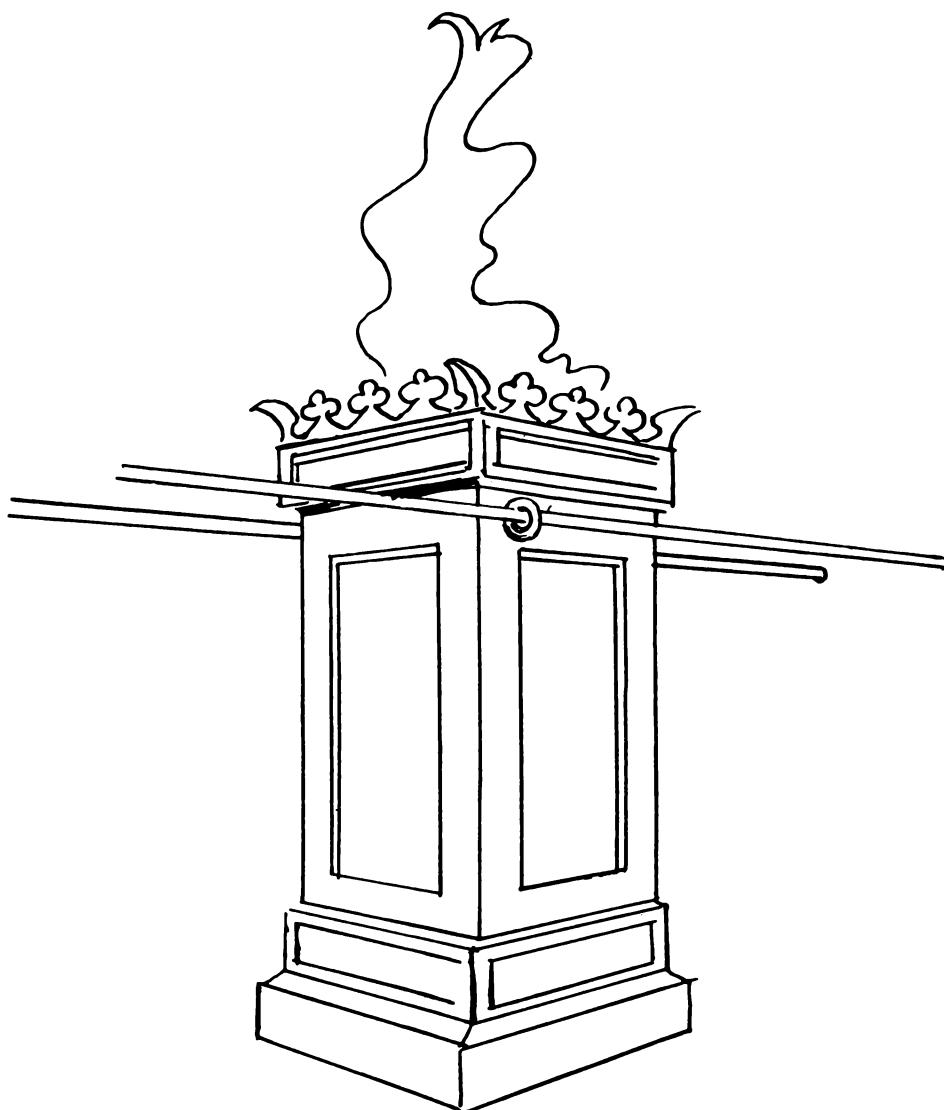
1. You would find it ..... feet high, ..... feet wide, and ..... feet long.
2. As you approached, you could tell by its bright appearance that it was covered with .....
3. On the four corners you would sprinkle blood upon the ..... of the altar.
4. Somewhere near the altar you would note some pans or pots to be used in removing the ..... from the altar. ..... would be there, too, to be used in putting the ashes in the pans.
5. To handle the meat while on the fire ..... are provided.
6. When you have walked up the incline to the altar you can look down upon the ..... on the inside of the altar used to hold the sacrifice and wood while burning.
7. The altar, although massive looking, is not solid but .....

Here are the six items of the dress of the high-priest. They are numbered in the order that they are put on. Can you name them? Exo. 28:1 — 29:37



The colors of the garments were:



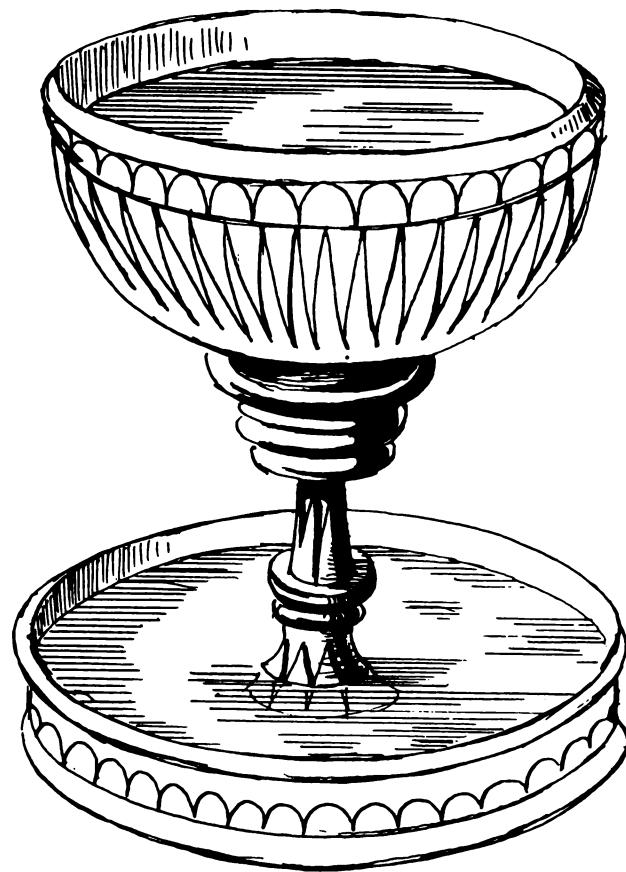


*The Altar of Incense*

**Exo. 30:1-10; 30:34-38.**

The altar of incense was ..... wide and ..... long and ..... high. The horns on the altar were to be of one ..... with the altar. There were to be only ..... rings in this altar for the staves. Aaron was to burn incense on this altar ..... morning when he dressed the lamps of the golden candlestick. He was also to burn incense at ..... when he lighted the lamps. The horns of this altar were to be used ..... each year.

The altar is typical of .....



***The Brazen Laver***

**Exo. 30:17-21.**

In contrast to the rest of the items of worship the laver was to be made of ..... The laver was to have two parts; the laver proper and then the ..... of the laver. The laver was to be used by ..... and his ..... It was a place of ..... The penalty for not washing here was .....  
The material for the making of the laver was secured from the ..... of the women of the assembly. The laver is typical of .....

**THE IDOLATRY OF ISRAEL****Exo. 32:1 — 34:35.**

Would you imagine, please, through reading the record of Israel's sin, that you are an eye-witness of the event.

You have secured a questionnaire from Moses and the seventy elders; your testimony is sought in the trial of those who were not slain by the fire of God.

**Here it is; answer it carefully.**

***Answer Yes or No***

- ..... 1. Did the people suggest the idolatrous worship to Aaron?
- ..... 2. Were there many who did this?
- ..... 3. Did the people state that they had thought Moses to be dead?
- ..... 4. Did the people say that Moses had brought them out of the land of Egypt?
- ..... 5. Did Aaron say that the golden ear-rings were going to be used for the idol?
- ..... 6. Did Aaron himself fashion the calf?
- ..... 7. Did Aaron say that this calf was to represent Jehovah?
- ..... 8. Did Aaron put the calf on an altar?
- ..... 9. Did the people offer burnt offerings to Jehovah the day following the making of the golden calf?
- ..... 10. Was the element of worship the only element present in the actions of the children of Israel?
- ..... 11. Did Jehovah tell Moses that the people were sacrificing to Him through the golden calf?
- ..... 12. Did Jehovah say that the people were "hard-hearted"?
- ..... 13. Did Jehovah propose to make a separate nation of the children of Moses?
- ..... 14. Did Moses appeal to the attitude of the unbelievers toward Jehovah to save Israel from destruction?
- ..... 15. Did Moses ask Jehovah to repent?

***Locate the following items in  
this incident***

1. Where was the inheritance of the seed of Abraham, Isaac, and Israel?
- ..... 2. Where was the writing that God placed upon the stones? i.e., tell of the exact location of the writing of God.
- ..... 3. Where were Joshua and Moses when they saw the calf and the dancing?

4. Where was the calf when Moses finished with it?  
.....
5. Where was the origin of the calf according to Aaron?  
.....
6. Where was Moses when he called for a counting of those who were on the Lord's side?  
.....
7. Locate the path of slaughter taken by the Levites.  
.....
8. Locate the escape this people were to have for their sin.  
.....
9. Locate the most important "book" in this chapter.  
.....
10. What was to be the position of the angel of God?  
.....

*Answer Yes or No*

- \_\_\_\_\_ 1. Is it true that God promised to visit the sin of idol worship upon the people of Israel?
- \_\_\_\_\_ 2. Did God make a definite promise concerning the original inhabitants of the land of Canaan?
- \_\_\_\_\_ 3. Did the children of Israel leave off all ornaments from this time onward?
- \_\_\_\_\_ 4. Did Moses pitch the tent of meeting in the midst of the camp?
- \_\_\_\_\_ 5. When Moses stood in the door of the tent of meeting did every man in Israel stand at the door of his tent?
- \_\_\_\_\_ 6. Did Joshua go into the tent of meeting with Moses?
- \_\_\_\_\_ 7. Did God speak to Moses just as a man speaks with a friend?
- \_\_\_\_\_ 8. Was Moses completely satisfied with Jehovah's leadership and presence?
- \_\_\_\_\_ 9. Did Jehovah say that it was of his own choice whether he would show Moses his glory?
- \_\_\_\_\_ 10. Since God is a Spirit did Moses look upon any part of God?

11. Would you swear that God is a Spirit and therefore Moses never looked upon any part of God? .....

*Under what conditions were the following words spoken?*

1. . . be ready in the morning, and come up in the morning unto the Mount Sinai, and present thyself there to me . . . ”
2. And proclaimed, Jehovah, Jehovah, a God merciful and generous, slow to anger, and abundant in lovingkindness and truth.”
3. . . let the Lord I pray thee go in the midst of us; for it is a stiff-necked people;”
4. Take heed to thyself, lest thou make a covenant with the inhabitants of the land whither thou goest, . . . ”
5. . . but ye shall break down their altars, and dash in pieces their pillars, and ye shall cut down their Asherim.”
6. . . and if thou wilt not redeem it, then shalt thou break its neck.”
7. Three times in the year shall all thy males appear before the Lord Jehovah, the God in Israel.”
8. Thou shalt not boil a kid in its mother’s milk.”
9. And Moses called unto them; and Aaron and all the rulers of the congregation returned unto him:”

## THE CONSTRUCTION OF THE TABERNACLE

**Exo. 35:1 — 40:38.**

“When Moses came down from the mountain the first time, the people were so engrossed with the calf worship that they were in no condition to hear about the Tabernacle; but now, this second time he returns to them, they seem to be wholly prepared. So Moses gathers them round him to tell the wonderful news that God is coming down to dwell among them in a tent or Tabernacle which they are to build for Him.

### I. *The Call for The Materials. Exo. 35:1-35.*

He tells them at the very outset (35:4-5) that he wants only the willinghearted to contribute to the building, just as God would have only the willinghearted to contribute now to the upbuilding of His dwelling place, the church.

Did you notice this about the offerings, that everyone brought just what he or she happened to have. (35:23-27) The rulers who had precious stones brought them. The men who had only wood brought that. Those who had ram skins or badger skins brought them, and the women brought linen and stuff which they had spun. It is as though they had gone to their tents and taken an inventory of their belongings, and had given whatever could be used by the Lord. We do not hear of any, because they had no costly precious stones, refusing to contribute the piece of acacia wood or fine linen which they did have, and the wood and the linen were just as necessary as the precious stones.

II. *The Actual Construction of The Tabernacle.* Exo. 36:1 — 39:43. As they go on with the work, we do not read of Moses having to preach any sermons on the duty of giving in order to stir the people to liberality. Neither do we read of them getting up any bazaars or entertainments (bean suppers) to raise the necessary funds. Nor do we read of any subscription paper passed around among the Amalekites, or other heathen tribes, asking them to contribute; and there is no mention of a Tabernacle debt. On the contrary, the gifts came in in such abundance that it became necessary for Moses to send out a command that no more offerings must be brought, and the people were restrained from giving. (36:5-7) Imagine it.

III. *The Setting Up of The Tabernacle and The Coming of God's Presence.* Exo. 40:1-38.

When the workmen had finished, they brought everything to Moses (39:32-43); and Moses set up the Tabernacle just a year after they started from Egypt. (40:17) He carefully set up every piece as directed, each article of furniture in its exact place: God came down and filled the Tabernacle with His glory (40:34-35) He has kept His word given in Exodus 25:8, and from this time on He will speak to them, not from the fiery Mount Sinai, but from the Tabernacle, from between the Cherubim above the Mercy Seat."

### THE BOOK OF LEVITICUS

Since the book of Leviticus is a book of laws and this is a study in history and geography, we will but give an outline of the book of Leviticus. We take our outline from the "Studies in Leviticus" as arranged by Grace Saxe; the material above was also obtained from this source.

**“ I. *The Name.***

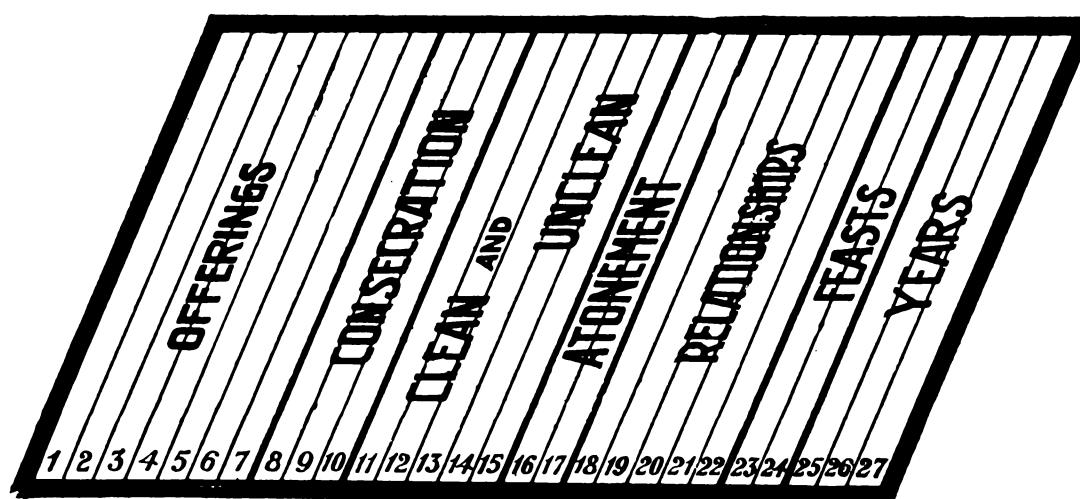
Leviticus is called the book of the Laws because it is the setting forth of the laws which were to govern the priests in the Tabernacle service and their care of the people materially and spiritually.

**II. *The Writer.*** Moses received these laws from God and wrote them down for the people. Read Leviticus 1:1 and 7:34.

Christ explicitly ascribes the Pentateuch to Moses in Luke 24:44. In this passage Christ speaks of the three parts into which the Jews divided the Old Testament, viz: “The Law,” “The Prophets,” and “The Psalms” and explicitly states it is the law of MOSES. See also how Christ referred to Moses as the writer of Leviticus by comparing Matthew 8:2-4 with Leviticus 14:1-4.

**III. *Time Covered.*** Moses received these laws from God at Sinai shortly after the Tabernacle was erected. Compare Exodus 40:17, Leviticus 1:1 and Numbers 1:1. Therefore the date of Leviticus must be somewhere near 1500

**LEVITICUS - Book of Worship**



**IV. *The Structure.*** Look at the chart given and observe two things.

First. Leviticus has 27 chapters. Each numbered space represents a chapter.

Second. The laws in Leviticus are numerous and varied but all are grouped around, and treat, of a few great subjects. The subjects are as follows and are called the seven great laws of Leviticus:

1. The Law of the Offerings..... Chapters 1- 7
  2. The Law of the Priests' Consecration..... Chapters 8-10
  3. The Law of the Clean and Unclean..... Chapters 11-15
  4. The Law of Atonement..... Chapters 16-17
  5. The Law of Relationships and Walk..... Chapters 18-22
  6. The Law of Feasts..... Chapters 23-24
  7. The Law of Years — (Sabbatic and Jubilee)..... Chapters 25-27
- V. The Key Word of Leviticus is Holiness. It occurs over 80 times.
- VI. The Key Verse of Leviticus is 19:2.”

## THE BOOK OF NUMBERS

### **I. The Name.**

Numbers derives its name from the fact that it records the enumeration of Israel. We also call it the “Book of Journeyings,” because it gives an account of Israel’s wilderness journeyings from Sinai to Moab.

### **II. The Writer.**

Moses was the human writer of this book. See Numbers 1:1.

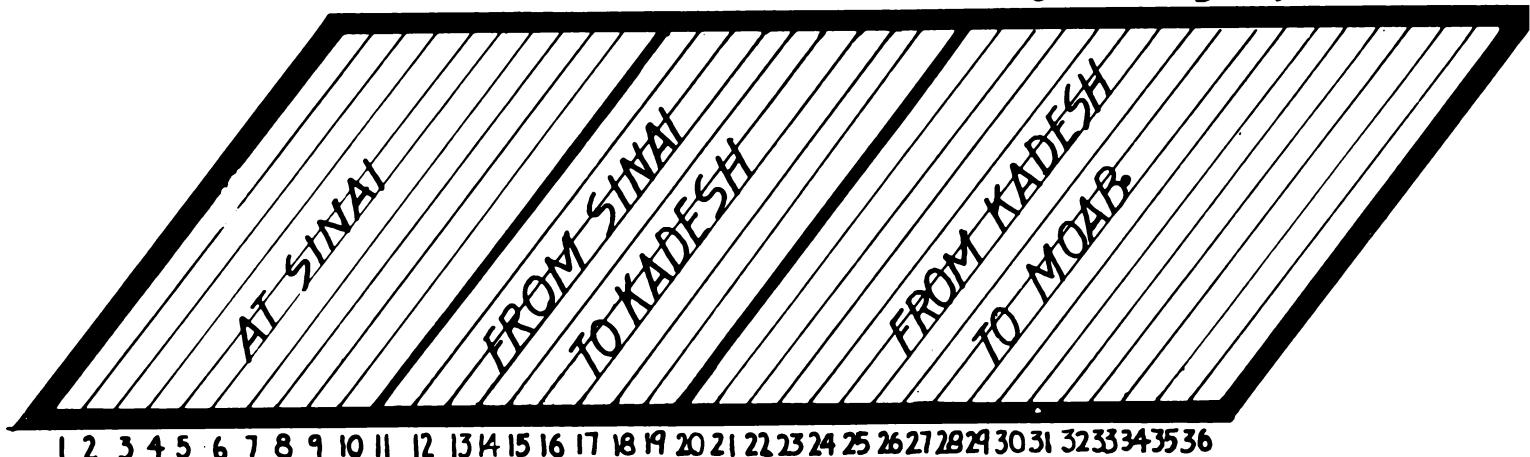
### **III. The Structure.**

Look at the chart given below and observe the following:

- 1) Numbers has thirty-six chapters. Each numbered space on the chart represents a chapter.
- 2) The book falls into three great divisions when considered geographically. That is, as the many laws of Leviticus were grouped around a few great subjects, so the many journeyings of Numbers may be grouped around three geographical points, as indicated on the chart, viz:

At Sinai .....	Chapters 1-10.
From Sinai to Kadesh.....	Chapters 11-19.
From Kadesh to Moab.....	Chapters 20-36.

**NUMBERS - The book of journeys**



### **IV. Time Covered.**

The book of Numbers covers a period of about thirty-eight years. Compare Numbers 1:1 and 33:38.

### **V. Historically.**

Numbers takes up where Exodus left off.” (ibid.)

**VI. *The Content of the Book of Numbers.*****At Sinai. Chapters 1-10**

1. On the first day of the first month of the second year after the departure from Egypt, the tabernacle having been erected and it and the priests consecrated, Moses is commanded to make a census or enumeration of the people. The Levites, who were appointed to watch over, guard, pitch, and carry the tabernacle and its furniture were not included in this census.
2. Moses is commanded to form the vast mass of people into a regular camp; each tribe by itself and under its own captain or chief, known by its proper standard, and occupying an assigned place in reference to the tabernacle.
3. He is commanded to separate the Levites unto the service of the tabernacle in lieu of the first-born of every family as God had previously chosen. With the selection of the Levites and their families the sum amounted to 22,273 people.
4. Each male from the Levite tribe is appointed for service in the tabernacle in a variety of offices. He is to serve from the age of thirty years until he is fifty years of age, after which he was excused from further service.
5. When these points were settled, God commands them to purify the camp by the expulsion of every unclean person, and He establishes the trial of the suspected adulteress by the waters of jealousy.
6. He next institutes the laws relative to Nazarites; and lays down the form according to which the people shall be blessed.
7. A particular account of the offerings made to the tabernacle by the princes, or chiefs of the twelve tribes, and the amount of those offerings then follows.
8. When this work was finished, the Levites were consecrated to their respective services, and the duration of the service of each ascertained.
9. The passover is commanded to be kept, and the first one is celebrated in the wilderness on the 14th day of the first month of the second year after their departure from Egypt.
10. Moses is commanded to make two silver trumpets. He is informed as to their use and in what order the different tribes shall march with the ceremonies at fixing and removing the tabernacle and the departure of the people from the wilderness of Sinai on the twentieth day of the second month of the second year of their exodus from Egypt.

**From Sinai to Kadesh-barnea. Chapters 11-19.**

**NOTE, PLEASE —** From here we again take up the numbers on the chart of the wilderness wanderings. We have been considering point number ten at Sinai, and now we move out of Sinai to point number eleven.

**11. *Taberah.* Num. 11:1-3.**

What Happened Here? Answer Yes or No.

1. Did Jehovah devour most of the camp with fire from heaven? .....

2. Did Moses stop the fire by prayer? .....

3. Does the name signify anything concerning the event? .....

**12. *At Kibroth-hattaavah.* Num. 11:4-34**

What Happened Here? Answer Yes or No.

1. Did Israel have any but pure Hebrews with them? .....

2. Wasn't this "lusting" really the fault of the mixed multitude? .....

3. Do you believe that the people had a right to complain because of the sameness of the diet? .....

4. Did Moses intercede on behalf of the children of Israel concerning the meat diet? .....

5. Did Moses call these men and women of Israel a whole camp of "babies"? .....

6. Was the thought of Moses similar to that of Elijah under the Juniper Tree? .....

7. Do you believe that here was the origin of what later became the Sanhedrin? .....

8. What is the "spirit" spoken of in verse 17? Was it the Holy Spirit? .....

9. Did Moses believe God when He promised a month's diet of meat? .....

10. Was the doubt of Joshua in forbidding the prophecy of Eldad and Medad one of fear for his master Moses? .....

11. Was Moses wise in his wish that "all the Lord's people were "prophets"? ..... Can you gain any lesson from this? If so, what?

12. Do you believe that the quails were three feet deep around the camp for a day's journey on all sides? .....

13. Is there any excuse for gluttony? Then or now? .....

14. "Graves of flesh" — is this the meaning of Kibroth-hattaavah?

**13. *At Hazereth.* Num. 12:1-15.**

1. Was it right for Moses to marry a Cushite woman? Then were Miriam and Aaron right?
  2. Wasn't Aaron the high priest? Was he not right, then, in thinking that God would speak through him?
  3. Who had the right attitude? What is the meaning of "meekness"?
  4. Who would be right in defining one who was a prophet and the one who was not?
  5. Who would be right in speaking against the servant of God?
  6. Who was guilty in a special way?
  7. Who had a right to plead for Miriam?
  8. How did Jehovah suggest that Miriam could make herself right in the sight of Jehovah?
  9. Was it right for a father to "spit in the face" of his child?
  10. Was it right for Miriam to be shut out of the camp?
- 14. At Kadesh-barnea.** Num. 13:1 — 14:44.

*True or False?*

1. Kadesh is in the wilderness of Shur.
2. All twelve spies were "princes"
3. Joshua's other name was Hoshea.
4. The spies were to bring a report on the condition of two things — the land and the people.
5. The spies went to the northernmost extremity of the promised land.
6. The children of Anak were descendants of Canaan.
7. The journey lasted forty days.
8. Joshua said that the land was well fortified but that Israel was well able to take possession of it.
9. Caleb stated that the Nephilim thought them to be grasshoppers, and that they themselves felt that way.
10. The report of the ten was believed above that of the two.
11. Many wanted to return to Egypt and they made preparations to do so.
12. Joshua and Caleb said that through trust in Jehovah the people of the land would be "bread" for Israel.
13. Jehovah stated that He was completely through with Israel and Moses.
14. Jehovah did not pardon this people.
15. This people "tempted Jehovah ten times?"

16. Not one of the children of Israel that crossed the Red Sea, with the exception of Caleb and Joshua, entered the land of Canaan.
17. God pronounced the forty years wandering according to the forty days of spying.
18. The eight men that brought back the evil report were stoned.
19. Their attempt at entering the promised land was accompanied by the ark; but in spite of this they were unable to enter.
20. The Amalekite and the Canaanite beat down the Israelites at Hormah.

**15. Through Twelve Unknown Stations. Num. 15:1 — 19:22**  
(Covering the period of the 38 years of wandering.)

The twelve unknown stations are listed in Numbers 33:18-38. These are the places at which they stopped during the thirty-eight years of wanderings. Nothing is known as to what happened at these places; however, the following facts are given concerning this period of time:

1. A number of ordinances and directions are given relative to the manner of conducting the worship of God in the promised land; different laws are repeated, and a Sabbath-breaker stoned to death. Chapter 15.
2. Korah, Dathan, Abiram, and their associates form an insurrection against Moses and they are swallowed up by an earthquake; the congregation murmurs, and 14,700 of them are cut off. Chapter 16.
3. As a proof that God has called Aaron and his family to the priesthood, his rod, or staff, buds and miraculously brings forth blossoms and fruit, and is commanded to be laid up before the testimony. Chapter 17.
4. The charges of the priests and Levites, and the portions they were to have of the Lord's offerings for their support in the work. Chapter 18.
5. The ordinances of the RED HEIFER; the WATER OF PURIFICATION, and its uses. Chapter 19.

*Now, a few questions on these chapters.*

In the case of the man gathering sticks on the Sabbath.

1. Where were the children of Israel when they found this man?
2. Why put him in ward?
3. Why did all the congregation stone the man?

**The Case of Korah and His Company.**

1. Who did Korah secure to follow him?
2. What objection to Moses did Korah have?
3. What was Moses' response to Korah's rebellion?
4. Why the proposal of Moses concerning the censers?
5. What sarcasm did Moses use against Korah and his company?
6. Why did Jehovah suggest that He would destroy the whole congregation?
7. Why the unusual death of these three?
8. Where were the guilty ones when they were swallowed up?
9. Where were the two hundred and fifty when they were devoured by fire?
10. What happened to the remains of the censers of the false priests? Why?
11. Why the death of the 14,000 and 700?
12. How was the plague stayed?

**Aaron's Rod That Budded.**

1. Why confirm Aaron as the high priest just at this time?
2. Why write the names on the rods?
3. What tribe did Aaron's rod represent?
4. Of what kind of tree was Aaron's rod taken?
5. What real fear came upon the children of Israel?

**16. *Moserah or Mount Hor.* Numbers 33:30.**

This, the sixteenth station, was the last one in the thirty-eight years of wanderings. No incident is recorded for this place. This place is the consummation of the wanderings.

**17. *Ezion-geber.* Numbers 33:35.**

From Moserah they traveled down the Akaba to this station from which they could start on their journey toward the promised land.

18. *Kadesh-barnea.* Num. 20:1-21.

1. Locate on the map the wilderness of Zin. Note the route taken.
2. Who was buried at Kadesh?
3. What caused the contention at Kadesh?
4. What "brethren" is referred to in verse 3?
5. What is meant by "the glory of Jehovah"?
6. What "rod" did Moses take?
7. What did Jehovah mean by "to sanctify me in the eyes of Israel"?
8. Was this punishment too severe?
9. How could Edom be a brother to Israel?
10. Why say an "angel" brought them out of the land of Egypt?
11. How could it be said that Kadesh was on the uttermost part of Edom?
12. What was "the king's highway"?
13. What stopped all efforts to go through Edom?

19. *Ezion-geber.* Num. 33:35; 20:22 — 21:3.

This is the point from which they started on their march around Edom into Canaan.

On the way down from Kadesh to Ezion-geber, *they stop at Mount Hor and the death of Aaron takes place.* 20:22 - 29 cf. 33:38-39.

*Fill In The Blanks*

1. "And Jehovah spake unto Moses and Aaron in Mount Hor, by the border of the land of ....."
2. ". . . for he shall not enter into the land which I have given unto the children of Israel, because ye ..... against my word at the water of ....."
3. ". . . strip Aaron of his garments, and put them on ..... his ....."
4. "And when all the congregation saw that Aaron was ..... they ..... for Aaron ..... day, even all the house of Israel."

While they were at Mount Hor preparing to go down to Ezion-geber, the incident with "the Canaanite, the king of Arad," took place. (According to my chronology of events) Numbers 21:1-3, compare 33:39-40.

*Can You Match These Thoughts?*

- |   |  |
|---|--|
| ..... 1. "Who dwelt in the south"                   | 1. The way in which Arad heard the Israelites were coming.       |
| ..... 2. "Came by the way of the spies."            | 2. The promise of Israel if Jehovah would give them the victory. |
| ..... 3. "Took some captive"                        | 3. What Arad did in battle.                                      |
| ..... 4. "I will utterly devote their cities."      | 4. Where Israel defeated the Canaanite.                          |
| ..... 5. "The name of the place was called Hormah." | 5. The home of Arad.   |

20. *Elath.* Num. 21:4-9, cf. Deut. 2:8.

We conclude that the fiery serpents came into the camp at this place.

*True or False?*

1. The people were impatient because of the territory through which they were traveling.
  2. These people spoke not only against Moses but also against God.
  3. They liked the diet of manna but they wanted something else.
  4. The snakes were sent by God.
  5. Not very many died of the serpents' bites.
  6. The people confessed their two-fold sin.
  7. The snake made of iron was to be put on a standard of brass.
  8. The serpent on the standard was an answer to prayer.
  9. They were to "look and live."
  10. This serpent of brass is spoken of in the New Testament.
21. *In the Valley of Moab, or On The Plains of Jordan.* Num. 21:10-20. There are a number of stations between Elath and this place. They are as follows:

- |                                 |   |
|---------------------------------|---|
| 1) Oboth.                       | 6) Mattanah.                                |
| 2) Iyeabarim.                   | 7) Nahaliel.                                |
| 3) Valley of Zered.             | 8) Bamoth.                                  |
| 4) The other side of the Arnon. | 9) To the valley that is the field of Moab. |
| 5) Beer.                        |   |

Here in the valley of Moab, Moses delivered to the people the message that we now have as the book of Deuteronomy. We have already pointed this out and have given an outline of the book.

# **SPECIAL STUDIES**

**EGYPT**

**THE BONDAGE OF ISRAEL IN EGYPT**

**THE PROGRESSIVE DEVELOPMENT**

**OF THE ATONEMENT**

**THE UNLEAVENED BREAD OF THE**

**PASSOVER**

*by*

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*From his book, BIBLICAL ANALYSIS*

## EGYPT

### INTRODUCTION

1. The name. Egypt, from the Hebrew word Mizraim, is derived from *Mizraim*, the son of Ham (Gen. 10:6), and is therefore sometimes called "*the land of Ham*" (Psa. 78:51; 105:23; 106:22).

2. Location. Egypt lies in the North East of Africa, embracing the Nile valley. Its ancient and modern boundaries are practically the same.

3. On account of the prominence of Egypt in Biblical history, Bible study presupposes the major facts concerning the land and its people. Palestine alone surpasses it in importance.

#### I—THE FAME OF EGYPT

1. Famous as a land of sojourn and refuge.

(1) Abraham sojourned in Egypt a few years after his call (Gen. 12:10 to 13:1).

(2) In 1706 B. C., about 215 years after the call of Abraham, Jacob and about 70 of his kindred sought refuge in Egypt from the severe famine in Canaan (Gen. 46:1-27; Acts 7:11-15).

(3) Egypt was divinely selected as a place of refuge for our Lord and Joseph and Mary, from the wrath of Herod the Great (Matt. 2:1-23).

2. Famous for superior learning and civilization.

(1) For 40 years Moses was essentially an Egyptian, having been reared in the king's court, by the king's daughter (Ex 2). Stephen therefore says, "*Moses was instructed in all the wisdom of the Egyptians; and he was mighty in words and works*" (Acts 7:22).

(2) In comparing the wisdom of Solomon, the cultural attainments of Egypt merited a comparison: "*Solomon's wisdom excelled the wisdom of all the children of the east, and all the wisdom of Egypt*" (1 Kings 4:30).

(3) In B. C. 332 Alexander the Great subdued Egypt, and founded Alexandria which still bears his name. The Alexandrian School of Philosophy was soon afterward founded, and flourished until about B. C. 100. Ptolemy Philadelphus (B.C. 285-247), the successor of Ptolemy Soter (B.C. 320-285), founded the great Alexandrian library—a magnificent collection of books from all nations. At his request, the Hebrew Old Testament was translated into the Greek language, known as "The Septuagint Greek Version" (about B. C. 285-280).

4. Famous for the line of kings.

Egypt has the longest line of kings in the history of nations. Its history falls into three periods:

(1) The Old Empire, from unknown antiquity to B. C. 2100.

(2) The Middle or Hyksos Empire, 2100-1650.

(3) The New Empire, B. C. 1650-525. From the expulsion of the Hyksos to the absorption of Egypt by the Persian Empire.

During the first period, the tribes of lower Egypt were consolidated under Menes, with Memphis as the capital of the first of thirty-one dynasties.

5. Famous for mineral wealth, and fertility of soil. The overflow of the Nile practically assured good crops, and thereby made Egypt the benefactor of the world.

## II—REMARKABLE PREDICTIONS CONCERNING EGYPT, AND THEIR FULFILLMENT

1. Forecast of the decline and fall of Egypt (*Isa. 19; Jer. 43:8-13; 44:30; 46; Ezek. 29 to 32*).

With the natural advantages and resources of Egypt, these predictions would seem most unreasonable.

- (1) The reasons for the fall may be summarized as follows:
  - (a) Indifference toward Jehovah (*Ezek. 30:8, 26*).
  - (b) "Pride in her power" (*Ezek. 30:18; 29:3, 9*).
  - (c) Persecution of Israel (*Ex. 1:8-22; Gen. 15:14*).
  - (d) Plundering Jerusalem (*1 Kings 14:25*).
  - (e) Spirit of oppression (*Ezek. 32:2; comp. Isa. 34:8*).
- (2) The destruction was to begin with an invasion by Nebuchadnezzar, king of Babylon (*Ezek. 29:1-20*).

### PREDICTION

(a) *Ezek. 29:19, 20. "Therefore, thus saith the Lord Jehovah: behold I will give the land of Egypt unto Nebuchadnezzar king of Babylon; and he shall carry off the multitude, and take her spoil and take her prey; and it shall be the wages of his army. 20. I have given him the land of Egypt as his recompense for which he served, because they wrought for me, saith the Lord Jehovah."*

### FULFILLMENT

(a) *Jos. Ant. II, XI, 1.*

In speaking of Nebuchadnezzar, Josephus says: "*having settled the affairs of Egypt, and the other countries, as also those that concerned the captive Jews, and Phoenicians, the Syrians, and those of the Egyptian nations, and having committed the conveyance of them to Babylon to certain of his friends, together with the gross of his army, and the rest of their ammunition and provisions, he went himself hastily, accompanied by a few others, over the desert, and came to Babylon.*"

In the same context, Josephus adds: "*He adorned the temple of Belus, and the rest of the temples, in a magnificent manner, with the spoils he had taken in the war.*"

(b) Egypt was to be made desolate for 40 years (*Ezek. 29:10-12*).

(b) Nebuchadnezzar reigned over Babylon 43 years (*Ant. XI. I.*). Early in his reign he began to conquer Egypt, and after overthrowing it, oppression continued 40 years, until the subjugation of Babylon by Cyrus, B. C. 536 (*Ant. X. XI. and XI. I. 1-3*).

(c) *Ezek. 30:13. "I will also destroy the idols, and will cause the images to cease from Memphis"* (the ancient capital). This prediction is elaborated in *Jer. 43-45*.

**FULFILLMENT:** This was literally fulfilled when Nebuchadnezzar overthrew Egypt, in the same general conquest in which he subdued Judah.

(d) Ezek. 29:15. Egypt "*shall be the basest of the kingdoms; neither shall it any more lift itself up above the nations: and I will diminish them that they shall no more rule over the nations.*" (compare vs. 8-16.)

**FULFILLMENT:** This prophecy refers to the restoration of the Egyptians from captivity, as the beginning of fulfillment. Since that time, Egypt has been subjugated to the Greeks, Romans, Sacacens, Mamelukes, and the Turks, and the present ruler is subject to Great Britain.

(e) Ezek. 30:14-19. The cities of Egypt were to be made desolate.

**FULFILLMENT:** With the exception of Rosetta and Damietta, the ancient towns of lower Egypt are known only from records.

(f) Ezek. 30:13 "*There shall be no more a prince from the land of Egypt.*"

**FULFILLMENT:** Egypt has had the longest list of kings in the history of the world. But beginning with the Persian conquest, B. C. 346, Egypt has been a subjective nation. (See under "d" preceding.)

### III—PREDICTIONS OF A SPIRITUAL RESTORATION OF EGYPT

1. Judah was to become a spiritual benefactor of Egypt (Isa. 19:18-25).

**FULFILLMENT:** Under Ptolemy Philadelphus (B. C. 285-247), the Jews were favored, and within a short time the dominant population of Alexandria was Hebrew. Under Ptolemy the Hebrew Scriptures were translated into Greek, and placed in the library at Alexandria. Thus we find the Hebrews "*language of Canaan*" spoken in Egypt (Isa. 19:18), and "*an altar of Jehovah in the midst of the land of Egypt*" (v. 19).

1. Isa. 19:23. "*The Assyrian shall come into Egypt, and the Egyptians into Assyria; and the Egyptians shall worship with the Assyrians.*"

**FULFILLMENT:** The building of highways brought Egypt and Assyria into closer relations. But their meeting on common ground of Christian fellowship is unmistakably implied in the passage.

Before the middle of the first century an Ethiopian visited Jerusalem and returned home with the Gospel news (Acts 8:23-25).

Among others, Mark carried the Gospel to Egypt and established churches in the capital city. Eusebius says:

*"The same Mark, they also say, being the first that was sent to Egypt, proclaimed the Gospel there which he had written, and first established churches in the city of Alexandria."* (Eccl. Hist. 11. XVI. p. 53.)

The evangelists of the early church carried the Gospel into Assyria. Before the close of the first century, a common spiritual interest grew up between Assyria and Egypt.

## THE BONDAGE OF ISRAEL IN EGYPT

### INTRODUCTION

The Egyptian bondage supplies an interpretation of previous predictions by way of fulfillment, and forms an essential background for the study of later history. Its value in Bible study is both historic and chronological.

### I—ANALYSIS OF PREDICTIVE LANGUAGE

#### PREDICTIONS

1. (Gen. 15:13.) “*And he (God) said unto Abraham, know of a surety that THY SEED SHALL SOJOURN IN A LAND THAT IS NOT THEIRS,*

*and SHALL SERVE THEM; and THEY SHALL AFFLICT THEM four hundred years.”*

2. (Gen. 15:14.) “*That NATION whom THEY SERVE will I JUDGE.*”

3. (Gen. 15:16.) “*And in the FOURTH GENERATION they shall come hither again:*”

4. The actual time of the sojourn in Egypt was 215 years.

The statements of time are placed in parallel, with their related facts, that their harmony may be readily seen.

#### FULFILLMENTS

1. (Gen. 46:6.) “*And they (Jacob and about 70 kindred) took their cattle and their goods, which they had gotten in the land of Canaan, and CAME INTO EGYPT, JACOB and ALL HIS SEED with him*” (comp. Acts 7:14, 15).

(Exo. 1:11.) “*Therefore they (Egyptians) did set over them TASK-MASTERS to AFFLICT THEM with their burdens.*” (v. 13) “*And the Egyptians made the children of Israel to SERVE WITH RIGOR; 14. and they made their lives BITTER with HARD SERVICE in mortar and in brick, and in ALL MANNER OF SERVICE in the field, all THEIR SERVICE wherein they made them SERVE with RIGOR*” (comp. Acts 7:19).

2. Exo. 12:12.) “*For I will go through the LAND OF EGYPT in that night, and I will SMITE the FIRST-BORN in the land of Egypt, both man and beast; and against all the GODS of EGYPT I will EXECUTE JUDGMENTS; I am Jehovah.*”

3. (Exo. 6:16, 26.) “*These are the names of the sons of LEVI according to their GENERATIONS: GERSHOM, and KO-HATH, and MERARI.*” v. 26. “*AARON and MOSES, to whom Jehovah said, Bring out the children of Israel from the LAND OF EGYPT according to their hosts.*”

**PREDICTIONS**

(1) (Gen. 15:13.) "*Thy seed shall sojourn in a land that is not theirs, and shall serve them; and they shall afflict them 400 YEARS.*"

**NOTE:** This language was spoken 24 years after Abraham was called from the Ur of the Chaldees (Gen. 12:4; 17:1).

24 years deducted from 430 years would leave 406, at the time when God spoke the language in Gen. 15:13. It would therefore very naturally be spoken of in round numbers as "400 years."

In Acts 7:6, Stephen merely quoted Gen. 15:13.

(2) Between the "*promises spoken*" (Gal. 3:16, 17), and the migration into Egypt, 215 years of the 430 period expired, leaving only 215 years for the time in Egypt.

Gen. 12: 4, Abraham's age when called.....	75, leaving 430
Gen. 21: 5, Abraham's age when Isaac was born.....	100, leaving 405
Gen. 22:20, Isaac's age when he married Rebekah.....	40, leaving 365
Gen. 25:26, Isaac's age when Jacob was born.....	60, leaving 345
Gen. 47: 9, Jacob's age when he arrived in Egypt.....	130, leaving 215

(a) Josephus (born A. D. 37) says: "*They left Egypt in the month Xanthicus (April), on the fifteenth day of the lunar month; 430 years after our forefathers came into Canaan, but 215 years only after Jacob removed into Egypt*" (Ant. II. XV. 2).

(b) Hippolytus, a Christian writer of the third century A. D., says: "*The entire period during which Abraham sojourned and the entire family descended from him by Isaac, in the country then called Canaanites, was 215 years.*" ("Refutation of all Heresies," Book X, Chap. XXVI.)

5. The duration of the period of actual bondage in Egypt was necessarily less than 122 years, of the sojourn of 215 years.

(1) According to Josephus, when Joseph entered Egypt, "*he was now 17 years old*" (Ant. II. III. 3).

(2) Joseph lived 93 years in Egypt, where he died at the age of 110 (Gen. 50:26). At his death, there were yet only 122 years to be spent in Egypt. But

**FULFILLMENTS**

(1) (Exo. 12:40.) "*Now the TIME that the children of Israel dwelt in Egypt was 430 YEARS.*" (See also v. 41.)

**NOTE:** The Septuagint Greek version says "*in the land of Egypt, and in the land of Canaan 430 years.*" (Greek, en gee Aiguptoo kai en gee Kanaan.)

Paul, in Gal. 3:16, 17, dates the 430 years "*from the promises spoken*" (Gen. 12:3).

between the death of Joseph and the beginning of the bondage, was an indeterminable period ending with, "*a new king over Egypt, who knew not Joseph*" (Exo. 1:8; comp. vs. 9-22; Acts 7:18). The duration of the bondage was therefore 122 years, less this unknown intervening period. The bondage is generally believed to have been about 100 years.

## II—DIVINE WISDOM IN PERMITTING THE BONDAGE

1. The Israelites were spared through the famine in Canaan (Gen. 45:5; Acts 7:11, 12).
2. It permitted Israel to become a great nation (Gen. 46:3; comp. Exo. 1:7; 12:37, 38).
3. It saved Israel from the corrupting influences of the Canaanites (Lev. 18:1-30).
  - (1) The expulsion of the seven nations was a just judgment for their iniquity (Deut. 7:1; Lev. 18:1-30; Gen. 15:16).
4. It provided a needed experience and training in the acceptance of the Jehovah God.

## CONCLUSION

1. From the call of Abraham to the giving of the law at Sinai was 430 years (Gal. 3:16, 17).
2. The migration into Egypt was 215 years after the call of Abraham, thus allowing only 215 years in Egypt.
3. The actual bondage was begun under "*a new king who knew not Joseph*," whose reign was some time after Joseph's death. The unrevealed time between the death of Joseph and the reign of this "*new king*," deducted from 122 years, is the actual length of the bondage. It is generally conceded to have been about 100 years.
4. The predictions concerning Egyptian bondage confirm the divine plan and purpose.
5. The Egyptian bondage served as a training school for the development of a great nation.

**THE PROGRESSIVE DEVELOPMENT OF THE ATONEMENT**

Rom. 5:12. "*Through one man sin entered into the world, and death through sin; and so death passed unto all men, for that all sinned.*"

Deut. 12:23. "*The blood is the life.*"

Heb. 9:22. "*Apart from the shedding of blood there is no remission.*"

Heb. 10:1, 2. "*The law having a shadow of good things to come, and not the very image of things, can never with the same sacrifices year by year, which they offer continually, make perfect them that draw nigh. 2. Else would they not have ceased to be offered? Because the worshipers, having been once cleaned, would have had no more consciousness of sins. 3. But in those sacrifices there is a remembrance made of sins year by year.*"

1 Cor. 15:3. "*Christ died for our sins according to the Scriptures.*"

Rom. 7:4, 6. "*Ye were made dead to the law through the body of Christ.*" "6. *But now we have been discharged from the law.*"

Rev. 1:5. "*Unto him that loved us and loosed us from our sins by his blood.*"

1 John 1:7. "*The blood of Jesus his son cleanseth us from all sin.*"

Heb. 10:17, 18. "*Their sins and their iniquities will I remember no more. 18. Now where remission of these is, there is no more offering for sin.*"

**INTRODUCTION**

The introduction of sin in the world changed human existing relations with God, forfeited the right of life, and thereby occasioned a mediatorial system of divine government. Our primitive parents evidenced their sense of guilt in an attempt to hide from justice; but their futile efforts merely demonstrated the Omnipotence of God, and called forth the revelation of a day of reckoning (Gen. 3:8,9).

In order that the law might be honored, justice satisfied, and life continued, the condemnation (curse) of the law was of necessity and legally transferred to an innocent victim, to be slain in behalf of man (comp. Lev. 16:20-28). In order that the system might progress through successive stages of development, it was designed to be co-existent with the effects of sin, until the final triumph in a perfect atonement. These premises point to Eden as the place of beginning, which is also inferred from the Scriptures, in that Abel's offering "*of the firstlings of his flock,*" availed with God, as "*a more excellent sacrifice*" than "*the fruit of the ground*" as offered by Cain (Gen. 4:3; Heb. 11:4).

Every victim placed on the altar was a silent confession of guilt, and prefigured redemption. Temporal sacrifices merely postponed the day of settlement; the demand of the law could be satisfied only by a perfect atonement (Deut. 18:13), but "*the law made nothing perfect*" (Heb. 7:19; comp. 10:1-4; 7:11, 12). Throughout the progressive stages of development, the typical view of "*eternal redemption*" came more and more into prominence, until John the harbinger publicly introduced Jesus as "*the Lamb of God that taketh away the sin of the world*" (John 1:29, 36; comp. Heb. 9:23-28; 4:14, 15; 2:14, 15; Rev. 13:8). He ex-

emplified the perfection demanded in the law (John 8:46), and assumed the debt legally charged against mankind before the bar of justice (Isa. 53:3-9). Paul therefore expresses it, "*Christ redeemed us from the curse of the law, having become a curse for us; for it is written, Cursed is every one that hangeth on a tree*" (Gal. 3:13). The completion of atonement through Him is assured in the language, "*We have been sanctified through the offering of the body of Jesus Christ once for all*" (Heb. 10:10). "*He hath perfected forever them that are sanctified*" (Heb. 10:14).

As the chosen race witnessed the completion of the remedial system, with its altar, sacrifice and priesthood, culminating in one Divine Being, they were thereby prepared to acknowledge Jesus as "*The Christ, the Son of the living God*," and to "*receive the adoption of sons*" in the kingdom of the redeemed (comp. Matt. 16:16; Gal. 4:4,5; 3:23-29). In triumph, they could say, "*But now we have been discharged from the law*" (Rom. 7:6).

We are now prepared to follow the altar, the sacrifice, and the priesthood, from their inception to the climax of redemption.

## I—THE ALTAR OF BURNED OFFERINGS AND THE SANCTUARY

### PATRIARCHS BEFORE THE LAW OF MOSES

The altar was the center of intercession in the family system of religion of the patriarchs. It prefigured the great national altar, and ultimately the final spiritual altar which is Christ.

### CHILDREN OF ISRAEL UNDER THE LAW OF MOSES

The Hebrew national altar was the center of national intercession, and prefigured a perfect spiritual altar—Christ, thru whom all penalty for sin would be cancelled. Its position in connection with the sanctuary associates intercession with worship (comp. 2 Sam. 24:25).

1. *Altar.* Of divine appointment (Gen. 35:1), therefore "*unto Jehovah*" (Gen. 8:20; 12:7, 8).

Its frequency indicates the unrecorded instruction to build it. It is mentioned in the following other passages: (Gen. 13:4, 18; 22:9; 26:25; 33:20; 35:3; 37:7; Exo. 17:15).

1. *Altar.* Of divine appointment (Exo. 24:24, 25). Its service was merely enlarged from that of the family altar.

It was the place of sacrifice in both the tabernacle and the Temple (Exo. 38:1-7; 1 Kings 9:25).

### CHRISTIANS UNDER CHRIST AND THE GOSPEL

Christ, the true spiritual altar, is the Christian's place of intercession. It answers to the typical family and national altar of burnt-offerings. It also points forward to Heaven as the perfect sanctuary. The association of Christ with the Church as a spiritual sanctuary, links together both intercession and worship.

1. *Altar.* Of divine appointment (Heb. 13:10).

Christ is the fulfillment of the typical altar of burnt-offerings (Heb. 9).

### PATRIARCHS BEFORE THE LAW OF MOSES

(1) The undesignated material was presumably earth, wood, and stone.

(2) *Purpose.* For sacrifice and intercession (Gen. 8:20; 12:7, 8; 13:4; 26:25).

### 2. The Patriarchal Sanctuary, or meeting place with God.

(1) At the simple altar of burnt-offerings.

*"This is none other than the house of God, and this is the gate of heaven"* (Gen. 28:17). *"This stone which I have set up for a pillar, shall be God's house"* (Gen. 28:22).

### CHILDREN OF ISRAEL UNDER THE LAW OF MOSES

(1) The designated material was earth, unhewn stones, and acacia wood (Exo. 20:24, 25; 38:1).

(2) *Purpose.* For sacrifice and intercession (Exo. 28:43; 2 Sam. 24:25).

### 2. The Hebrew Sanctuary, or meeting place with God.

(1) At the altar of burnt-offerings, which was at the door of the tabernacle and temple.

*"An altar of earth thou shalt make unto me, and shalt sacrifice thereon thy burnt-offerings, thy sheep, and thine oxen: in EVERY PLACE WHERE I RECORD MY NAME I WILL COME UNTO THEE, AND I WILL BLESS THEE"* (Exo. 20:24).

### CHRISTIANS UNDER CHRIST AND THE GOSPEL

(1) The altar was Christ—a spiritual altar, for spiritual sacrifice (Heb. 13:10; Rom. 12:1).

(2) *Purpose.* The place for presentation of ourselves as a "*living sacrifice*" (Rom. 12:1), for intercession and worship (Rom. 15:16; Rom. 5:6-11; Col. 3:16).

### 2. The Christian Sanctuary, or meeting place with God.

(1) Before Christ as the altar in the Church of Christ.

*"Ye are no more strangers, but ye are fellow-citizens with the saints, and of the household of God, 20 being built upon the foundation of the apostles and prophets, Christ Jesus himself being the chief corner stone; 21 in whom each several building, fitly framed together, groweth into A HOLY TEMPLE IN THE LORD; 22 in whom YE ARE BUILDED TOGETHER FOR A HABITATION OF GOD IN THE SPIRIT"* (Eph. 2:19-22).

*"The House of God, WHICH IS THE CHURCH of the LIVING GOD"* (1 Tim. 3:15).

*"Unto him be the glory IN THE CHURCH and IN CHRIST JESUS, unto all generations for ever and ever"* (Eph. 3:21).

**PATRIARCHS BEFORE THE LAW OF MOSES**

(1) The head of the family offered sacrifice, and made intercession  
**Ex. Noah (Gen. 8:20).**  
**Ex. Abraham (Gen. 12:7, 8).**

**CHILDREN OF ISRAEL UNDER THE LAW OF MOSES**

(1) Aaron and his sons were made priests to offer sacrifice and make intercession (Exo. 28:1; Heb. 13:11).

The priests offered the sacrifice for the people (Lev. 4:13-21).

On the great day of atonement, the high priest alone enters into the most holy place for atonement (Heb. 9:6, 7; Lev. 23:26-32; Num. 29:7-12; Lev. 16:23-34).

**CHRISTIANS UNDER CHRIST AND THE GOSPEL**

(1) Christ is our high priest who intercedes for us. (1 John 2:1; Heb. 9:11-15).

His Spirit intercedes in our behalf (Rom. 8:26, 27).

Every Christian is a priest unto God (Rev. 1:6), and he presents himself as "*a living sacrifice*" (Rom. 12:1).

Christ as our high priest entered into the true sanctuary of "*heaven itself*," to make final and complete atonement for us (Heb. 9:24-26).

**SUMMARY**

1. With the fall of man, the sacrificial system became necessary.
2. God designated the nature and method of offering.
3. The atonement was developed in successive stages until its completion in Christ. The law called for perfection; no human being could present a perfect sacrifice. Christ as a perfect and sinless offering, met the demands of justice. In this sense, he bore our sins.
4. Before the law, the head of the family was the sacrificer; under the law, God set apart a definite priesthood system. This culminated in Christ as the Lamb of God that taketh away the sin of the world, by the offering of himself.
5. There was no provision for guilty manhood to live except by a law of substitution. The sacrificial system therefore extended from Eden to Christ.

## II—THE HIGH PRIESTHOOD OF MELCHIZEDEK AND CHRIST

(Gen. 14:17-24; Heb. chap. 5, 7, 8, and 9)

Our knowledge of the genealogy of Melchizedek is limited to Gen. 14:17-24 and Hebrews 7. The Holy Spirit has seen fit to reveal his office and conceal his identity. But the personnel of his priesthood is limited to Melchizedek and Christ, and the account of one may therefore be used as a key to the interpretation of the other. This priesthood differs vitally from the priesthood of Aaron, and the distinctive differences enter into the understanding of Christ's mediatorial reign.

### MELCHIZEDEK AND HIS PRIESTHOOD

1. "*Melchizedek*" means "*my righteous king*."

2. "*King of Salem*." "*Salem*" means "*peace*."

(NOTE: "*Salem*" was the ancient name for Jerusalem, to which it presumably refers in Gen. 14:18).

3. *Melchizedek* "was priest of God Most High" (Gen. 14:18; comp. Heb. 7:1).

4. He was made a high priest by God, and not by the law.

(1) His priesthood was before the law at Sinai.

(2) The law made no provision for this priesthood.

5. The high priesthood was not handed down to or from Melchizedek (Heb. 7:3, 6).

6. *Melchizedek's priesthood* was provisional and spiritual (Gen. 14:18-20; Heb. 7:1).

(With this blessing, compare the one in Num. 6:23-26).

### CHRIST AND HIS PRIESTHOOD

1. *Christ* "is the blessed and only Potentate, the King of Kings" (1 Tim. 6:15).

2. *Christ* was prophetically announced as the "*Prince of Peace*" (Isa. 9:6).

3. *Christ* was "named of God a high priest after the order of Melchizedek" (Heb. 5:10; comp. 5:5, 6; 3:1, 2).

His appointment of God to this office was foretold (Psa. 110:4).

4. *Christ* was made a high priest by God, and not by the law.

(1) The law made no provision for the Melchizedek priesthood.

(2) The law confined the priesthood to descendants of Aaron, of the tribe of Levi (Exo. 28:1; Heb. 7:11-14; 8:4).

5. The high priesthood was not handed down to or from Christ (Heb. 7:15, 16; comp. 5:5-9).

6. *Christ's priesthood* was provisional and spiritual.

(1) To bless all nations (Gal. 3:7-14).

(2) To intercede before God (Heb. 2:17, 18; 6:20; 7:25). In this, the Holy Spirit acts as His agent (Rom. 8:26-28).

**MELCHIZEDEK AND HIS PRIESTHOOD**

7. *Melchizedek was “King of Peace,” and “high priest” (Heb. 7:1).*

8. *Melchizedek was superior to Abraham (Heb. 7:4-10).*

9. *Melchizedek’s priesthood being spiritual and intercessory, was not limited to any tribe or race. It lasted throughout life (Heb. 7:3).*

**CHRIST AND HIS PRIESTHOOD**

7. *Christ is “Prince of Peace,” and “King of Kings” (Zech. 6:13; Isa. 9:6; 1 Tim. 6:15).*

8. *Christ, after the order of Melchizedek is therefore also superior to Abraham (Heb. 7:17, 11).*

9. *Christ’s priesthood, being the same as that of Melchizedek, was not limited to any tribe or race (Gal. 3:23-29).*

*Christ’s priesthood will not end until he abdicates the throne to surrender it to God (1 Tim. 2:5; 1 Cor. 15:20-28; Heb. 7:3).*

**CONCLUSION**

1. This priesthood is a spiritual office, of divine appointment.
2. It existed before the law, and independent of the law; the law made no provision for priests of this order.
3. This priesthood was not conferred by men; Melchizedek and Christ were the only priests of this order; they had neither predecessor nor successor.
4. This priesthood was continuous, and only one at a time; Melchizedek was a type of Christ. The Old Testament foretold Christ as a priest after the order of Melchizedek. He will function in this office until he delivers up the kingdom to God and abdicates the throne.

## III—THE TABERNACLE

**JUDAH**  
74,600  
Num. 2:3, 4.

**ISSACHAR**  
54,400  
Num. 2:5, 6.

**ZEBULUN**  
57,400  
Num. 2:7, 8.

**NAPHTALI**  
53,400  
Num. 2:29, 30.  
  
Boards, bars,  
pillars, sockets,  
instruments, and  
service, in charge  
of Merarites  
6,200. Num. 3:34, 35.

**ASHER**  
41,500  
Num. 2:27, 28.

**DAN**  
62,700  
Num. 2:25, 26.

**BENJAMIN**  
35,400  
Num. 2:22, 23.

Tabernacle  
Care-taker,  
Gershonites  
7,500. Num. 3:22.

Moses  
Aaron  
and sons  
Num. 3:38.

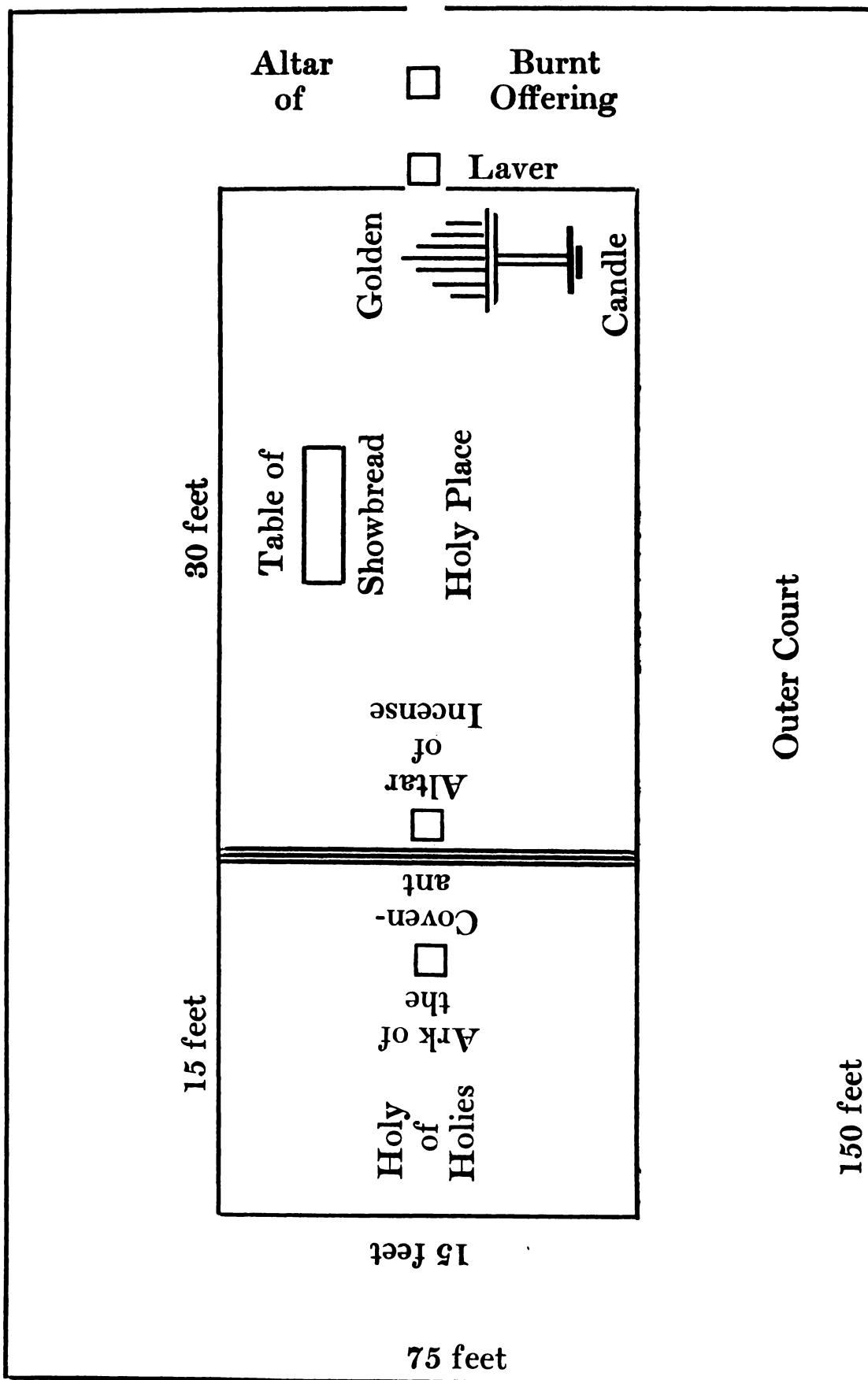
**REUBEN**  
46,500  
Num. 2:10, 11.

**SIMEON**  
59,300  
Num. 2:12, 13.

**GAD**  
45,600  
Num. 2:14, 15.

**MANASSEH**  
32,200  
Num. 2:20, 21.

Outer Court



## “THE TABERNACLE OF THE TENT OF MEETING”

**Exo. 40:1, 2**

1. Built under instructions of Moses, of free-will offerings (**Exo. 35:4-29; 30:2-7**).
2. It was reared on the first day, of the first month, of the second year after coming out of Egypt (**Exo. 40:17**).
3. Of the material used, there were **2756** pounds of gold, and **9474** pounds of silver (**Exo. 38:24, 25**).
4. It contained the following furniture:
  - (1) Altar of burnt offering (**Exo. 27:1-8** ).
    - (a) Its position: “At the door of the tabernacle of the tent of meeting” (**Exo. 40:29**).
    - (b) Its size: Length, 90 inches; width, 90 inches; height, 54 inches.
    - (c) Its use: (See Lev. chap. 1).
    - (d) Its typical significance: It typified the Christ, slain for the sins of the world (**John 1:29, 35; Rev. 1:5; 1 Cor. 5:7; Rev. 5:9, 12, 13; Matt. 26:28; 1 John 1:9**).
  - (2) “Laver of brass” (**Exo. 30:17-22**).
    - (a) Its position: “Between the tent of meeting and the altar.”
    - (b) Its size is not recorded.
    - (c) Its use: To wash (**Exo. 30:19-21**).
    - (d) Its typical significance: It typified baptism (**Heb. 10:22; Eph. 5:26; Titus 3:5; John 3:3-5; 1 Cor. 6:11; Rev. 7:14**).
  - (3) “A Candle-stick of Pure Gold” (**Exo. 25:31-40; 37:17-24**).
    - (a) Its position: “On the side of the tabernacle southward” (**Exo. 40:24** ).
    - (b) Its use: “To burn continually” (**Exo. 27:20-21**).
    - (c) Its typical significance: It typified the Word of God (**Zech. 4:1-14; Psa. 119:105; Heb. 9:2; John 1:8, 9**).
  - (4) “A. Table” (**Exo. 25:23-30; 37:10-16**).
    - (a) Its position: “In the tent of meeting, upon the side of the tabernacle northward” (**Exo. 40:22; Heb. 9:2** ).
    - (b) Its size: Length, 36 inches; width, 18 inches; height, 27 inches.
    - (c) Its use: (**1 Chron. 9:32; 2 Chron. 2:4** ).
    - (d) Its typical significance: It typified the Lord’s Supper (**1 Cor. 11:17-34; 10:17; John 6:22-58**).

(5) "The golden altar" (Exo. 30:1-10).

(a) Its position: "Before the veil that is in the ark of the testimony" (Exo. 30:6; 40:26, 27).

(b) Its size: Length, 18 inches; width, 18 inches; height, 36 inches.

(c) Its use: Burn incense every morning when Aaron lighteth the lamps, and also burn it each evening (Exo. 30:7, 8). On the great day of atonement, Aaron was to make atonement on the horns of it (Exo. 30:10).

(d) Its typical significance: Its primary significance was prayer (Rev. 8:3).

(6) "The ark of the covenant" (Heb. 9:4; 1 Kings 8:9; Exo. 25:10-22).

(a) Its position: (Heb. 9:3, 4).

(b) Its size: Length, 45 inches; width, 27 inches; height, 27 inches (Exo. 37:1; 25:10).

(c) Its use: To contain the tables of the covenant, Aaron's rod, and the pot of manna (Exo. 25:16; 1 Kings 8:9; Heb. 9:4).

(d) Its typical significance: The tables of the covenant typified the new covenant made by Christ (Rev. 11:19; Heb. 8:1-13; 2 Cor. 3:7-17; Heb. 9:15-22).

(7) The "Holy of Holies" (Heb. 9:1-22).

(a) NOTE: It typified Heaven itself (Heb. 9:11-27).

(b) NOTE: Aaron entered this once each year, on the great day of atonement, typifying Christ's entrance into Heaven once, to complete redemption for us (Lev. 16:1-34; Heb. 8:3; 9:7, 23-25. On the 10th day of the 7th month).

(c) It was a cube, 15x15x15 feet.

## THE “UNLEAVENED BREAD” OF THE PASSOVER and the “TWO WAVE-LOAVES . . . BAKEN WITH LEAVEN” OF PENTECOST

In the Passover meal there is a distinctive difference from the Pentecost, in both the preparation and the number of loaves. This variation is self-explanatory in the light of the typical significance of the two institutions.

In the Lord’s Supper of the New Testament, the number of loaves and the presence or absence of leavening quality, are definitely determined in the analysis of these two Hebrew typical institutions. The Lord’s Supper must fully answer to its true type.

### THE PASSOVER

(Lev. 23:4-8; Num. 28:16-25)

1. “*Unleavened bread*” represents what God gave to us.

God’s gift being perfect is represented by “*unleavened bread*” (Lev. 23:6).

2. The Passover forecasts the Christ as the sacrificial “*lamb of God*,” and therefore points to the Lord’s Supper (1 Cor. 5:6-8; John 1:29; Rev. 13:8).

3. The *bread of the Passover* is typically connected with the *blood atonement* (Num. 28:21-24; John 5:32-59; 1 Cor. 6:19, 20).

4. The singular “*bread*” points to the redeemed of Christ.

“*We who are many, are one bread, one body: for we all partake of the one bread*” (1 Cor. 10:17; comp. vs. 16; Lev. 23:6; Num. 9:1-14).

### THE PENTECOST

(Lev. 23:9-21; Num. 28:26-31)

1. “*Two loaves*” represent what we bring to God.

Our gifts to God are essentially imperfect, therefore represented by bread “*baken with leaven*” (Lev. 23:17).

2. The “*two wave-loaves*” point forward to what we bring to God.

(1) “*Ye shall BRING the sheaf of the FIRST FRUITS of your harvest unto the priest, and he shall wave the sheaf before Jehovah, To Be ACCEPTED FOR YOU*” (Lev. 23:10, 11).

(2) *Ye shall BRING OUT OF YOUR HABITATIONS, two wave-loaves of two tenth parts of an ephah: they shall be BAKEN with LEAVEN, for FIRST FRUITS UNTO JEHOVAH*” (Lev. 23:17).

3. The “*two wave-loaves*” offered as “*the bread of the first-fruits for a wave-offering before Jehovah*,” answers to the *redeemed*, or “*the FIRST FRUITS*” of the Gospel (1 Cor. 15:20-23; Rom. 12:1).

4. The “*Two wave-loaves*,” plural, as a forecast of “*the first fruits unto Jehovah*,” have a completion of type in the conversion of Jews and Gentiles as “*the first fruits*” of the Gospel (Lev. 23:17; 1 Cor. 10:17; comp. Eph. 2:10-22).

**THE PASSOVER**

5. All *leaven* was prohibited one week, following the sunset of the beginning of the *Passover* (Exo. 12:15-20).

The Lord's Supper was instituted during the week in which "*leavened bread*" was prohibited, clearly indicating that "*leavened bread*" was not used (With Exo. 12:15-20; comp. Luke 22:14-20).

**CONCLUSION:** 1. The Passover loaf points to Christ as the perfect gift from God, and is therefore fulfilled in the *one loaf* of the Lord's Supper, which represents the "*one body*" of the one *Christ*.

2. The loaf used in the Lord's Supper should therefore be made of "*unleavened bread*," that is, without yeast or similar substance.

The *loaf* which represents the body of Christ which was given for us, is therefore to be partaken of by all God's people, in the liberty of the Gospel.

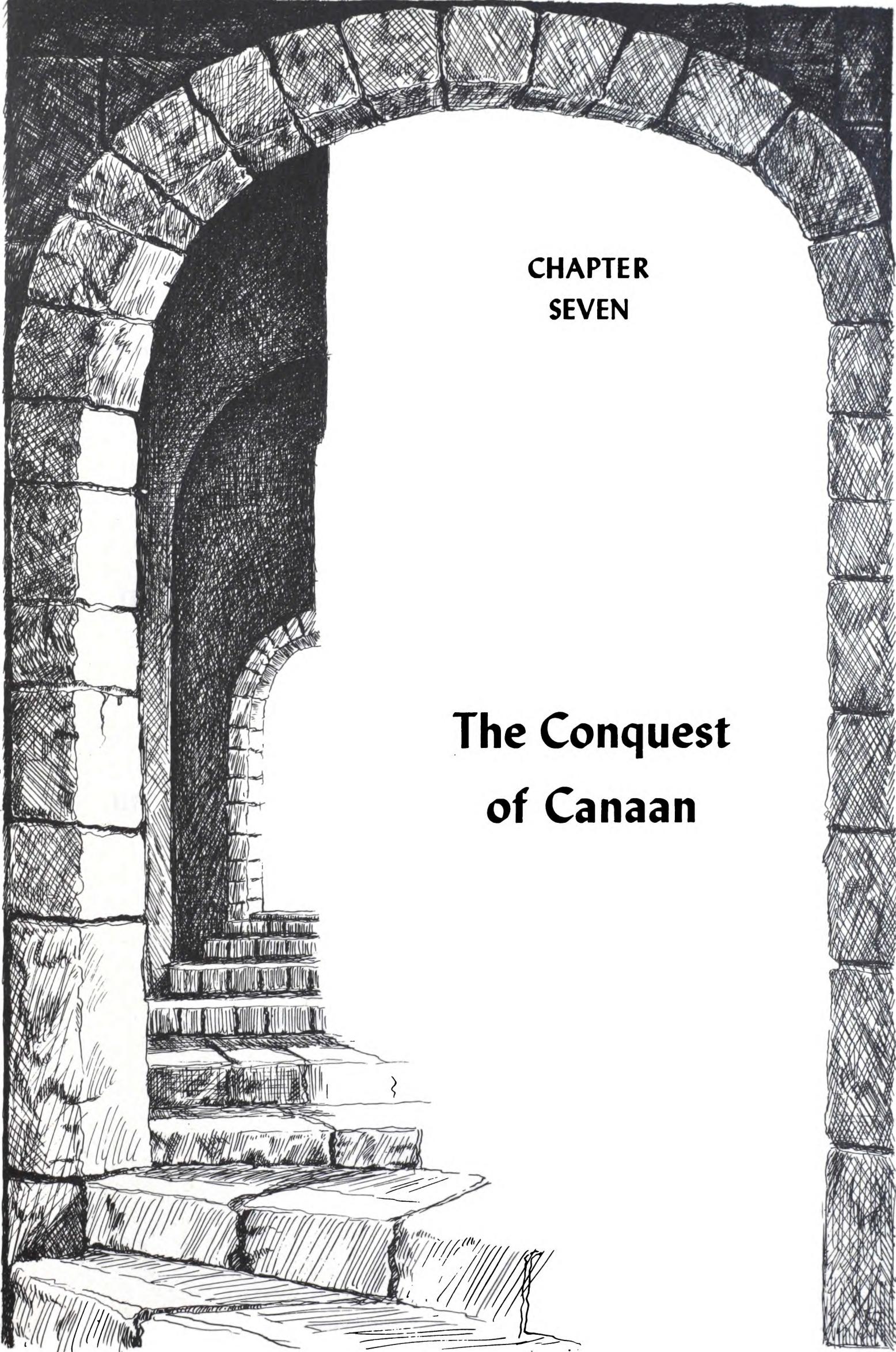
**THE PENTECOST**

5. The fact that the "*two loaves*" were plural, and "*baken with leaven*," thus representing the imperfect, is conclusive evidence that they do not answer to the "*one body*" of the perfect Christ. They are not therefore typical of the singular loaf (Luke 22:19, Greek "*a loaf*"), in the Lord's Supper (1 Cor. 10:16, 17. Greek, "*a loaf*," comp. 1 Cor. 5:6-8).

**CONCLUSION:** 1. The two Pentecost loaves point to the two distinctive classes of people—*Jews and Gentiles*, who, by reason of the offering of themselves as imperfect offerings to Jehovah, are made complete in Christ, and are therefore the "*first fruits*" of the Gospel.

2. The application of the Gospel to all races alike is thus inferred from the Pentecost institution.

Our access to God through Christ completes the type of the offering of the "*two wave-loaves*" through the priest (Lev. 23:10, 11; comp. 2 Tim. 2:5; 1 Cor. 4; 15; Eph. 2:18).



**CHAPTER  
SEVEN**

**The Conquest  
of Canaan**



## CHAPTER SEVEN

### *The Conquest of Canaan*

#### Introduction

**“After the *forty* years of the wanderings came the *seven* years of the conquest.”**

The conquest of Canaan can be divided into three parts:

I. The Eastern Conquest. Num. 21:21 — 31:54

This was accomplished in three campaigns:

1. Against Sihon
2. Against Og
3. Against Midian

II. The Western Conquest. Josh. 1:1 — 11:23.

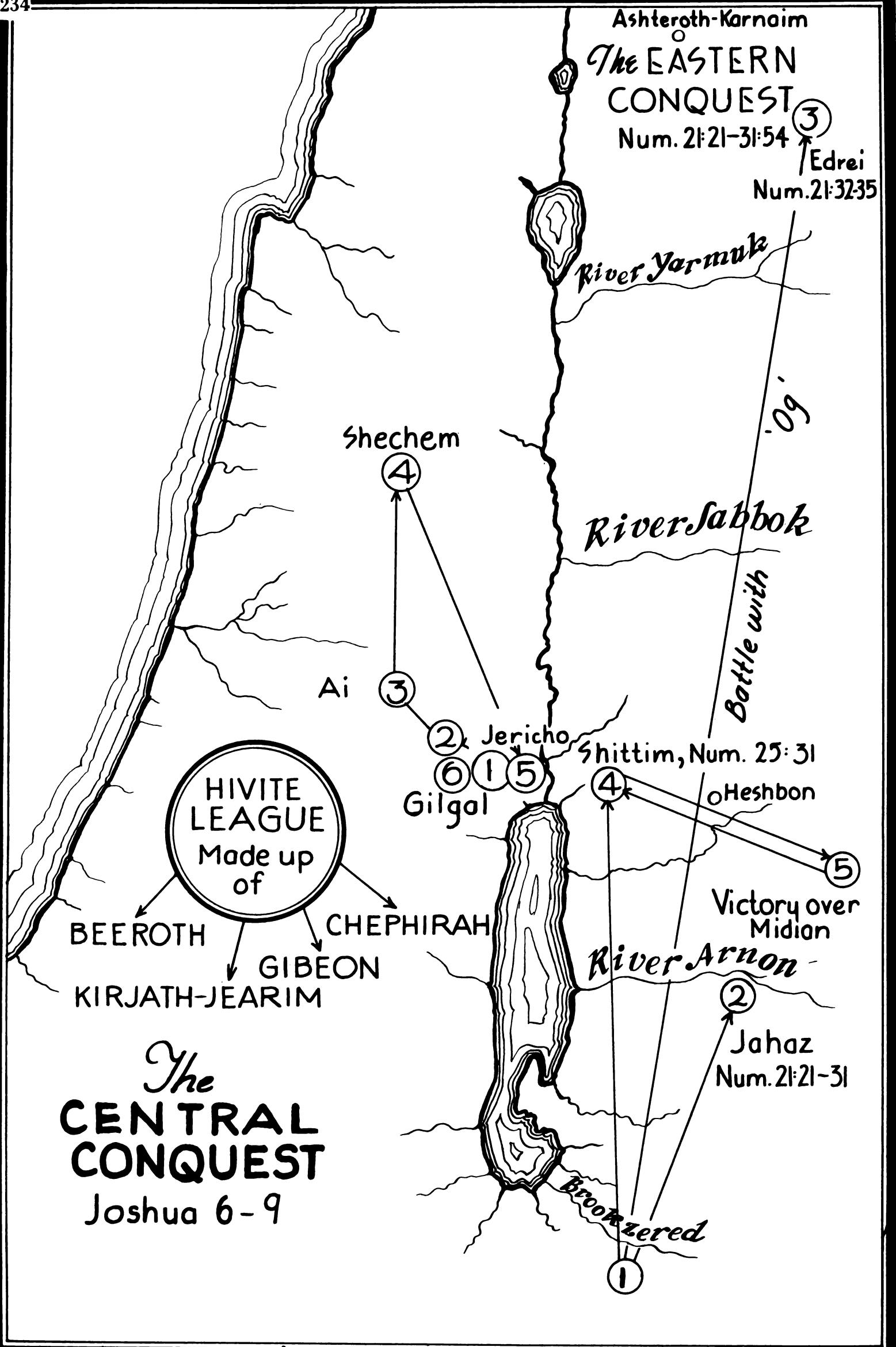
This also was accomplished in three campaigns:

1. The central campaign
2. The Southern campaign
3. The Northern campaign

III. The Supplemental Conquests. Three in number:

1. Conquest of Judah and Simeon. Judg. 1:1-8; 16-19.
2. Conquest of Caleb and Othniel. Josh. 14:1-15.  
15:13-19; Judg. 1:10-15.
3. The Danite Conquest. Judg. 18:1-31.

Please turn the page for a map of the Eastern Conquest and the Central Campaign of the Western Conquest.



Here is an explanation of the numbers on the preceding page . . .  
You will note that there are FIVE numbers in the *Eastern Conquest*.

**NOTICE:**

From number ONE (1) there are THREE lines going out to numbers 2, 3 and 4. Here is the reason:

ONE (1) stands for the camp on the other side of the brook Zered. From here the armies were sent up to Jahaz [point (2)] to fight and defeat Sihon. They returned to the camp [point (1)] and then sent the army out to fight and defeat Og at Edrei [point (3)]. They returned to camp [point (1)] and then moved to the plains of the Jordan [point (4)] having conquered all the territory on the east of the Jordan.

While here at point (4) trouble arose from the Moabites and the Midianites, and a war resulted. This war was fought primarily against Midian [point (5)]. Following this war Israel returned to their camp [point (4)] and prepared to cross the Jordan.

Now, before we explain the numbers in the Central campaign, how about reaching over and picking up the Bible and reading these chapters? (Num. 21:21 — 31:54)  
Just ten chapters; it won't take you long. When you have finished this, step up to the assignment on the next page.

*Assignment One:*

**Give a detailed account of the campaign of Moses and Joshua against Sihon and Og. Num. 21:21-35**  
This is to be given orally before the class.

**Answer the following: (These questions should be answered from memory as much as possible.)**

1. Against what nation was Israel fighting?
2. When did the Amorites come into Palestine?
3. What was the extent of the rule of the Amorites?
4. Where was the battle fought with Sihon?
5. What territory did Israel obtain by the victory over Sihon?
6. Who were the Ammonites?
7. What had Heshbon to do with the narrative?
8. What relation are the Moabites and Ammonites?
9. What happened at Jahaz?
10. Give two facts about Og.
11. What was the extent of Og's kingdom?
12. Where was the battle fought with Og?
13. What encouragement did God give Moses in the battle with Og?
14. What relations of Og are mentioned?
15. Where did they move from Zered?

*Assignment Two: Give a detailed account of the life and prophecy of Balaam. Num. 22:1-24:25*

*Answer the following:*

1. Where was Israel camped when this incident took place?
2. Who was Balak?
3. How did Balak describe the fear of Moab?
4. With whom did Moab have an alliance?
5. Where did Balaam live?

6. Why did Balak have faith in Balaam?
7. How did the messengers express their faith in Balaam?
8. What did the elders of Moab and Midian have with them to entice Balaam?
9. What was Balaam's immediate response?
10. What did God say to Balaam at this time?
11. What was the plain answer of Balaam to the messengers?
12. What was different about the second group of messengers?
13. What very good word did Balaam give to Balak?
14. What did Jehovah say to Balaam at this time?
15. Why do you think God was angry with Balaam's going?
16. Who went on the journey?
17. Where were the three places where the angel appeared?
18. Give one thought the ass expressed.
19. Was Balaam conscious that he was speaking to a dumb animal?
20. What was strange about the ass's question?
21. What appearance did the angel of the Lord have?
22. Why did the angel appear unto Balaam?
23. How did the ass save Balaam's life?
24. What was Balaam's response to the angel?
25. What was the one provision upon which Balaam was permitted to go?
26. Where did Balak meet Balaam?
27. What did Balak say to Balaam upon meeting him?
28. Where did Balak take Balaam?
29. How many altars, and what kind of sacrifices were there?
30. Where was Balaam when God spoke to him?
31. What did God tell Balaam on the "bare height"?
32. Give two thoughts in Balaam's first prophecy.
33. What was the response of Balak to this prophecy?

34. Why change the location for the second attempt?
35. Who was waiting when Balaam returned from talking with God?
36. Give two thoughts in the second prophecy of Balaam.
37. What was the compromise of Balak?
38. Where was the location for the third try?
39. Why did Balak want to look over the wilderness?
40. What was different about the actions of Balaam in the third attempt?
41. Give two thoughts concerning the third prophecy.
42. What was the response of Balak to the third prophecy?
43. In what way did Balaam say to Balak, "I told you so"?
44. How was the word "advertise" used in the text?
45. Give two thoughts of the fourth prophecy.

*Assignment Three:*

Give an account of the sin of Israel with the Moabites and Midianites, as well as a description of the bold act of Phinehas. Num. 25:11-8

*Answer the following:*

1. Where was Israel camped when this sin took place?
2. What was the method used to lead the people of Israel into sin?
3. Who was Baal-peor?
4. Who was "hung up before Jehovah"?
5. Who was to lead in this slaughter?
6. What were the circumstances of the deaths of Zimri and Cozbi?
7. How did they die?
8. What was the immediate result of their death on Israel?
9. How many died in the plague?
10. What was the thought of the "jealousy" of Jehovah?
11. What reward did God give Phinehas?
12. What was the notable position of these sinners?
13. What pronouncement did God make on Midian? Why?

*Assignment Four:*

Recite on the case of the daughters of Zelophehad and the law made from this incident. Num. 27:1-11

1. Who was Zelophehad? Of what tribe?
2. How many daughters?
3. What is the meaning of "he died in his own sin"?
4. What was the request of the girls?
5. Why did not Moses answer the problem immediately?
6. What was the estimate of Jehovah concerning this complaint?
7. What was the arrangement for the inheritance of a man without sons?
8. What was the "statute and ordinance" of Jehovah?

*Assignment Five:*

Give in detail the account of Moses' view of the promised land, and the appointment of his successor. Num. 27:12-27

1. From where did Moses view the promised land?
2. Why, and where did Moses sin?
3. What did Moses say about the "spirits of all flesh"?
4. What was the thought of Moses when God spoke of his being taken?
5. Is it suggested here that Joshua was possessed of the Holy Spirit?
6. Who was acting in the office of the high priest?
7. Was the leader made with the assistance of the priest?
8. Is fasting mentioned in this setting aside?
9. Is the "laying on of hands" mentioned?
10. Was Joshua constituted a prophet by this means?

*Assignment Six:*

Give an account and an explanation of the offerings mentioned in the twenty-eighth chapter of Numbers.

First of all consider carefully this fine outline as given by Adam Clarke in his commentary on Numbers.

All offerings of God to be offered in their due season. 1-2. The continual burnt-offerings for the morning, and its drink offering. 3-7. The continual burnt-offering for the evening. 8. The offerings for the Sabbath. 9-10. The offerings for the beginning of each month. 11-15. Repetition of the ordinances concerning the passover. 16-25. Ordinances concerning the day of first-fruits, or Pentecost. 26-31.

1. What is the thought behind the words "sweet savour" in vs. 2?
2. Were there to be two lambs offered *every day*?
3. Why was there a drink offering in connection with the daily burnt offering?
4. How many animals were sacrificed each month not counting the special feast days?
5. What part did the "goat" play in the Pentecost feast?

*Assignment Seven:*

Give a brief but concise discussion of the three feast days mentioned in Numbers chapter twenty-nine.

First notice this outline by Adam Clarke:

The three feasts are all in the *seventh month*.

1. The feast of trumpets on the *first day of the seventh month*, and its sacrifices. 1-6
2. The feast of expiation, or annual atonement, on the *tenth day of the same month*. 7-11.
3. The feast of the tabernacles, held on the *fifteenth day of the month*. This feast had *eight days of offerings*. vs. 12.

Now follows the offerings that were to be made on each of the eight days for the feast of the tabernacles. 13-38.

These sacrifices to be offered, and the feasts to be kept, besides vows, freewill-offerings, etc. vs. 39. Moses announces all these things to the people. vs. 40.

1. What is the meaning of the feast of the trumpets?
2. What is the meaning of the feast of the atonement?
3. Why was the feast of the tabernacles observed?
4. Why did God renew, at this time, the directions for making these offerings?
5. What lesson could we learn from a study of these verses?

*Assignment Eight:*

Give an account of the battle with Midian. Num. 31:1-54

ONE WORD will answer each of these questions, i.e., if you know the word. Fill them in:

- \_\_\_\_\_ 1. The word that describes what Israel was to accomplish in the war against Midian.
- \_\_\_\_\_ 2. The number of men out of each tribe that were to go to war.
- \_\_\_\_\_ 3. The priest that went to war.
- \_\_\_\_\_ 4. What Phinehas had in his hand when going to war.
- \_\_\_\_\_ 5. The prophet who was slain in battle?
- \_\_\_\_\_ 6. The "species" that was utterly slain in the war.
- \_\_\_\_\_ 7. Those that were saved alive.
- \_\_\_\_\_ 8. The number of days the soldiers must be without the camp for purification.
- \_\_\_\_\_ 9. The number of parts into which the prey was to be divided.
- \_\_\_\_\_ 10. The number out of which one was to be taken as a tribute for the Lord; both of men and animals.

*Assignment Nine:*

Tell us of the grant of land for Reuben, Gad, and the half tribe of Manasseh. Num. 32:1-42

1. Who had "a very great multitude of cattle"?
2. Who were to live in Gilead and Bashan?
3. Which tribes did Moses want to know would, or would not, participate in the responsibility of the conquest?
4. To whom did Moses compare these tribes?
5. Who did they say they would leave on the east of the Jordan?
6. What was to "find them out"?
7. Who was to give the grant of land to these tribes?
8. Whose kingdom was given to Reuben and the half tribe of Manasseh?
9. What country was taken by the half tribe of Manasseh?
10. Who was dispossessed by the son of Manasseh?

*Assignment Ten:*

Recite on the cities of refuge and those for the Levites. Num. 35:1-34

One or Two words will answer these questions. Can you supply them?

- \_\_\_\_\_ 1. These cities were to be inhabited by what tribe?
- \_\_\_\_\_ 2. What was to surround the cities?
- \_\_\_\_\_ 3. The number of cubits allowed for pasture lands.
- \_\_\_\_\_ 4. The number of cities of refuge; the number of the other cities given to the Levites.
- \_\_\_\_\_ 5. Jehovah stated that all the tribes would not have to contribute the same number of cities for the Levites, but it would be according to what?
- \_\_\_\_\_ 6. Who was to flee to these cities for refuge?
- \_\_\_\_\_ 7. These cities were for protection against whom?
- \_\_\_\_\_ 8. There were to be how many on each side of the Jordan?
- \_\_\_\_\_ 9. What were the three types of instruments of murder that were mentioned here?
- \_\_\_\_\_ 10. Who was to slay the murderer?

*Assignment Eleven:*

Give an account of the first chapter of Joshua.

One or Two words will answer these questions. Can you supply them?

- \_\_\_\_\_ 1. The name by which Moses was called at this time.
- \_\_\_\_\_ 2. The river that was to be the northern border of the promised land.
- \_\_\_\_\_ 3. The people whose land Israel was to possess.
- \_\_\_\_\_ 4. The quality of character promised to Joshua.
- \_\_\_\_\_ 5. Joshua was to meditate on this both day and night.
- \_\_\_\_\_ 6. The number of days they were to have for preparation for crossing the Jordan River.
- \_\_\_\_\_ 7. Those who were reminded of a former promise.
- \_\_\_\_\_ 8. The type of men that were to help in the conquest of Canaan.
- \_\_\_\_\_ 9. The penalty for not following the words of Joshua.
- \_\_\_\_\_ 10. What lesson have you gained from this chapter?

**Assignment Twelve:**

Tell of the spies' visit to Jericho. **Josh. 2:1-24.**

Once again, one or two words will answer these.

- \_\_\_\_\_ 1. The city to which the spies were sent.
- \_\_\_\_\_ 2. The official to whom word was carried that the spies had come into the city.
- \_\_\_\_\_ 3. What Rahab did with the men when they were called for by the king.
- \_\_\_\_\_ 4. The covering under which the spies were hidden.
- \_\_\_\_\_ 5. The object that shut the searchers out and the spies in.
- \_\_\_\_\_ 6. The condition of the hearts of the men of Jericho.
- \_\_\_\_\_ 7. The spies answered that they would save Rahab's life for she had merited it . . . Why?
- \_\_\_\_\_ 8. The object used to assist in the escape.
- \_\_\_\_\_ 9. If any of Rahab's relatives were found here they would be slain with the rest. Where was it?
- \_\_\_\_\_ 10. What do you think of Rahab's faith?

**Assignment Thirteen:**

Tell us of the crossing of the Jordan. **Josh. 3:1-17.**

What ONE or TWO words *in the text* describe the thoughts of the following?

- \_\_\_\_\_ 1. The time of the move up to the brink of the river.
- \_\_\_\_\_ 2. The object they were to follow to the river.
- \_\_\_\_\_ 3. The number of FEET between them and the ark. (Figure this from the "cubits".)
- \_\_\_\_\_ 4. What the people were to do in preparation for the coming day when the Lord was to work wonders among them.
- \_\_\_\_\_ 5. What the priests were to do when they stepped into the brink of the Jordan.
- \_\_\_\_\_ 6. Some of the people Jehovah was to drive out of the land of Canaan.
- \_\_\_\_\_ 7. What would happen to the waters of the Jordan as they came down toward the Dead Sea?
- \_\_\_\_\_ 8. The time of the year the crossing was made.
- \_\_\_\_\_ 9. The form that the waters took at the crossing of the Jordan.
- \_\_\_\_\_ 10. The place mentioned where the waters piled up.

***Assignment Fourteen:***

Tell of the monuments mentioned in chapter four.

ONE or TWO words *from the text* will answer the thoughts of the following sentences.

- \_\_\_\_\_ 1. The number of men to carry the same number of rocks out of the Jordan river.
- \_\_\_\_\_ 2. The place where the rocks were to be secured for the monument.
- \_\_\_\_\_ 3. The tribes of Israel were to tell the story of Jordan's crossing to whom?
- \_\_\_\_\_ 4. The place where the stones were set for the monument.
- \_\_\_\_\_ 5. What happened before the ark passed over the Jordan?
- \_\_\_\_\_ 6. The number of armed men from the tribes of Reuben, Gad, and Manasseh that passed over the Jordan.
- \_\_\_\_\_ 7. The exact time the waters returned to their place.
- \_\_\_\_\_ 8. The day of the month the crossing was accomplished.
- \_\_\_\_\_ 9. The name of the place where the stones were set up, as well as where they encamped.
- \_\_\_\_\_ 10. What lesson did you gain from this chapter?

***Assignment Fifteen:***

Recite on the circumcision, the passover, and the angel. Joshua chapter five.

ONE or TWO words *from the text* will answer the thoughts of the following sentences.

- \_\_\_\_\_ 1. The two kings whose hearts melted when they heard of what Israel had done.
- \_\_\_\_\_ 2. The instruments used in the circumcision.
- \_\_\_\_\_ 3. The need for this rite arose because these children were not circumcised at some other time and place. Where was it?
- \_\_\_\_\_ 4. What is the meaning of the term "Gilgal"? Why was it called this?
- \_\_\_\_\_ 5. A great feast was kept at Gilgal. What was it?
- \_\_\_\_\_ 6. Something ceased at Gilgal. What was it?
- \_\_\_\_\_ 7. Joshua met this strange man near what town?
- \_\_\_\_\_ 8. Joshua's question to the angel was, "art thou for us or" . . . who?

- 
9. Who did this angel say he was?
  10. What lessons can you gain from this chapter?

1. *Gilgal.* The military camp on the west of the Jordan.
2. *Jericho.* The first city in the campaign.

*Assignment Sixteen:*

Tell us of the capture of Jericho. Joshua chapter six.  
Can you fill in these blanks WITHOUT looking at the text?

1. "Now Jericho was straitly shut up because of the children of Israel: none ..... and none ....."
2. "And ye shall compass the city, all the men of ..... going about the city ..... Thus shalt thou do ....."
3. "And ..... priests shall bear ..... trumpets of rams' horns before the ark: and the ..... day ye shall compass the city ..... times, and the priest shall blow the trumpets."
4. "And it shall be, that, when they make a long blast with the rams' horn, and when ye hear the sound of the trumpet, all the people shall ..... with a great ..... ; and the wall of the city shall fall down ....., and the people shall go up every man ..... before him."
5. "And the city shall be ....., even it and all that is therein, to Jehovah: only ..... the ..... shall live, she and all that are with her ..... house, because she hid the messengers that we sent."
6. "But as for you, only keep yourselves from the devoted thing, lest when ye have devoted it, ye take of the devoted thing; so would ye make the camp of Israel ....., and trouble it."
7. "And they burnt the city with fire, and all that was therein; only the silver, and gold, and the vessels of brass and of iron, they put into the ..... of the house of Jehovah."
8. "And Joshua charged them with an oath at that time, saying, Cursed be the man before Jehovah, that riseth up and ..... this city ..... : with the loss of his ..... shall he set up the gates of it."

***Assignment Seventeen:*****Recite on Ai and Achan. Chapter Seven.****Can you fill in these blanks WITHOUT looking at the text?**

1. "But the children of Israel committed a ..... in the devoted thing; for ....., the son of Carmi, the son of Zabdi, the son of Zerah, of the tribe of ....., took of the devoted thing: and the anger of Jehovah was kindled against the children of Israel."
2. ". . . And they returned to Joshua, and said unto him, Let not all the people go up; but let about ..... or ..... men go up and smite Ai;"
3. ". . . and they fled before the men of Ai. And the men of Ai smote of them about ..... and ..... men;"
4. "And Joshua rent his clothes, and fell to the earth upon his face before the ..... of Jehovah until the evening, he and the elders of Israel; and they put ..... upon their ....."
5. "For the Canaanites and all the inhabitants of the land will hear of it, and will compass us round, and cut off our ..... from the earth: and what wilt thou do for thy great .....?"
6. "And Jehovah said unto Joshua, Get thee up; wherefore are thou thus fallen upon thy face? Israel hath ..... yea, they have even ..... my ..... which I commanded them."
7. "So Joshua rose up early in the morning, and brought Israel near by their .....; and the ..... of ..... was taken: and he brought near the ..... of Judah and he took the ..... of the Zerahites: and he brought near the ..... of the Zerahites man by man; and Zabdi was taken: and brought near his ..... man by man: and ..... . . . was taken."
8. "And Joshua said unto Achan, My ..... , give, I pray thee, ..... to Jehovah, and the God of Israel, and make ..... unto him; and tell me now what thou hast done;"
9. "And Achan answered Joshua, and said, Of a truth I have ..... against .....",
10. "And Joshua said, Why hast thou ..... us? Jehovah shall ..... thee this day. And all ..... him with ..... ; and they ..... them with .....",

*Assignment Eighteen:*

The capture of Ai. Joshua 8:1-29

*True or False?*

- \_\_\_\_\_ 1. Jehovah told Joshua to take ALL the people of war to fight the battle of Ai.
- \_\_\_\_\_ 2. All the possessions of Ai were to be devoted to God even as were the possessions of Jericho.
- \_\_\_\_\_ 3. The attack of the city was to be by ambush.
- \_\_\_\_\_ 4. Joshua had thirty thousand men with him to attack the city in the gates thereof.
- \_\_\_\_\_ 5. The city was to be set on fire as a signal.
- \_\_\_\_\_ 6. The thirty thousand men hid on the west of the city.
- \_\_\_\_\_ 7. Joshua came upon the city with his men from the east.
- \_\_\_\_\_ 8. Thirty thousand was the size of the whole army, those in ambush and those with Joshua.
- \_\_\_\_\_ 9. There were but five thousand men in ambush.
- \_\_\_\_\_ 10. Every man that was able, left Ai to pursue after Joshua and his army.
- \_\_\_\_\_ 11. Joshua thought that the signal with the javelin would bring the men out of ambush.
- \_\_\_\_\_ 12. The men of Ai did not see the smoke of the city but they knew it was taken.
- \_\_\_\_\_ 13. Joshua's army slew the king and all the men of Ai.
- \_\_\_\_\_ 14. The full number of persons slain in Ai was 12,000.
- \_\_\_\_\_ 15. The cattle and the spoil of the city were saved as well as the king.

*Assignment Nineteen:*

The Law Read at Shechem. Joshua 8:30-35

Can you fill in these blanks WITHOUT looking at the text?

1. "Then Joshua built an altar unto Jehovah, the God of Israel, in mount ..... , . . . an altar of ..... stones, upon which no man had lifted up any ..... :"
2. "And he wrote there upon the ..... a copy of the ..... of ..... which he wrote, in the presence of the children of Israel."
3. ". . . half of them in front of mount ..... , and half of them in front of mount ..... "
4. "And afterward he read all the words of the law, the ..... and the ..... , according to all that is written in the book of the law."

***Assignment Twenty:***

**Tell us of the Hivite League. Joshua 9:1-27  
What would you do in such a case?**

**Try to find God's will as it is revealed in this chapter. A few words will do.**

1. **If you heard that the inhabitants of the land of Canaan were afraid of the Hebrews, what would you say? How extensive was their fear, if any?**
2. **If you heard that all the men from Gibeon who came to Jericho were ambassadors what would you say?**
3. **If you heard that the men of Israel were suspicious of these strangers what would you say? How can you prove your answer?**
4. **If you heard that the men of the Hivite League said that they did not come to Joshua of their own will, what would you say?**
5. **If someone told you that the covenant made with these people was bound with an oath what would you say concerning it?**
6. **If you heard that the children of Israel upon discovering the deception went into all their cities and burned them what would you say of it?**
7. **If you heard that the congregation was very displeased with this and they caused the elders to go back on their oath?**
8. **If you heard that Hivites had a good reason to be afraid, and that their covenant was all right under these conditions?**

***Assignment Twenty-one:***

**The Battle of The Long Day. Joshua 10:1-43**

**ONE or TWO words *from the text* will answer the thoughts of the following sentences.**

Let's pause just a moment before launching into these questions. Look at the map on the next page. Notice that it contains the two remaining-conquests, i.e., The Southern Conquest and The Northern Conquest.

If you read the chapters in Joshua and then refer to the map all will be self-explanatory. But for the sake of clear emphasis it might be well to consider the following facts in: *The Southern Conquest*:

1. It all started with Adoni-zedek, the king of Jerusalem who gathered together five armies into a league to fight Israel. These armies were made up of the men and kings from: 1) Jarmuth  
2) Hebron 3) Eglon 4) Lachish 5) men from his own city of Jerusalem.
2. They, along with Adoni-zedek and his army, attacked Gibeon. Gibeon called for help from Joshua.
3. Joshua called his army together and marched at night to surprise attack the enemy at Gibeon. The actual battle took place at a location called Beth-horon. This was the battle of the long day.
4. The Amorite League was defeated and pursued to Makkedah. Here the five kings went into a cave to hide. Stones were rolled in front of the cave and they were thus held prisoners.
5. Joshua encouraged his men to pursue after the enemy till they were completely defeated.
6. Upon their return to Makkedah, where Joshua had remained, the five kings were brought out, stoned and hung up on five trees until sundown.
7. Following this, a march was made into the cities noted on the map: 1) Jarmuth 2) Hebron 3) Lachish 4) Eglon 5) Libnah 6) Debir 7) Arad 8) Hormah. The cities were destroyed and the new kings killed.
  1. The city that was greater than Ai; it was a "royal city," and all the men thereof were mighty.
  2. They said, "Slack not thy hand from thy servants."
  3. He said: "There shall not a man of them stand before thee."
  4. These were cast down from heaven upon the armies of the Amorites, . . . "and they died."
  5. This was to "stand still upon Gibeon;"
  6. This was to stand still in "the valley of Aijalon."
  7. The staying of the sun was written in a book that is not included in the Old Testament.
  8. These were to stay by the cave at Makkedah.

# The NORTHERN CONQUEST

Joshua 11:1-23

KINGS of the NORTH

HITTITE

Hazor

Jabin king of Hazor  
called together  
a league of:

MADON

DOR

SHIMRON

ACHSHAPH

CANAANITE

CANAANITE

AMORITE

KINGS OF THE ARABAH

PERIZZITE

KINGS OF THE LOWLAND

JEBUSITE

This league gathered here

Following the defeat, the enemy was pursued and all the cities of the league were sacked.

Joshua marches at night to attack and defeats

# The SOUTHERN CONQUEST

Joshua 10:1-43 12:9-24

BETH-HORON BATTLE

GIBEON

Pursuit  
From here they marched to  
MAKKEDAH

Amorite League headed by Adoni-ZEDEK, made up of JERUSALEM GILGAL

JARMUTH

LACHISH

EGLON

LIBNAH

HEBRON

DEBIR

HORMAH

- 
9. They put their feet on the necks of the five kings.
  10. From Kadesh-barnea even unto Gaza, and all the country of Goshen, even unto Gibeon. What does this describe?

*Assignment Twenty-two:*

Recite on the Northern Conquest. Joshua 11:1-23

Look just a moment at the preceding map. I believe the Northern Conquest is even more self-explanatory than the Southern.

Can you fill in these blanks WITHOUT looking at the text?

1. "And it came to pass, when ..... king of ..... heard thereof, that he sent to Jobab king of Madon, . . . And all these kings met together; and they came and encamped together at the waters of ....., to fight with Israel."
2. "And Jehovah said unto Joshua, Be not afraid because of them; for tomorrow at this time I will deliver them up all slain before Israel: thou shalt ..... their horses, and ..... their chariots, with ....."
3. "And Joshua turned back at that time, and took ....., and smote the king thereof with the sword: for ..... beforetime was the head of all those kingdoms."
4. "As Jehovah commanded ..... his servant, so did Moses command .....: and so did Joshua; he left nothing undone for all that Jehovah commanded ....."
5. "So Joshua took up the whole land, according to all that Jehovah spake unto .....; and Joshua gave it for an inheritance unto Israel according to their divisions by their ..... And the land had rest from war."

Note now on the following page the three supplementary conquests. These conquests did not occur in chronological order with the conquest of Canaan proper. Most of these events took place after the seven years of the conquest of Canaan. But they are conquests none-the-less, so we place them in this section.

*Assignment Twenty-three:*

Recite on the conquest of Judah and Simeon. Judges 1:1-8 and verses 16-19

***True or False***

- \_\_\_\_\_ 1. This campaign was led by Joshua.
- \_\_\_\_\_ 2. The conquest was over the Canaanites.
- \_\_\_\_\_ 3. Jehovah called Judah, Judah called Simeon.
- \_\_\_\_\_ 4. Ten thousand men were slain in Bezek.
- \_\_\_\_\_ 5. Adoni-bezek was the king of Jerusalem.
- \_\_\_\_\_ 6. Adoni-bezek was the conqueror of seventy other kings.
- \_\_\_\_\_ 7. The Kenites assisted in this war.
- \_\_\_\_\_ 8. The cities of the plain of Philistia were taken in this conquest.
- \_\_\_\_\_ 9. All the towns in the allotted territory were taken.

***Assignment Twenty-four***

Recite on the conquest of Caleb and Othniel and the conquest of the Danites. Josh. 14:1-15; 15:13-19. Jud. 1:10-15; 18:1-31.

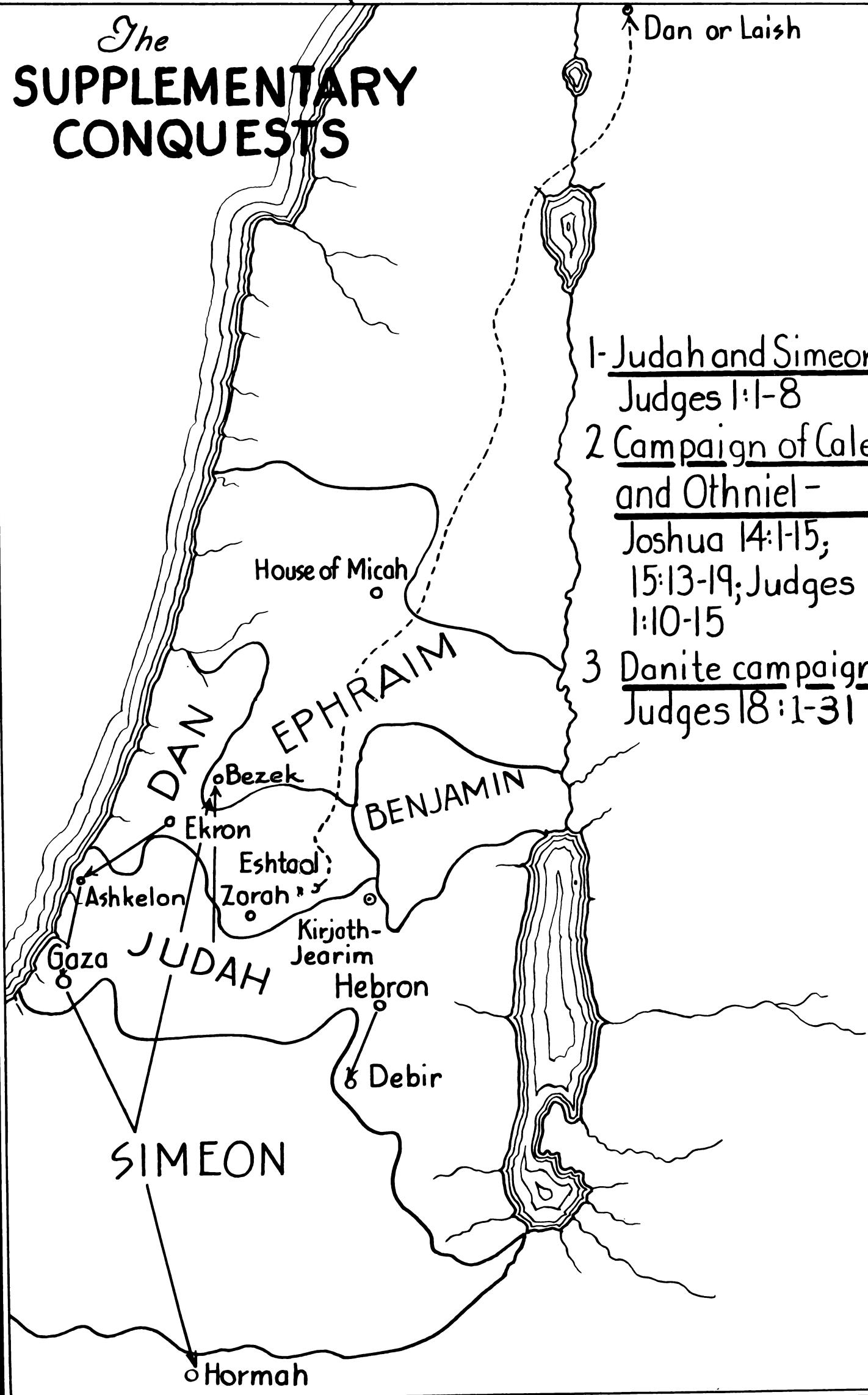
***Answer the Following***

- 1. At what period of time in the history of Israel did the conquest of Caleb and Othniel occur?
- 2. What historical incident was mentioned by Caleb to Joshua? Why?
- 3. How old was Caleb at the time of this conquest?
- 4. How does Caleb manifest here the same faith he had when he first came into the land?
- 5. What two names are applied to the inheritance of Caleb?
- 6. Who lived in the towns to be conquered?
- 7. What special reward was offered for the conquest of Debir?
- 8. What was the "wedding present" of Caleb to his daughter?

***WHY Did the Following Happen?******Answer In a Sentence***

- 1. Why did the tribe of Dan seek an inheritance?
- 2. Why ask the three questions of the young Levite? (18:3)
- 3. Why was Laish appealing to the spies as a place for the tribe of Dan?
- 4. Why did the men of Dan want to take the priest with them?
- 5. Why is this young priest considered a good example in backsliding?

# The SUPPLEMENTARY CONQUESTS





# **SPECIAL STUDIES**

## **GOD'S CHOSEN PEOPLE**

*by*

**WALTER L. STRAUB, M.A., B.D., D.Litt.**

*From his book, BIBLICAL ANALYSIS*

## GOD'S CHOSEN PEOPLE

### INTRODUCTION

1. With relevant Hebrew history properly premised, the Epistle of Paul to Rome, and kindred portions of the New Testament become self-explanatory.
2. After Jacob's wrestle with the angel his name was divinely changed to "*Israel*," meaning, "*He who striveth with God*" (Gen. 32:27, 28; 35:10; comp. Hosea 12:3, 4). When God exalted the "*children of Jacob, His chosen ones*" (Psa. 105:6), the new name was part of their heritage (Gen. 42:5; Exo. 1:1, 9).
3. "*If thou wilt harken diligently unto the voice of Jehovah thy God, to observe and do all his commandments*" (Deut. 28:1), was a conditional preface to every promised "*blessing*" (Gen. 28:2-7), with counterpart "*curses*" (Deut. 29:21; 28:15-19), as a consequence of disobedience.

### I—THE NECESSITY FOR A DISTINGUISHED RACE

1. The two-fold promise to Abraham (Gen. 12:2, 3), presents the necessity for an exalted race, and constitutes the earliest revelation of the line through which the *seed of the woman* would triumph (Gen. 3:15). Beginning with Abraham as the head of the Hebrew nation (Rom. 4:13; Heb. 11:8-10; Gal. 3:16; Acts 13:26; Gen. 15:4, 5), "*the promises spoken*" (Gal. 3:16) are revealed to be through ISAAC (Gen. 17:19-21; 21:10; 12; 26:2-5; comp. Rom. 9:7; Gal. 4:28; Heb. 11:18), through JACOB (Gen. 28:2-4, 10-17; 35:10-12; 2 Kings 13:22, 23; comp. Luke 1:33), through JUDAH (Gen. 49:10; 1 Chron. 5:1, 2; Psa. 78:68; 108:8; 114:2; comp. Heb. 7:14; 8:4; Rev. 5:5), of the "**HOUSE OF DAVID**" (Psa. 132:11; Isa. 9:7; comp. Matt. 1:1; 12:23; 22:42; John 7:42; Rom. 1:3; 2 Tim. 2:8; Rev. 5:5; 22:16).

2. In the valedictory address of Moses (Deut. 27:1 to 30:20), "*in the fortieth year, in the eleventh month*" (Deut. 1:3), "*Beyond the Jordan, in the land of Moab*" (Deut. 1:5; 34:1), he referred to the exaltation of the Hebrew race as the reason for special divine favors (Deut. 27:9,10; 28:1).

### II—THE BLESSINGS AND THEIR COUNTERPART CURSES

(Deut. 27:1-6, 15-19)

### INTRODUCTION

1. The theme of this third discourse of Moses is the blessings and the curses of the children of Israel. In this account we have a brief conception of the future of the chosen race. Their distinction as a race is to be universally recognized (Isa. 61:9). The fulfillment of Moses' predictions is irrefutable evidence of inspiration.

*Decision Day on the Plains of Moab (Deut. 28:1, 2; 34:1)**Counterpart Predictions***“THE BLESSINGS”**

*“All these blessings shall come upon thee, and overtake thee, if thou wilt harken unto the voice of Jehovah thy God” (Deut. 28:2).*

*“Blessed shalt thou be”:*

1. *“In the city”* (28:3).

*“Goodly cities, which thou build-  
edst not” (Deut. 6:10).*

2. *“In the field”* (28:3).

Verse 3 contains the two spheres in which life moves.

3. *“The fruit of thy body, and the fruit of thy ground, and the fruit of thy beasts, the increase of thy cattle, and the young of thy flock”* (28:4).

(comp. Deut. 7:13, 14)

4. *“Thy basket”* (in which fruits were kept (Deut. 26:2), *“and thy kneading-trough”* (in which daily bread was prepared (Exo. 12:34; 28:5).

5. *“When thou comest in, and . . . when thou goest out”* (28:6).

They were to have competent leadership in going out into conflict, and in government after return (See Num. 27: 15:23; comp. Psa. 121:8).

6. *“Jehovah will cause thine enemies that rise up against thee to be smitten before thee: they shall come out against thee one way, and shall flee before thee seven ways”* (28:7).

7. *“In the land which Jehovah thy God giveth thee”* (28:8).

8. *“Jehovah will open unto thee his*

**“THE CURSES”**

*“But it shall come to pass, if thou wilt not harken unto the voice of Jehovah thy God, to observe to do all his commandments and his statutes which I command thee this day, that all these curses shall come upon thee, and overtake thee”* (Deut. 28:15).

*“Cursed shalt thou be”:*

1. *“In the city”* (28:16).

2. *“In the field”* (28:16).

The curse extends over the two spheres in which man lives.

3. *“the fruit of thy body, and the fruit of thy ground, the increase of thy cattle, and the young of thy flock”* (28:18).

4. *“Thy basket and thy kneading-trough”* (28:17).

5. *“When thou comest in, and . . . when thou goest out”* (28:19).

6. *“Jehovah will send upon thee cursing, discomfiture, and rebuke, in all that thou puttest thy hand unto to do, until thou be destroyed, and until thou perish quickly; because of the evil of thy doings, whereby thou hast forsaken me”* (28:20) .

7. *“Jehovah will make the pestilence cleave unto thee, until he have consumed thee from off the land, whither thou goest in to possess it”* (28:21).

8. *“Jehovah will make the rain of*

**"THE BLESSINGS"**

*good treasure the heavens, to give the rain of thy land in its season" (28:12; comp. Deut. 11:13-15).*

9. "Jehovah will make thee the head, and not the tail; and thou shalt be above only, and thou shalt not be beneath" (28:13).

10. "10. Jehovah will make thee plenteous for good, in the fruit of thy body, and in the fruit of thy cattle, and in the fruit of thy ground, in the land which Jehovah sware unto thy fathers to give thee. 11. Jehovah will open unto thee his good treasure the heavens, and give the rain of thy land in its season, and to bless all the work of thy hand: and thou shalt lend unto many nations, and thou shalt not borrow" (28:10, 11).

**"THE CURSES"**

*thy land powder and dust" (28:23, 24; comp. Lev. 26:18-20; Deut. 11:16, 17).*

9. "The sojourner that is in the midst of thee shall mount up above thee higher and higher; and thou shalt come down lower and lower. 44. He shall lend to thee, and thou shalt not lend to him; he shall be the head, and thou shalt be the tail" (28:43, 44).

10. "Jehovah will smite thee with consumption, and with fever, and with inflammation, and with fiery heat, and with the sword, and with blasting, and with mildew; and they shall pursue thee until thou perish. 23. And thy heaven that is over thy head shall be brass, and the earth that is under thee shall be iron. 24. Jehovah will make the rain of thy land powder and dust: from heaven shall it come down upon thee, till thou be destroyed" (28:22-24; comp. Lev. 26:14-20).

(1) The counterpart "curses" (Deut. 28:16-24) are immediately restated and elaborated in connection with specific incidents. (Deut. 28:25-46.) The climax is reached in the announcement that the consequences of the curses are permanent, and that they will constitute "*a sign and a wonder upon thy (Jews) seed for ever*" (v. 46).

**III—JUDGMENTS INCURRED IN DISOBEDIENCE**

The original account is given in Lev. 26:14-15, and restated with certain additions in Deut. 28:7-68. The two accounts should be studied together. Subsequent accounts are, in the main, brief repetitions for special reminders, and for specific reference to approaching fulfillments. The accounts are to be interpreted in keeping with the figurative and symbolic language in which many of them are clothed.

1. At the time of Jeremiah, Israel had fallen beyond the reach of the prayers of the most holy, such as was Moses at Sinai (Exo. 32:11), and Samuel in Canaan (1 Sam. 7:9; Jer. 15:1, 2).

2. Four instruments of justice are pictured: "*And I will appoint over them four kinds, saith Jehovah*" (Jer. 15:3, 4).

(1) v. 3, "the sword to slay,

(2) v. 3, "and the dogs to tear" what was slain,

- (3) v. 3, "*and the birds of the heavens,*" to feed on the dead,  
 (4) v. 4, "*and the beasts of the earth, to devour and destroy*" whatever the birds may have left.

3. A general warning relative to all disobedience, and the judgments incurred (Lev. 26:14-16).

The whole train of evils here mentioned, are consequences of the government by wicked and cruel rulers to whom the disobedient Jews were to be subjected. Such maladies are naturally to be expected from afflictions and deprivations (with Lev. 26:16; comp. Deut. 28:30-34).

4. The Jews were to be smitten and subdued by the enemies.

#### PREDICTIONS

(1) Lev. 26:17. "*And I will set my face against you, and ye shall be smitten before your enemies; they shall hate you and shall rule over you.*"

Deut. 28:25. "*Jehovah will cause thee to be smitten before thine enemies.*"

As a consequence "*thy dead body shall be food unto all the birds of the heavens, and unto the beasts of the earth; and there shall be none to frighten them away*" (Deut. 28:26).

(2) Homes were to be broken up, and their possessions confiscated (Deut. 28:30-34).

#### FULFILLMENT

(1) The account of Jehoiakim furnishes an instance of literal fulfillment, when Nebuchadnezzar bound him in fetters, and carried him to Babylon (2 Kings 23:36 to 24:7; 2 Chron. 36:5-8; Jer. 22:19; 36:30; comp. Psa. 79:2, 3).

Additional fulfillment is seen in Babylonian captivity (2 Chron. 29:8, 9; Jer. 15:4; 24:9, 10; 29:18, 19).

(2) This was fulfilled in every detail in the captivity (2 Chron. 29:8-10; Neh. 9:36, 37; 1 Kings 20:1-6).

### FOUR JUDGMENTS INCURRED BY DISOBEDIENCE

The disobedience of Israel is listed in four groups, each of which is prefaced with a chastisement of "*seven times,*" as a threat of judgment.

#### PREDICTIONS

1. First judgment (Lev. 26:18-20; comp. Deut. 28:23, 24).

"19. *And I will break the pride of your power; and I will make your heaven as iron, and your earth as brass;* 20. *and your strength shall be spent in vain; for your land shall not yield its increase, neither shall the trees of the land yield their fruit.*"

2. Second judgment (Lev. 26:21, 22).

"22. *I will send the beast of the*

#### FULFILLMENT

1. First judgment in fulfillment. As early as the time of Isaiah (B. C. 810-698), Israel had already "*received of Jehovah's hand double for all her sins*" (Isa. 40:2). The captivity, in which the major portion of the fulfillment centered, was yet future.

In the days of Ahab (B. C. 918) the dew and the rain were withheld, causing a famine over all Samaria (1 Kings 17:1; 18:1-6, 41-46).

2. Second judgment in fulfillment.

**PREDICTIONS**

*field among you, which shall rob you of your children, and destroy your cattle, and make you few in number; and your ways shall become desolate.”*

**FULFILLMENT**

A literal fulfillment is found in 2 Kings 17:25, 26.

The king of Assyria imported men into Samaria. When they feared not Jehovah, he “*sent lions among them, which killed some of them.*”

In 2 Kings 2:24, we have a record of “*two she-bears*” that slew the mocking children following Elijah.

It is also possible that this prediction has a spiritual fulfillment, as a figurative reference to wicked rulers and false prophets.

Rulers and tyrants are often symbolized as “*beasts*” (Prov. 28:15; Dan. 7:1-8; Psa. 80:12, 13).

False prophets are frequently figured as “*foxes*” (Ezek. 13:4), “*ravenging wolves*” (Matt. 7:15), and in Rev. 13:1, a “*beast*.”

### 3. Third judgment (Lev. 26:23-26).

“25. *And I will bring a sword upon you, that shall execute the vengeance of the covenant; and ye shall be scattered together within your cities; and I will send the pestilence among you; and ye shall be delivered into the hand of the enemy.*

“26. *When I break your staff of bread, ten women shall bake your bread in one oven, and they shall deliver your bread again by weight; and ye shall eat and not be satisfied.*”

### 3. Third judgment in fulfillment.

Ezekiel applies a part of this predictive language to the desolation of the land of Israel during the captivity (Ezek. 14:12-23).

Ezekiel applies this to the siege of Jerusalem, by Nebuchadnezzar.

“*Moreover he said unto me, Son of man, behold, I will break the staff of bread in Jerusalem; and they shall eat bread by weight, and with fearfulness; and they shall drink water by measure, and in dismay: 17. that they may want bread and water, and be dismayed one with another, and pine away in their iniquity* (Ezek. 4:16, 17).

### 4. Fourth judgment, or the captivities (Lev. 26:23-26; Deut. 28:36, 49-57).

Deut. 28:36. “*Jehovah will bring thee, and thy king whom thou hast set over thee, unto a nation that thou hast not known, thou nor thy fathers; and there shalt thou serve other gods, wood and stone.*”

"49. *Jehovah will bring a nation against thee from far, from the end of the earth, as the eagle flieth; a nation whose tongue thou shalt not understand; 50. a nation of fierce countenance, that shall not regard the person of the old, nor show favor to the young, and shall eat the fruit of thy cattle, and the fruit of thy ground, until thou be destroyed; that also shall not leave thee grain, new wine, or oil, the increase of thy cattle, or the young of thy flock, until they have caused thee to perish.* 52. *And they shall besiege thee in all thy gates, until thy high and fortified walls come down, wherein thou trustedst, throughout all thy land; and they shall besiege thee in all thy gates throughout all thy land which Jehovah thy God giveth thee.* 53. *And thou shalt eat of the fruit of thine own body, the flesh of thy sons and of thy daughters, whom Jehovah thy God hath given thee, in the siege and in the distress wherewith thine enemies shall distress thee"* (Deut. 28:49-53. See also verses 54-57).

#### NORTHERN KINGDOM ASSYRIAN CAPTIVITY

(1) In 721 B. C. Tiglath - pileser invaded the Northern Kingdom; twenty years later, Shalmaneser carried away the remainder of Israel (2 Kings 15:29; 1 Chron. 5:26; comp. Isa. 9:1; 2 Kings 17:6-24).

#### FIRST FULFILLMENT

(a) Assyrians came from *north-east* against Israel (721 B. C. 2 Kings 17).

(b) The language of the Assyrians did not conform to the Hebrew of Palestine.

(c) The Assyrians under Shalmaneser inflicted punishment upon Samaritans, taking all alike (Ant. IX. XIV. 1).

#### JUDAH BARYLONIAN CAPTIVITY

(1) Benjamin and Judah were carried away to Babylon following two invasions, beginning B. C. 588 (2 Kings 24:10-17; 36:1-21).

Deut. 28:36 was fulfilled in Babylon. (See Dan. 3:1-18.)

#### SECOND FULFILLMENT

(a) Babylonians came from the *east* against Judah (588, 598 B. C. 2 Kings 24:10-20).

(b) The Babylonians were "*a nation whose language thou knowest not, neither understandest what they say*" (Jer. 5:15; comp. Lam. 4:19).

(c) "*Therefore he brought upon them the king of the Chaldeans, who slew their young men with the sword in the house of their sanctuary, and had no compassion upon young man or vir-*

#### JERUSALEM ROMAN CAPTIVITY

(1) Jerusalem was overthrown under Titus (70 A. D.). Captives were sent both to Rome and to Egypt (Jos. Book VI. IX, 2). Predicted by Christ (Matt. 24:1, 2, 9, 15-25; Luke 21:20-24, 29 A. D.).

#### THIRD FULFILLMENT

(a) Romans from the *west* came against Jerusalem, and destroyed it and the temple (A. D. 70. See Matt. 24 and Luke 21; comp. Wars, Book III. I. 1).

(b) Josephus refers to the difficulty in dealing with the Romans, because their language was little understood by the Jews of Jerusalem (Wars III. VI. 2).

(c) Vespasian "came into it (city) and slew all the youth, the Romans having no mercy on any age whatever" (Wars III. VII. 1).

*gin, old man or hoary-headed" (2 Chron. 36: 17).*

(d) Gates of cities in Samaria were besieged by Shalmaneser (2 Kings 18:9-11).

(e) Children were eaten for food when Ben-hadad besieged Samaria (2 Kings 6:26-29).

(d) Jerusalem was besieged ("in all thy gates" 2 Kings 18:13) by the Babylonian army.

(e) "*Women...boiled their own children,*" when the Babylonians besieged Jerusalem (Lam. 4:10).

(d) Vespasian and his son Titus besieged every gate of Jerusalem, A. D. 69, 70 (Wars, Book VII. comp. 2 Kings 25:8-11).

(e) Women "*roasted*" and ate their own children while Titus besieged Jerusalem, A. D. 70 (Wars VI. III, 4).

The account by Josephus is as follows:

*"There was a certain woman that dwelt beyond Jordan—her name was Mary; her father was Eleasar, of the village Bethezub, which signifies 'house of hyssop.' She was eminent for her family and her wealth, and had fled away to Jerusalem with the rest of the multitude, and was with them besieged therein at this time. The other effects of this woman had been already seized upon; such, I mean, as she brought with her out of Perea, and removed to the city. What she had treasured up besides, as also what food she had contrived to save, had been also carried off by the rapacious guards, who came every day running into her house for that purpose. This put the poor woman into a very great passion, and by the frequent reproaches and imprecations she cast at these rapacious villains, she had provoked them to anger against her; but none of them, either out of the indignation she had raised against herself, or out of the commiseration of her case, would take away her life; and if she found any food, she perceived her labors were for others, and not for herself; and it was now become impossible for her any way to find any more food, while the famine pierced through her very bowels and marrow, when also her passion was fired by a degree beyond the famine itself: nor did she consult with anything but with her passion and the necessity she was in. She then attempted a most natural thing; and snatching up HER SON who was a child sucking at her breast, she said, 'O thou miserable infant! for whom shall I preserve thee in this war, this famine, and this sedition? As to the war with the Romans, if they preserve our lives, we must be slaves! This famine will also destroy us, even before that slavery comes upon us; yet are these seditious rogues more terrible than both the other. Come on; be thou my food, and be thou a fury in these seditious varlets, and a by-word to the world, which is all that is now wanting to complete the calamities of us Jews.' As soon as she had said this, SHE SLEW HER SON; AND THEN ROASTED HIM, AND ATE THE ONE HALF OF HIM, AND KEPT THE OTHER HALF BY HER CONCEALED. Upon this the seditious came in presently, and SMELLING THE HORRID SCENT OF THIS FOOD, they threatened her that they would cut her throat immediately if she did not show them what food she had gotten already. She replied, that she had saved a very fine portion of it for them; and withal uncovered what was left of her son. Hereupon they were seized with a horror and amazement of mind, and stood astonished at the sight; when she said to them, 'THIS IS MY OWN SON; AND WHAT HATH BEEN DONE WAS MINE OWN DOING! COME EAT OF THIS FOOD;*

**FOR I HAVE EATEN OF IT MYSELF!** *Do not you pretend to be either more tender than a woman, or more compassionate than a mother. But if you be so scrupulous, and do abominate this my sacrifice, As I HAVE EATEN THE ONE HALF, LET THE REST BE RESERVED FOR ME ALSO.'* After which, these men went out trembling, being never so much affrighted at any thing as they were at this, and with some difficulty they left the rest of that meat to the mother. Upon which the whole city was full of this horrid action immediately; and while everybody laid this miserable case before their own eyes, they trembled, as if this unheard-of action had been done by themselves."

#### PREDICTION

(2) Deut. 28:64. "Jehovah will scatter thee among all peoples, from one end of the earth, even unto the other end of the earth" (comp. Deut. 28: 65-67; Jer. 9:9, 16; Hos. 9:17).

(3) Many of them to again become slaves in Egypt (Deut. 28:68).

"And Jehovah will bring thee into Egypt again with ships, by the way whereof I said unto thee, Thou shalt see it no more again: and there ye shall sell yourselves unto your enemies for bond-women, and no man shall buy you."

5. The Jewish sanctuary was to be utterly destroyed by "a little horn" (Antiochus Epiphanes, king of Greece, 175-164 B. C.), who would rise from one of the four divisions of the Grecian kingdom (Alexander's kingdom) (Dan. 8: 8-26).

(1) Fulfilled B. C. 170, by Antiochus Epiphanes. Josephus explains the event as follows:

"Daniel wrote that he saw these visions in the Plain of Susa; and he hath informed us that God interpreted the appearance of this vision after the following manner: He said that the ram signified the kingdom of the Medes and Persians, and the horns those kings that were to reign in them; and that the last horn signified the last king, and that he should exceed all the kings in riches and glory: that the he-goat signified that one should come and reign from the Greeks, who should twice fight with the Persian, and overcome him in battle, and should receive his entire dominion: that by the great horn that sprang out of the forehead of the he-goat was meant the first king; and that the springing up of four horns upon its falling off, and the conversion of every one of them to the four quarters of the earth, signified the successors that should arise after the death of the first king, and the partition of the kingdom among them, and that they should be neither his children, nor of his kindred, that should reign over the habitable earth for many years; and that from among them there should arise a certain king that should overcome our nation and their laws, and should take away their political government, and should spoil the temple, and forbid the sacrifices to be offered for three years' time. And

#### FULFILLMENT

(2) With the fall of Jerusalem, A. D. 70, the Jews had no established nation, and were therefore scattered among all the nations of the earth (comp. John 11:48; James 1:1).

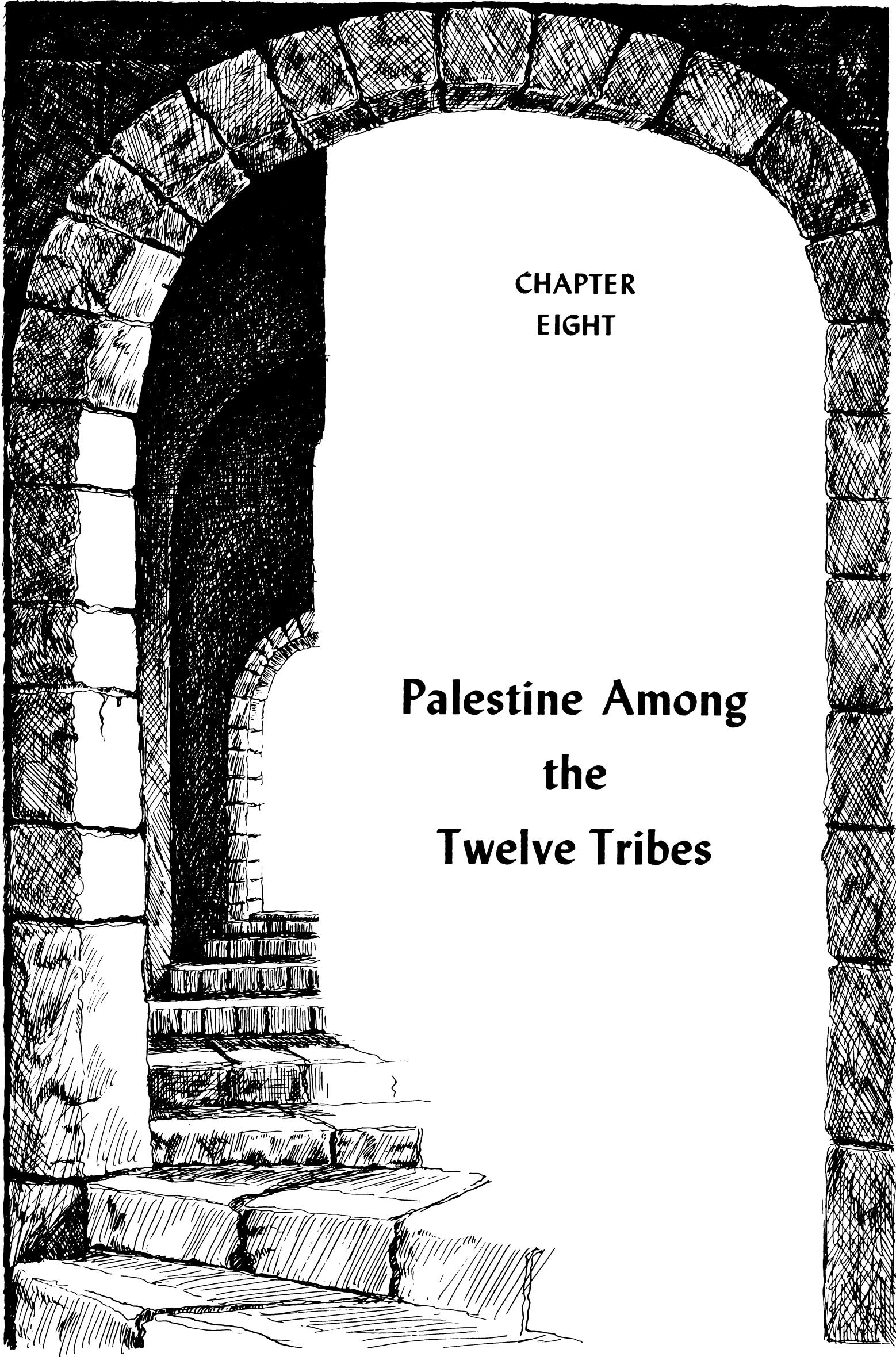
(3) Josephus records that after Fronto had been ordered to slay only the armed soldiers,

"of the young men he chose out the tallest and most beautiful, and reserved them for the triumph; and as for the rest of the multitude that were above seventeen years old, he put them in bonds, and sent them to the Egyptian mines" A. D. 70 (Wars, Book VI. IX. 2).

*indeed it so came to pass, that our nation suffered these things under Antiochus Epiphanes, according to Daniel's vision, and what he wrote many years before they came to pass. In the very same manner Daniel also wrote concerning the Roman government, and that our country should be made desolate by them" (Ant. Book X. XI. 7).*

(2) The first apostacy of the Jews after the return from Babylon, was under Antiochus Epiphanes (1 Macc. 1:12-16), on account of which they were chastised by him. After three years of desolation polution, the sanctuary was cleansed (164 B. C.—1 Macc. 4:36-59). The ultimate fulfillment of Dan. 8:13, 14 is set ahead 2300 "days"—i.e., years. Jesus also pointed to a double fulfillment (Matt. 24:15).

(3) According to Dan. 8:13, 14, the Jews will never again have a permanent, acceptable "sanctuary," until they accept the true spiritual sanctuary—the Christ.



**CHAPTER  
EIGHT**

**Palestine Among  
the  
Twelve Tribes**



## CHAPTER EIGHT

### *Palestine Among The Twelve Tribes*

#### *Introduction*

You will have noted perhaps that the “Conquest of Canaan” finished the book of Numbers from 21:21 to the end of the book, and that the narrative continued in the first chapter of Joshua. You also noted that the eastern, southern, and northern conquests led us through the eleventh chapter of this book of Joshua. We may as well add the twelfth chapter for it is simply a record of the towns and kings captured. Yes, yes, but there are 24 chapters in this book. What happens in the remaining 13? A good question; here is a brief outline of the whole section:

#### I. The Land Divided. Joshua 13-22

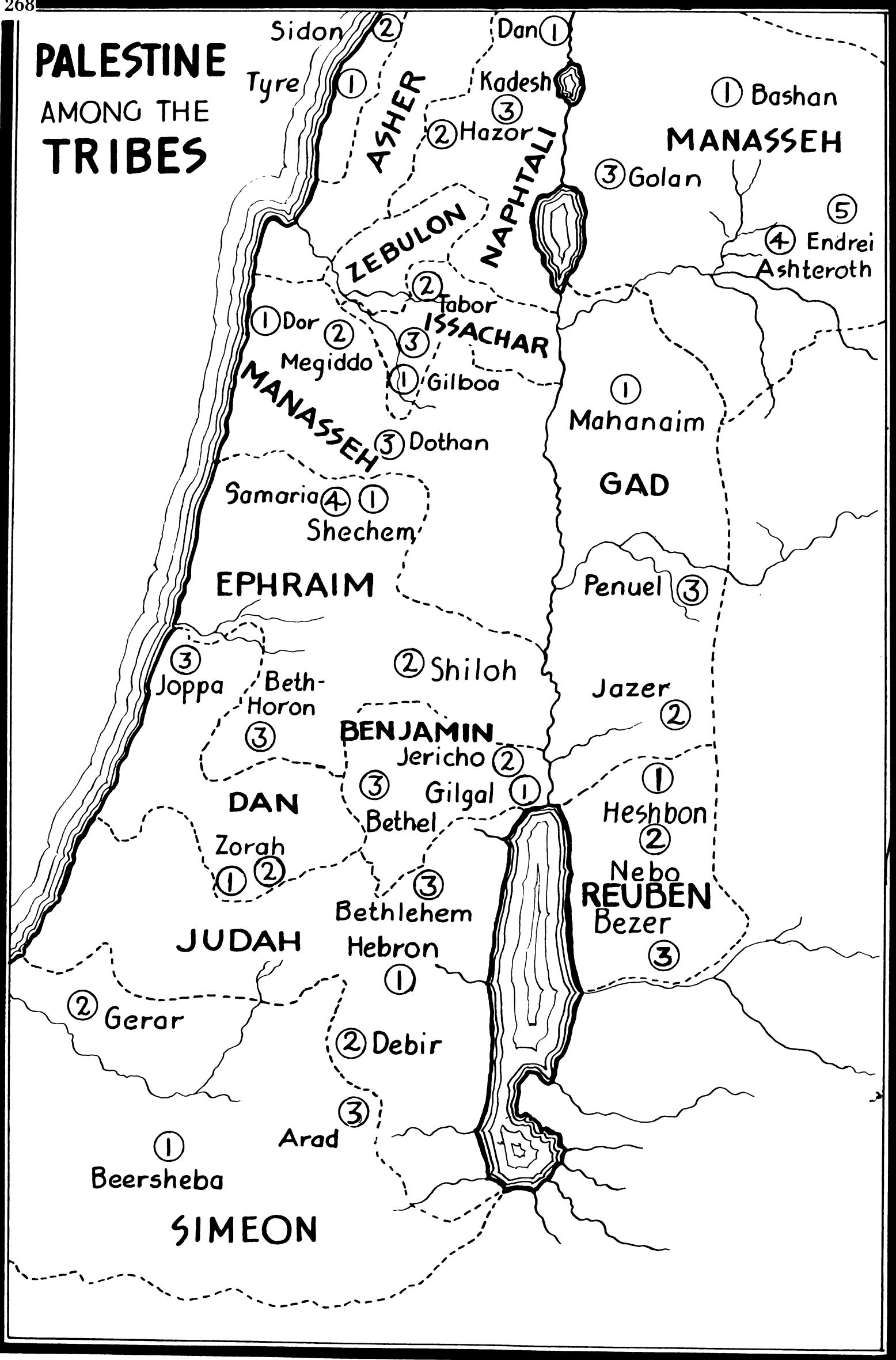
#### II. Joshua's Farewell. Joshua 23-24

And here is a fine outline in a little more detail:

1. The inheritance of the two tribes and a half. Joshua 13.
2. The inheritance of the nine tribes and half. Joshua 14-19.
3. The cities of refuge. Joshua 20.
4. The Levitical cities. Joshua 21.
5. The return of the two tribes and a half. Joshua 22.
6. Joshua's two farewell addresses. Joshua 23-24.

We will consider the points of interest in these chapters later in our study. Right now here is a very interesting map (on the next page). It shows the locations of the tribes. Interesting, because within each tribe there are several numbers which I would like you to identify. Each number has some incident or person connected with it with which you are ALREADY familiar . . . can you tell what they are? Take a look and try it.

# PALESTINE AMONG THE TRIBES



Here you are: Name the twelve tribes and identify the numbers in each (all except Zebulon have three numbers).

- I.
  - 1.
  - 2.
  - 3.
- II.
  - 1.
  - 2.
  - 3.
- III.
  - 1.
  - 2.
  - 3.
- IV.
  - 1.
  - 2.
  - 3.
- V.
  - 1.
  - 2.
  - 3.
- VI.
  - 1.
  - 2.
  - 3.
- VII.
  - 1.
  - 2.
  - 3.
- VIII.
  - 1.
  - 2.
  - 3.
- IX.
  - 1.
  - 2.
  - 3.
- X.
  - 1.
  - 2.
  - 3.

**XI.**

- 1.
- 2.
- 3.

**XII.**

Now that we have covered this material we discover that we have also covered chapters 13 through 20 in Joshua.

Chapter 21 concerns the Levitical cities. We quote from "Hurlbut's Bible Atlas" (page 46) for a fine statement on this chapter.

"The tribe of Levi was the priestly caste and received no separate province in the land, but was allotted certain cities throughout the tribes. These cities were given up to the Levites, either wholly or in part, though it is evident that they were not the only places occupied by the priests, and that others besides the Levites dwelt in them. These "Levitical cities" were divided into two classes: those for the priests proper, or descendants of Aaron, thirteen in number, and all in the tribes of Judah, Simeon, and Benjamin (a remarkable arrangement, since the altar and the Tabernacle were in the tribe of Ephraim); and those for the Levites, or subordinate priests, thirty-five in number divided among the other tribes. Thus there were in all forty-eight Levitical cities. These were so arranged that in each tribe four cities were assigned to the priests, except in Judah, which had more, and Simeon and Naphtali, the frontier tribes, which had less."

Chapter 22 concerns the difficulty that arose about the two and a half tribes on the east of the Jordan river. Can you answer these questions about it?

1. Following the conquest of Canaan, what was the estimate of Joshua of these persons?
2. What was the one thing that caused ill feelings among the tribes?
3. Who was sent from the nine and one-half tribes to see the offenders?
4. What was the appeal of the ones sent?
5. How were the nine and one-half tribes completely satisfied that the two and one-half tribes were doing the right thing?

In closing the book of Joshua we have chapters twenty-three and twenty-four. The two farewell speeches of this great man of God are found here. Again, we can find no better outline of these chapters than that given by Adam Clark in his commentary on Joshua (page 89).

### *Joshua Chapter 23*

1. Joshua, being old, calls for the rulers and different heads of the Israelites, 1-2.
2. To whom he relates how God had put them in possession of the promised land, 3-4.
3. From which all their remaining enemies should be expelled, 5.
4. He exhorts them to be faithful to God, and to avoid all connections with the idolatrous nations, 6-8.
5. He encourages them with the strongest promises, that no enemy should ever be able to prevail against them, if they continued to love the Lord their God, 9-11.
6. He lays also before them the consequences of disobedience, 12-13.
7. He shows them that as all God's promises had been fulfilled to them while they were obedient, so his threatenings should be fulfilled on them if they revolted from his service; and if they did so, they should be utterly destroyed from off the good land, 14-16.

### *Joshua Chapter 24*

1. Joshua gathers all the tribes together at Shechem, vs 1.
2. Gives them a history of God's gracious dealings with Abraham, 2-3.
3. Isaac, Jacob, and Esau, 4.
4. Moses and Aaron, and their fathers in Egypt, 5-6.
5. His judgments on the Egyptians, 7.
6. On the Amorites, 8.
7. Their deliverance from Balak and Balaam, 9-10.
8. Their conquests in the promised land, and their establishment in the possession of it, 11-13.
9. Exhorts them to abolish idolatry, and informs them of his family's resolution to serve Jehovah, 14-15.
10. The people solemnly promise to serve the Lord alone, and mention his merciful dealings toward them, 16-18.

11. Joshua shows the holiness of God, and the danger of apostasy, 19-20.
12. The people again promise obedience, 21.
13. Joshua calls them to witness against themselves, that they had promised to worship God alone, and exhorts them to put away the strange gods, 22-23.
14. They promise obedience, 24.
15. Joshua makes a covenant with the people, writes it in a book, sets up a stone as a memorial of it, and dismisses the people, 25-28.
16. Joshua's death, 29, and burial, 30.
17. The people continue faithful during that generation, 31.
18. They bury the bones of Joseph in Shechem, 32.
19. Eleazar the high priest dies also, 33.

*Can You Answer These Questions  
On These Chapters?*

1. To whom was the first speech addressed? The second?
2. What specific word of encouragement can you recall that Joshua gave to these men for expelling their enemies?
3. What did he say would be the consequences of disobedience?
4. From where was the second speech delivered?
5. What was the theme that ran through the second speech?
6. How did Joshua present himself as an example?
7. Why did God want the people to be holy?
8. Were the people worshipping "strange gods" in Joshua's day?
9. How old was Joshua when he died?
10. The burial of what two other persons is mentioned in this chapter?

On the following page will you locate the twelve tribes  
and the six cities of refuge?



## HARMONY OF LISTS OF THE TRIBES

LIST I	LIST II	LIST III	LIST IV	LIST V	LIST VI	LIST VII	LIST VIII	LIST IX	
Gen. 29 & 30 (Twelve)	Gen. 46 (Fourteen)	Gen. 49 (Twelve)	Num. 1 (Fourteen)	Num. 26 (Thirteen)	Deut. 33 (Twelve)	Joshua 13:1 to 19:48.	1 Chron. 2:1, 2	Rev. 7	
The sons of Jacob are listed in chronological order. It therefore contains only twelve. (Gen. 35:22)	The heads of the tribes that were in Egypt are here listed. Joseph became two tribes, making fourteen to be listed. Ephraim and Manasseh were unborn at the time referred to.	Jacob here named all who were to receive prophetic blessings, able to bear arms. In this Levi was exempt, and Joseph is included in Ephraim and Manasseh.	The primary object of this census was to list the number able to bear arms. In this Levi was exempt, and Joseph is included in Ephraim and Manasseh.	The purpose was to bring the military census up to date, and to ascertain the whole number for the allotment of land. This necessitated the entire list. Joseph is mentioned in relation to Ephraim and Manasseh. (Num. 1:1-17)	Those receiving land allotment are here listed. Levi received no allotment, and Ephraim and Manasseh included Joseph.	The writer mentions the sons of Israel, which were twelve. But he is also recording the official register of the genealogy, which included Levi. But Joseph is included in Ephraim and Manasseh. But the records of Dan and Zebulun were confused and in part lost during the captivity, and therefore omitted.	The Israelites are here embraced under the symbolic list of twelve tribes. The records of Dan were not carried beyond the captivity, and were the earliest in obscurity. Dan is therefore omitted. With Manasseh mentioned separate from Joseph, Ephraim is represented in Joseph.	The writer mentions the sons of Israel, which were twelve. But he is also recording the official register of the genealogy, which included Levi. But Joseph is included in Ephraim and Manasseh. But the records of Dan and Zebulun were confused and in part lost during the captivity, and therefore omitted. (Josh. 14:4) 1 Chron. 7:29; Josh. 18:17)	(See Chap. 1 to 9)
Reuben	29:32	Gen. 46:8	Gen. 49:3	Num. 1:5	Num. 26:5	Deut. 33:6	Josh. 13:16-23	1 Chron. 5:1-10	
Simeon	29:33	Gen. 46:10	Gen. 49:5	Num. 1:6	Num. 26:12	Deut. 33:8	Josh. 19:1-9	1 Chron. 5:24	
Levi	29:34	Gen. 46:11	Gen. 49:5	Num. 1:7	Num. 26:57	Deut. 33:7	Josh. 1 Chon.	6:1	
Judah	29:35	Gen. 46:12	Gen. 49:8	Num. 1:7	Num. 26:19	Deut. 33:20	1 Chron. 2:1-3	1 Chron. 4:1	
Dan	30:6	Gen. 46:23	Gen. 49:16	Num. 1:12	Num. 26:42	Deut. 33:22	Josh. 19:40-48	1 Chron. 7:13	
Naphtali	30:8	Gen. 46:24	Gen. 49:21	Num. 1:15	Num. 26:48	Deut. 33:23	Josh. 19:32-39	1 Chron. 7:18	
Gad	30:11	Gen. 46:16	Gen. 49:19	Num. 1:14	Num. 26:15	Deut. 33:20	Josh. 18:7	1 Chron. 5:18	
Asher	30:13	Gen. 46:17	Gen. 49:20	Num. 1:13	Num. 26:44	Deut. 33:24	Josh. 19:24-31	1 Chron. 7:30	
Issachar	30:16	Gen. 46:13	Gen. 49:14	Num. 1:8	Num. 26:23	Deut. 33:18	Josh. 19:17-23	1 Chron. 7:1-5	
Zebulun	30:20	Gen. 46:19	Gen. 49:22	Num. 1:9	Num. 26:26	Deut. 33:18	Josh. 19:10-16	1 Chron. 7:8	
Joseph	30:24	Gen. 46:19	Gen. 49:27	Num. 1:11	Num. 26:38	Deut. 33:12	Josh. 18:11-20	1 Chron. 7:6	
Benjamin	35:18	Gen. 46:19	Gen. 49:13	Num. 1:10	Num. 26:29	Deut. 33:17	Josh. 13:29-38	1 Chron. 8:1	
Manasseh	20	Gen. 48:13	Gen. 48:13	Num. 1:10	Num. 26:35	Deut. 33:11	Josh. 17:1-6	1 Chron. 5:23, 24	
Ephraim	20	Gen. 48:13	Gen. 48:13	Num. 1:10	Num. 26:35	Deut. 33:11	Josh. 16:1-4	1 Chron. 7:20-29	

When the sons of Jacob are under direct consideration, or are customarily taken as a basis in reference to the tribes, they are naturally designated as "*twelve tribes*" (See Ezra 6:17; Ezek. 47:13; Matt. 19:28; Luke 22:30; Acts 26:7; James 1:1; Rev. 21:12). But in addition to Jacob's twelve sons, he adopted Ephraim and Manasseh, the sons of Joseph, as joint-heirs with his own sons (Gen. 46:20; 48:5, 6). Thus Ephraim and Manasseh were later included in the phrase "*the Children of Israel*" (Deut. 33:1; comp. verse 17).

When the Chronicles were compiled, about 550 to 450 B. C. nothing distinctive of Dan or Zebulun appears to have been in the records.

The reader should carefully note that Joseph, as a name for a tribe, is made to stand for Ephraim and Manasseh, either jointly or separately, when consistent with the standpoint of the writer (comp. Josh. 14:3, 4; 18:17).

#### DIVISION OF THE INHERITANCE.

1. God's commission to Joshua, relative to the distribution of the land, says:

*"Now therefore divide this land for an inheritance unto the nine tribes, and the half tribe of Manasseh"* (Josh. 13:7). But the land here referred to was west of the Jordan. Reuben, Gad, and the other half tribe of Manasseh were previously allotted land east of the Jordan, by Moses. In the next verse Joshua says: "*With him (Manasseh) the Reubenites and the Gadites received their inheritance, which Moses gave them, beyond the Jordan eastward*" (Josh. 13:8). This includes the original twelve tribes. Joseph is represented in Ephraim and Manasseh.

2. Levi received no allotment of land (Josh. 13:14, 33; 14:3). He was set aside for the sanctuary service, and was maintained by the tithes of the other tribes. In this precedent we have at least an analogy of the duty of Christians to provide for the Gospel ministry (comp. Luke 10:7; 1 Cor. 9:14; 16:1-3).

3. The language of Josh. 13:3, 4 suggests that in reference to the "*inheritance*," one of the "*half tribe of Manasseh*" makes up the allotment number in the place of Levi.

*"But unto the Levites he gave no inheritance among them. For the children of Joseph are two tribes, Manasseh and Ephraim: and he gave no portion to the Levites in the land, save cities to dwell in, with suburbs thereof for their cattle and for their substance."*

4. Joseph had no distinctive inheritance in Canaan. Ephraim and Manasseh are listed as "*the children of Joseph*," (Josh. 17:14) with "*one lot only*," plus "*the hill country*" (Josh. 17:17, 18).

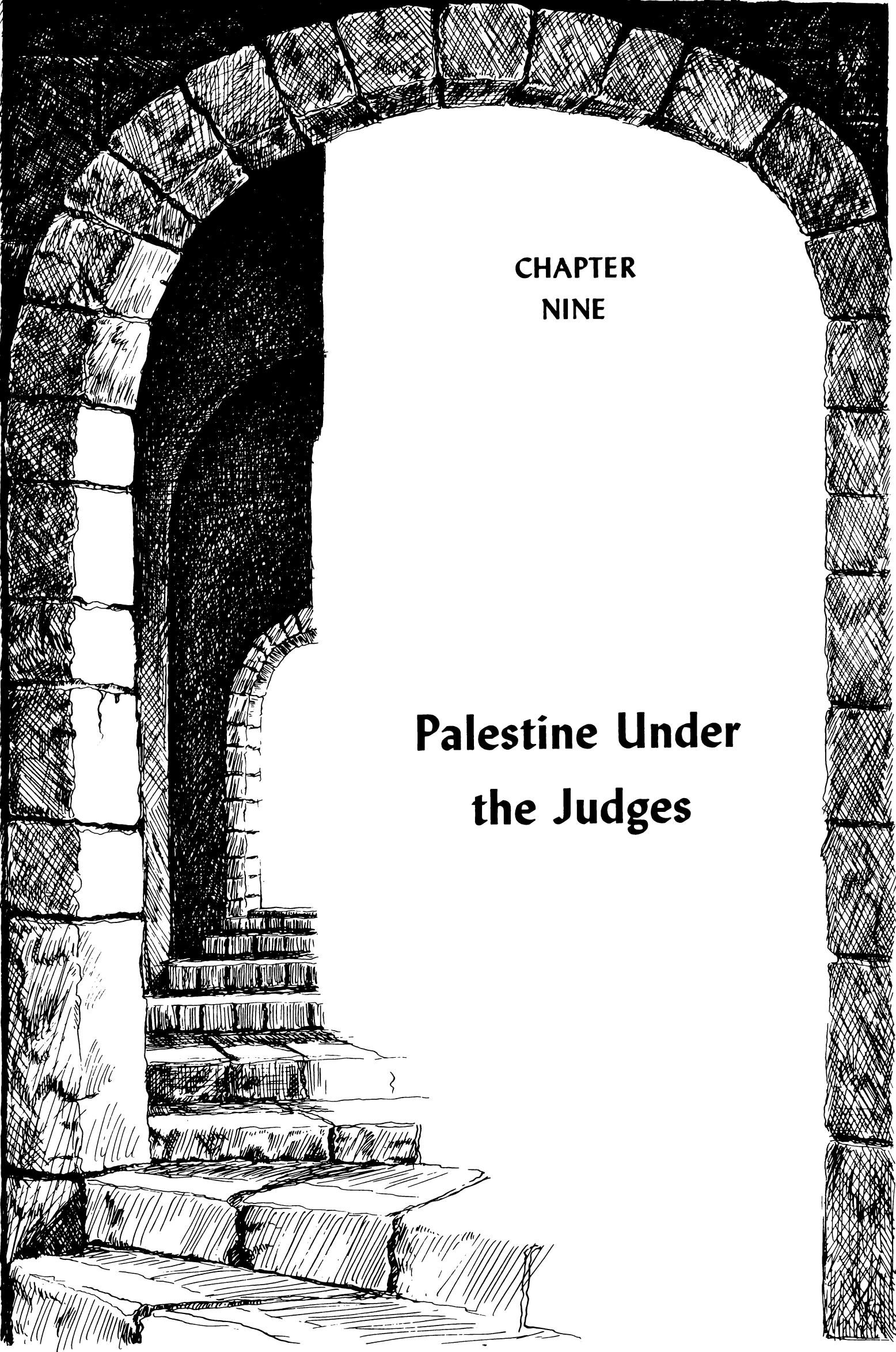
5. Simeon shared the allotment to Judah (Josh. 19:1-9). Thus, when contemplated from the standpoint of the land occupied he is mentioned in Joshua's account; but when contemplated from the standpoint of separate and distinct blessings of the tribes, he is omitted, as in Deut. 33.

#### CONCLUSION

1. The induction of proper facts and circumstances removes all ground for confusion or contradiction, and thus makes the study both interesting and profitable.

2. All the tribes and the allotted land have been duly accounted for, and the commission of Jehovah to Moses and Joshua is fulfilled to the letter (Josh. 13:7; 14:2).





**CHAPTER  
NINE**

**Palestine Under  
the Judges**



## CHAPTER NINE

*Palestine Under The Judges*

<i>Judges</i>	<i>Oppressions</i>	<i>Time</i>	<i>Places</i>	<i>Events</i>
1. Othniel 3:8-11	Mesopotamia	8 yrs. opp. 40 yrs. Jud.	(Probably Judah)	Judah and Israel oppressed, deliv- ered by Othniel.
2. Ehud 3:12-30	Moabite (Am. Amk. Eglon king)	80 yrs. Jud. 18 yrs. opp.	Jericho or Gilgal, Ford of Jordan, Mt. Ephraim.	Ehud kills Eglon. Summons army. Delivers Judah, Benjamin, and part of Ephraim.
3. Shamgar 3:31	Early Philistine	None	Mts. of Judah	Slew 600 Philis- tines with ox goad.
4. Deborah & Barak 4:1 — 5:31	Canaanite	20 yrs. opp. 40 yrs. Jud.	Mt. Tabor, Valley of Jezreel, Bethel and Ramah, Hazor, Harosheth, Kedesh, Jael's home	The armies of Eph. Ash. Nap. and Zeb., insti- gated by Deborah, led by Barak, aided by God, de- feated the Canaan- ites in the valley of Jezreel.
5. Gideon 6:1 — 8:32	Midianite	7 yrs. opp. 40 yrs. Jud.	Mt. Moreh, Abel- meholah, Beth-bar'a, Succoth, Peniel, Karkor	God's appearance to Gideon. Divine selection. Attack and defeat of Midian.

## THE JUDGES OF ISRAEL

<i>Judges</i>	<i>Oppressions</i>	<i>Time</i>	<i>Places</i>	<i>Events</i>
6. Abimelech 8:33 — 9:57	None	3 yrs. Jud.	Shechem, Thebez, Arumah.	Slew brothers. Crowned king of Shechem. Defeat of Gaal and sack of Shechem. <b>Battle of Thebez</b> <b>and death of</b> <b>Abimelech.</b>
7. Tola 10:1-2	None	23 yrs. Jud.	Mts. of Ephraim.	Judged in Mt. of Ephraim from Shamir.
8. Jair 10:3-5	None	22 yrs. Jud.	Gilead, Kamon.	Judged in Gilead at Kamon.
9. Jephthah 10:6 — 12:7	Ammonite	18 yrs. opp. 6 yrs. Jud.	Tob, Mizpeh, Aroer, Minnith, Beth-barra, Fords of Jordan.	Jephthah rejected by brothers. Be- came leader in Tob. Men of Gi- lead call him to de- feat Ammonites. Vow and fulfill- ment.
10. Ibzan 12:8-10	None	7 yrs. Jud.	Bethlehem of Zebulon	Judged from Zebulon at Bethlehem.
11. Elon 12:11-12	None	10 yrs. Jud.	Aijalon of Zebulon.	Judged from Zebulon at Aijalon.
12. Abdon 12:13-15	None	8 yrs. Jud.	Pirathon in Ephraim.	Judged in Ephraim from Pirathon

## THE JUDGES OF ISRAEL

<i>Judges</i>	<i>Oppressions</i>	<i>Time</i>	<i>Places</i>	<i>Events</i>
13. Samson 13:1-16:31	Philistine	20 yrs. opp. Zorah, 20 yrs. Jud. Timnath,	Ashkelon, Etam, Lehi, Gaza, Valley of Sorek.	Miraculous birth in Zorah. First wife from Tim- nath. Riddle. 30 Phil. 300 foxes. 1,000 with jaw- bone. Gates. Delilah. Revenge.
14. Eli I Sam. 1:1 4:22	Philistine	40 yrs. opp. Shiloh, 40 yrs. Jud. Ebenezer, (overlap with Samson)	Aphek.	The prayer of Hannah. Samuel in the tabernacle. The sins of his sons. Prophetic warning. Ark cap- tured, he dies.
15. Samuel 5:1—8:22	Philistine	Ramah, Shiloh, Aphek, Eben-ezer, Oppressed the whole time of his rule.	Ashdod, Gath, Ekron, Beth- shemesh, Kirjath- jeirim.	With Eli. Recap- ture of the ark. Victory over Philistines. Re- quest for a king.

### *Palestine Under The Judges*

#### *Introduction*

Here is a fine introductory outline to the book given by Myer Pearlman in his book, "Through the Bible Book by Book."

*Theme.* Joshua is the book of victory; Judges, the book of failure.

The verses of chapter 2:7-19 sum up the story of the book. After Joshua's death, the new generation of Israelites made alliances with those nations that the old generation had left in the land, and the result was a lapse into idolatry and immorality. This brought upon them the judgment of God in the form of servitude to those nations which they should have subdued. Upon their crying unto God, a deliverer was sent unto them, during whose lifetime they remained faithful to God but after whose death they again relapsed into their old sins. In the last few chapters of the book, the writer gives us a close-up view of those times of apostasy and anarchy, and explains it all by the fact that "In those days there was no king in Israel; every man did that which was right in his own eyes." The story of the book may be summed up in four words: Sin, Servitude, Sorrow, Salvation.

*Author.* According to Jewish tradition the author was Samuel.

*Scope.* "It covers the period between the death of Joshua and the crowning of Saul." (p. 47)

Let's get a clear cut outline of the Book of Judges.

Chapters 1:1 to 3:7 are introductory. What is their content? Here it is.

#### CHAPTER ONE

1. Chapter 1:1-11 as well as 1:16-21 is the supplemental conquest of Judah and Simeon which we have already considered.
2. 1:12-15 is the conquest of Caleb and Othniel which we likewise studied in the conquest of Palestine.
3. 1:22-35 describes the puny and vain efforts of the various tribes to drive out the inhabitants of the land.

#### CHAPTER TWO

1. 2:1-5 describes the visit of Jehovah's angel from Gilgal to a place called Bochim. He was sent by God to tell them that God's judgment was to be upon them for they had not followed His word but had intermingled with the people of the land and had worshipped other gods. The people wept when they heard it. Therefore the place was called Bochim or "Weepers."

2. 2:6-23 is a general description of the conditions that existed during the period of the Judges.
  - a. The people served God during Joshua's day, 6-9.
  - b. The next generation did not, but did that which was evil in the sight of Jehovah, by way of idol worship. We see this in verses 10-13.
  - c. Jehovah's anger was kindled against them and they were sold into the hands of their enemies, 14-15.
  - d. They were defeated and sore distressed. So Jehovah raised up judges to save them, 16-18.
  - e. When the judge was alive they worshipped Jehovah but \_\_\_\_\_ when he died they lapsed back into idolatry and the process began all over again, 19-23.

### **CHAPTER THREE 3:1-7**

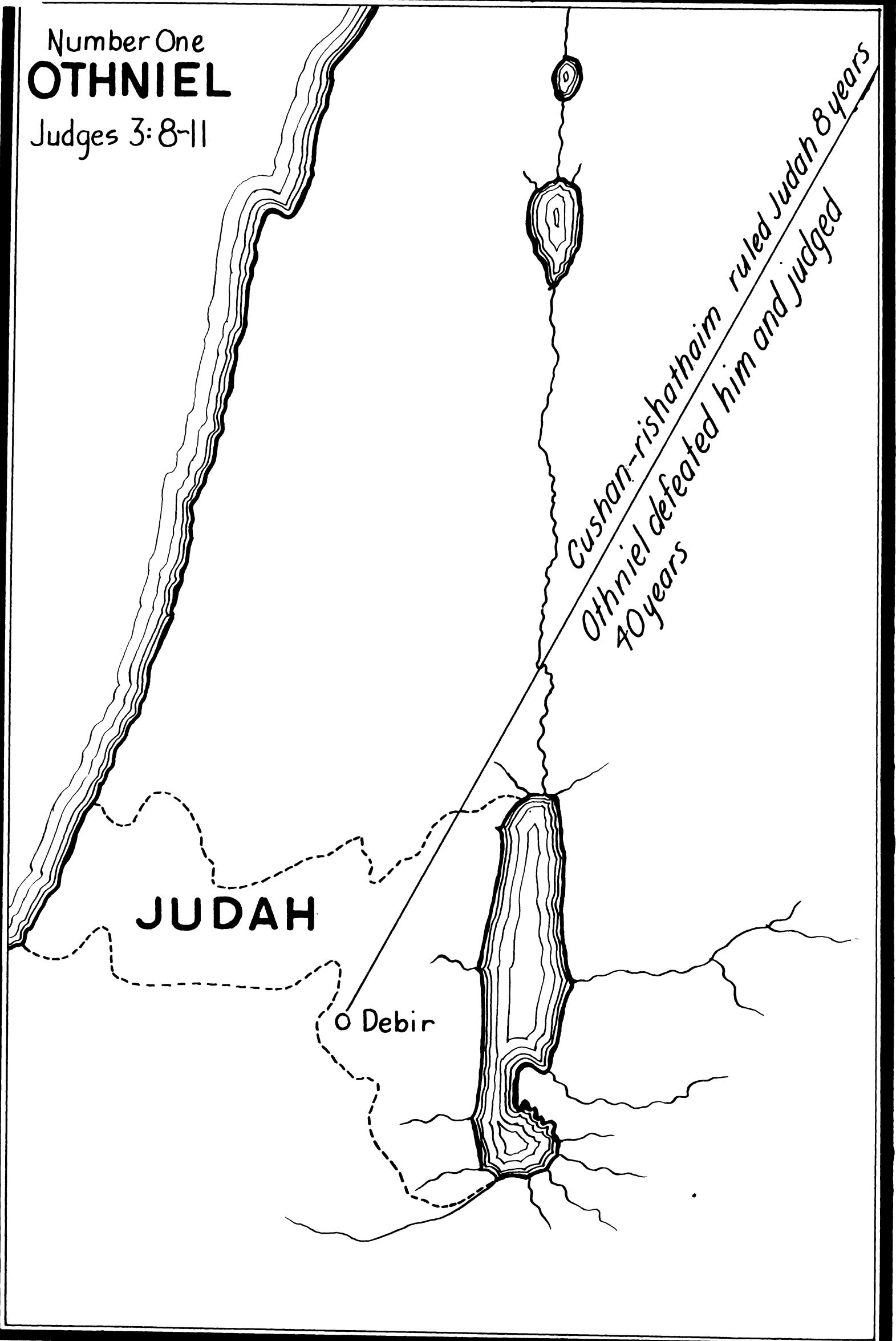
**These verses describe the nations Jehovah left in the land to “prove Israel by them, even as many as had not known the wars of Canaan.”**  
**3:1**

**Now on the next page or two you have a clear outline of the judges discussed in this book.**

1. **What comparison was made between the book of Joshua and the book of Judges?**
2. **What verses sum up the content of the book?**
3. **What four words well describe the content of the book?**
4. **Who was the writer of the book?**
5. **What do you know of the visit of Jehovah's angel?**
6. **What is meant by “sold them” into the hands of their enemies?**
7. **How long did righteousness last during this period?**
8. **What lesson can you gain from this record?**

**Let's see if a chart map for each  
Judge would not help in an understanding  
of these events. Note the next page.**

Number One  
**OTHNIEL**  
Judges 3:8-11



**OTHNIEL****Judg. 3:7-11**

1. "The children of Israel did that which was ..... in the sight of Jehovah, and ..... Jehovah their God, and served the ..... and the ....."
2. "Therefore the anger of Jehovah was kindled against Israel and he sold them into the hand of ..... king of .....:"
3. Othniel was the son of Kenaz and a ..... of Caleb.
4. Othniel was a saviour to the children of Israel. True or false?  
.....
5. Othniel was made judge as a result of the cry of the children of Israel. True or False? .....
6. "And the ..... of Jehovah came upon him, and he judged Israel; and he went out to ..... , and Jehovah delivered Cushan-rishathaim, king of Mesopotamia, into his hand:"
7. "And the land had rest ..... years."

**E H U D****Judg. 3:12-30****How many have studied the lesson?**

1. "And the children of Israel did that which was evil in the sight of Jehovah, . . . and Jehovah strengthened ..... the king of ..... against Israel, because they had done that which was evil in the sight of Jehovah."
2. As soon as God strengthened him, ..... went immediately and smote Israel. True or False? ..... Explain your answer.
3. What was the first place they possessed after the attack on Israel?  
.....
4. How long were the children of Israel in servitude? .....
5. "But when the children of Israel cried unto Jehovah, Jehovah raised them up a saviour, ..... the son of Gera, the ..... , a man ..... ; and the children of Israel sent tribute by him unto ..... the king of ....."
6. What interesting fact do you know about Eglon?
7. After giving the present, Ehud and all the other people that were with him returned to their homes. True or false? .....
8. What industry was located near Gilgal? .....
9. Before going to see King Eglon, Ehud had prepared him a sword. True or false? .....
10. Where did he obtain the sword?
11. Describe the sword?
12. Where had Ehud placed this sword?
13. Describe in your own words what took place when Ehud returned to the king.
14. When Ehud came in to the king, where was Eglon, and what was he doing? Second visit.
15. What did Ehud say was the reason for his return? First statement.
16. What did the king say?
17. What did everyone do?
18. "And Ehud said, I have a message from ..... unto thee."
19. The king stood up to hear the message. True or false? .....
20. And Ehud put forth his right hand, and took the sword from his right thigh, and thrust it into his body. True or false? .....

21. And the haft also went in after the blade; and the fat closed upon the blade, so that he could not draw the sword out of his body. True or false? .....
22. Ehud left by way of the porch. True or false? .....
23. Before leaving Ehud took time to close the doors to the parlour and lock them. True or false? .....
24. What did the servants do when they found the door was locked?
25. And when the king did not oven the door they took a heavy log and forced the door open. True or false? .....
26. And they beheld their lord was fallen down dead on the .....
27. "And Ehud escaped while they tarried, and passed beyond the ..... , and escaped unto Seirah."
28. What kind of an instrument did Ehud blow upon?
29. Where did he blow this instrument?
30. Why do you think he did this?  
*Multiple choice.* Check one: a. A mountain is a good place to blow a horn. b. To call the people together. c. He was happy.
31. And the children of Israel went down with him from the mount, and he before them. True or false? .....
32. What did he tell them to do? (3 words) .....
33. "..... hath delivered your enemies the ..... into your hand."
34. What was the first place they took?
35. How many men of Moab were slain at that time?
36. What descriptive word was used in the text to describe the men of Moab?
37. How many men escaped?
38. "So ..... was subdued that day under the hand of Israel. And the land had rest ....."

### SHAMGAR

**Judg. 3:31**

"And after him was ..... the son of Anath, who ..... of the ..... men with an ..... : and he also ..... Israel."

Number Two

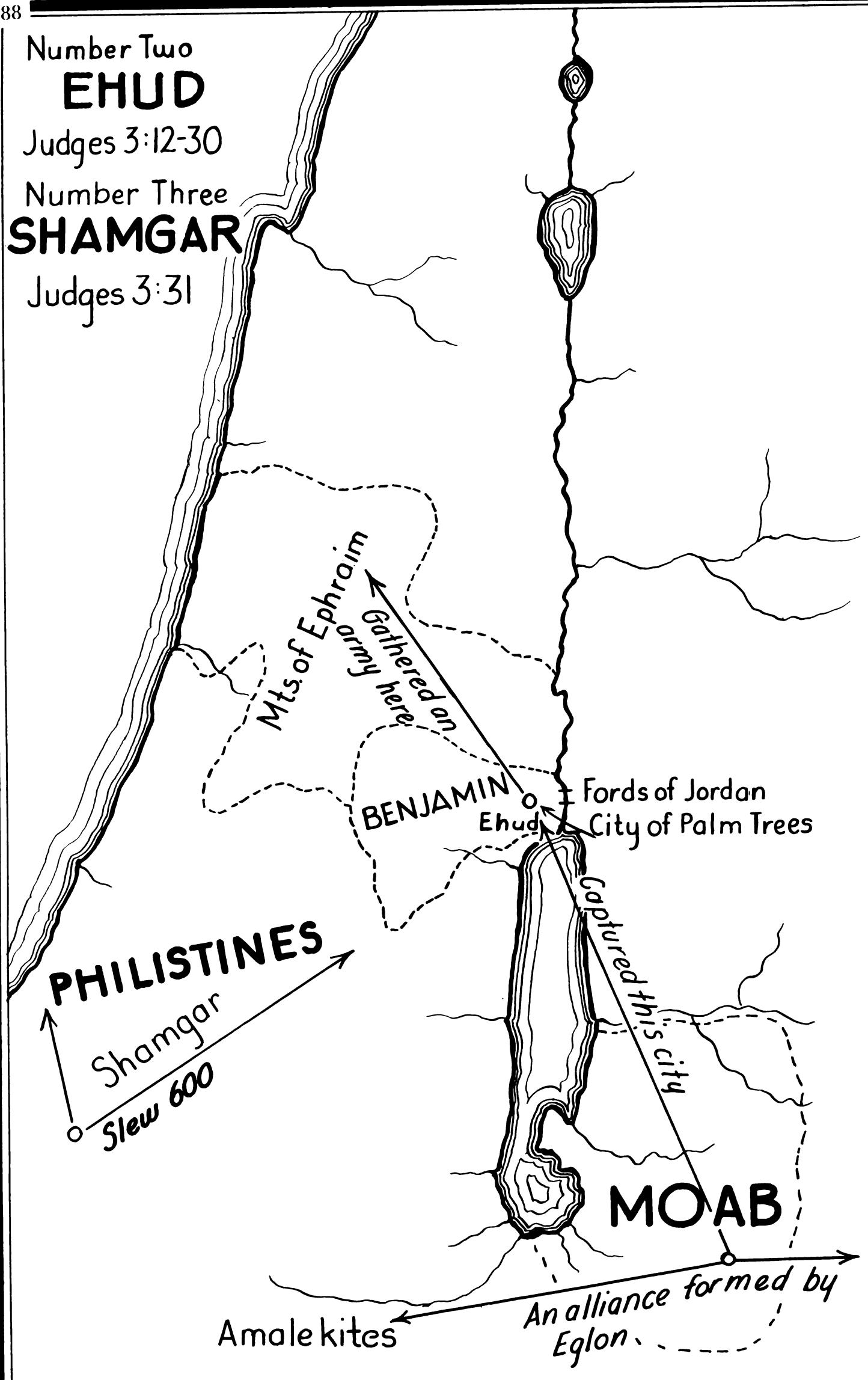
# EHUD

Judges 3:12-30

Number Three

# SHAMGAR

Judges 3:31



Ammonites

**DEBORAH and BARAK****Judg. 4:1 — 5:31**

1. The children of Israel did ..... after ..... was dead.
2. Jehovah sold the Israelites into the hand of ..... king of ..... , that reigned in .....
3. Deborah was a prophetess, her relationship was ..... to Lappidoth.
4. The captain of the Canaanitish host was ..... who dwelt in ..... of the Gentiles.
5. Sisera and his hosts had ..... chariots of ..... ; he oppressed Israel ..... years.
6. ..... dwelt under a ..... between Ramah and Bethel in the hill country of .....
7. The children of ..... came up to Deborah for .....
8. Deborah told ..... the son of Abinoan that ..... had commanded that he go to Mt. .....
9. Who was Jehovah going to deliver unto Barak; and by what river?

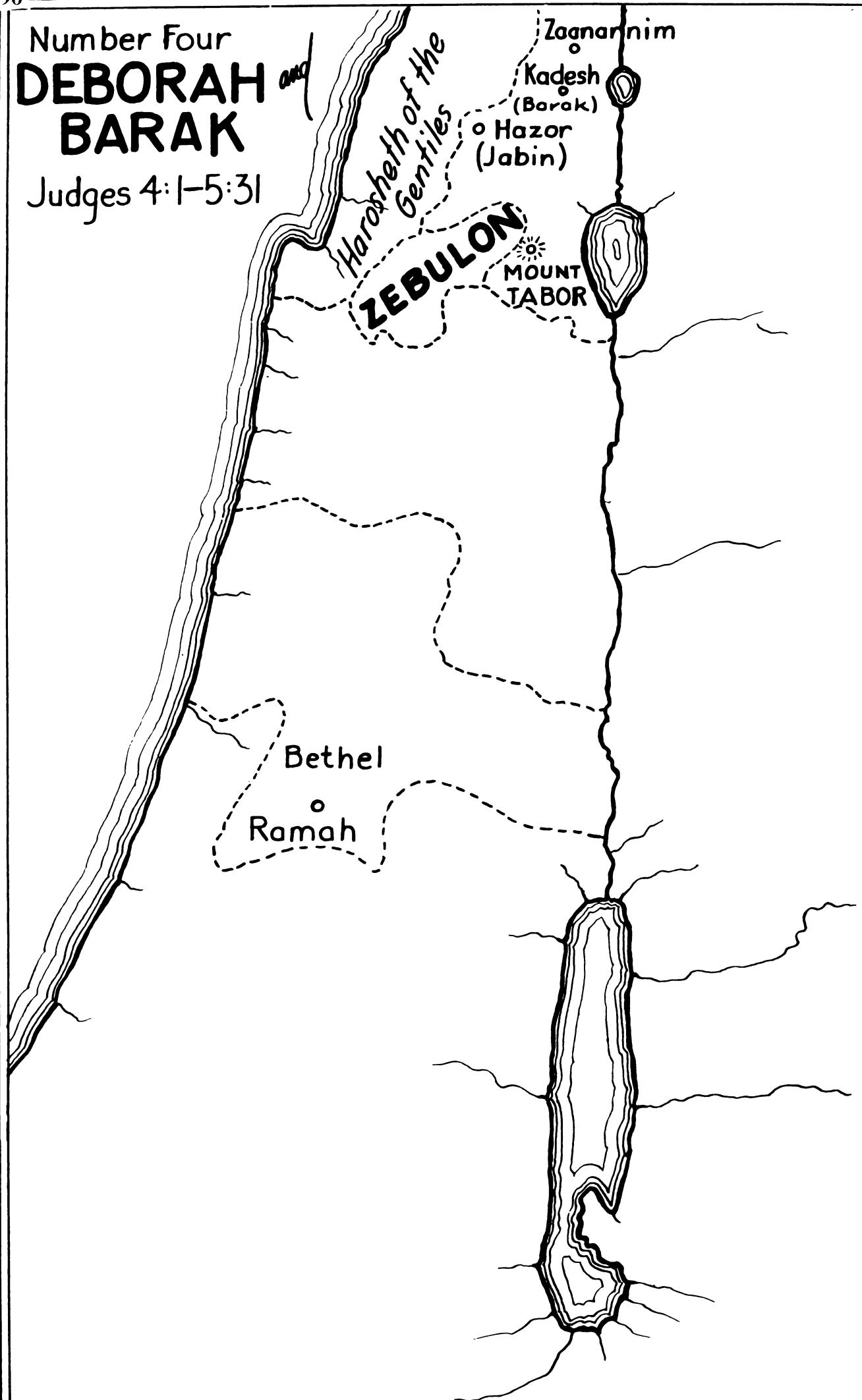
***True or False?***

10. Barak said if Deborah went, then he would not go to battle.
11. Deborah said to Barak: "I will not go with thee."
12. The journey which Barak was to make was for the honor of 1) Barak, 2) Joel 3) Jehovah.
13. Sisera was defeated in the battle with Barak. He and his army died in the battle. True or false? .....
14. None but Sisera escaped from the battle. True or false? .....
15. ..... , the wife of Heber, invited ..... into her tent.
16. Sisera was hospitably received into the tent of Joel. True or false? .....
17. Jehovah enabled the children of Israel to destroy ..... , king of .....
18. The river ..... swept the army of Sisera away.
19. "So let all thine enemies ..... , O Jehovah: But let them that ..... him be as the sun, when he goeth forth in his might."
20. What lesson have you learned from these chapters?

Number Four

# DEBORAH and BARAK

Judges 4:1-5:31



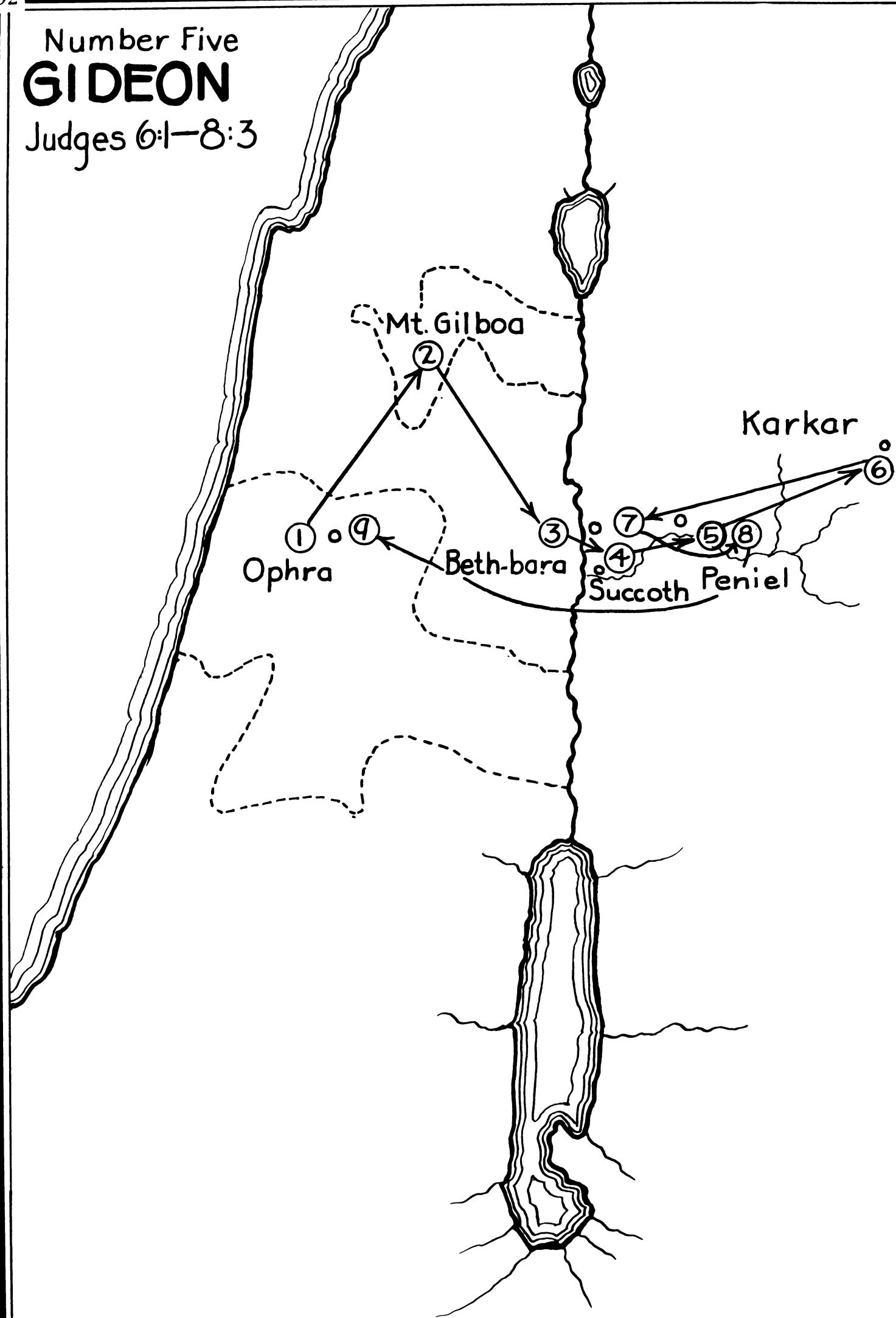
**GIDEON**

**Judg. 6:1 — 8:32**

1. What kind of place did the Israelites live in during the Midianites' oppression?
2. Who helped the Midianites in their conquest of Israel?
3. Jehovah delivered Israel into the hands of Midian for how long?
4. What is the descriptive phrase telling of the number of Midianites?
5. Who was the prophet that rebuked the Israelites?
6. Who was Joash?
7. Where was Gideon when the angel of Jehovah first approached him?
8. What did the angel tell Gideon to do?
9. Where did Gideon live?
10. What happened to the offering that Gideon gave to the angel?
11. Why did the Israelites live in dens?
12. Did Gideon immediately do what Jehovah told him to do concerning the altar? If not, why not?
13. What did Joash say to the men who wanted to kill Gideon?
14. What was Gideon's other name?
15. For how many signs of reassurance did Gideon ask?
16. What method did Gideon use to summon the army?
17. What kind of material did Gideon use in the last two signs?
18. Why did God reduce the number in Gideon's army?
19. Where did Gideon receive much encouragement?
20. How did Gideon divide his army?
21. What was used by Gideon's army to put to route the enemies?
22. When was the attack made?
23. What did the men of Ephraim say to Gideon when he told them to go against the Midianites?

# Number Five **GIDEON**

Judges 6:1–8:3



24. Did Gideon's reply satisfy them?
25. Gideon asked the men of Succoth and Peniel for what?
26. Did they give what he asked?
27. After Gideon had defeated the enemy what did he do to the men of Succoth?
28. Why did Gideon slay Zebah and Zalmunna?
29. What did the Israelites want Gideon to do after he had saved Israel from Midian?
30. Did he do it?
31. Who did he say would rule?
32. What did Gideon request from the Israelites?
33. What did he do with these things?
34. Did the ephod have good results? Why or why not?
35. How long was Israel at peace?

### ABIMELECH

Judg. 8:33 — 9:57

*Fill in the blanks:*

1. "And it came to pass, as soon as ..... was dead, that the children of ..... turned again, and played the ..... after ....., and made Baalberith their god."
2. "And the children of Israel remembered not ..... their ....., who had delivered them out of the hand of all their ..... on ..... side;"
3. "Neither showed they kindness to the house of ....., who is ....., according to all the ..... which he had showed unto ....."

*True or False?*

1. "Abimelech the son of Jerubbaal went to Shechem unto his mother's brethren, and spoke with them . . . "
2. Abimelech said, "Whether is better for you, that all the sons of Jerubbaal, who are three score and ten persons, rule over you, or that one rule over you? Remember also that I am your bone and your flesh."
3. "The people refused to follow Abimelech."
4. "They gave him four score and ten pieces of silver out of the house of Baalberith, and Abimelech hired vain and light fellows, who followed him."

5. He slew all his brethren the sons of Jerubbaal at Ophrah, being three score and ten persons, upon one stone.
6. All the men of Shechem and all the men of Millo assembled themselves together, and went and made Abimelech king?
7. Jotham went out and stood on the top of Mt. Gerizim.
8. Jotham lifted up his voice unto the people.

*Questions:*

1. What did Jotham tell the men of Shechem to do?
2. Why did he tell the men to hearken unto him?
3. What figure of speech does Jotham use?
4. Why mention the olive tree first and the bramble last?
5. Why was it that the olive tree, fig tree, and vine would not be king?
6. What was Jerubbaal first called?

*Multiple Choice*

1. "If ye then have dealt truly and uprightly with Jerubbaal and with his house this day, then rejoice in: 1) Jehovah. 2) Abraham, 3) Abimelech . . ."
2. "And Jotham ran away, and fled, and went to: 1) Ephraim, 2) Judah, 3) Beer, and dwelt there, for fear of Abimelech, his brother."
3. "Abimelech was prince over Israel: 1) 6 years, 2) 8 years, 3) 3 years."
4. "God sent an evil spirit between Abimelech and men of: 1) Manassah, 2) Shechem, 3) Naphtali."
5. The men of Shechem dealt how with Abimelech? 1) Treacherously 2) lovingly, 3) indifferently.

*True or False?*

1. "Gaal the son of Ebed came with his brethren, and went over to Shechem;"
2. The men of Shechem did not trust Gaal.
3. "They went out into the field, and gathered their vineyards, and trod the grapes and held a festival, and went into the house of their god, and did eat and drink and curse Abimelech."
4. Gaal said to Abimelech, "Increase thine army and come out."

5. When Zebul the ruler of the city heard this he readily agreed.
6. Zebul sent messengers to Abimelech telling him of Gaal's coming to Shechem and of their plans to constrain the city to take part against him.
7. Zebul said that the people should lay in the field until morning and then rush upon the city; "and when the people come against you do unto them as thou shalt find occasion."
8. Abimelech rose up and all the people with him and went into the city.
9. Zebul drove out Ga-al and his brethren, that they should not dwell in Shechem.
10. "Abimelech fought against the city all that day, and he took the city and slew the people that were therein: and he beat down the the city, and sowed it with salt."
11. When the men of the tower heard of this they entered into the stronghold of the house of El-brith.
12. No one told Abimelech about the men of Shechem gathering together.
13. Abimelech cut down a bough f. om a tree and told his people to do the same.
14. The people cut down the complete tree instead.
15. They set fire to the stronghold with them and all the men of the tower and about a thousand men and women died.

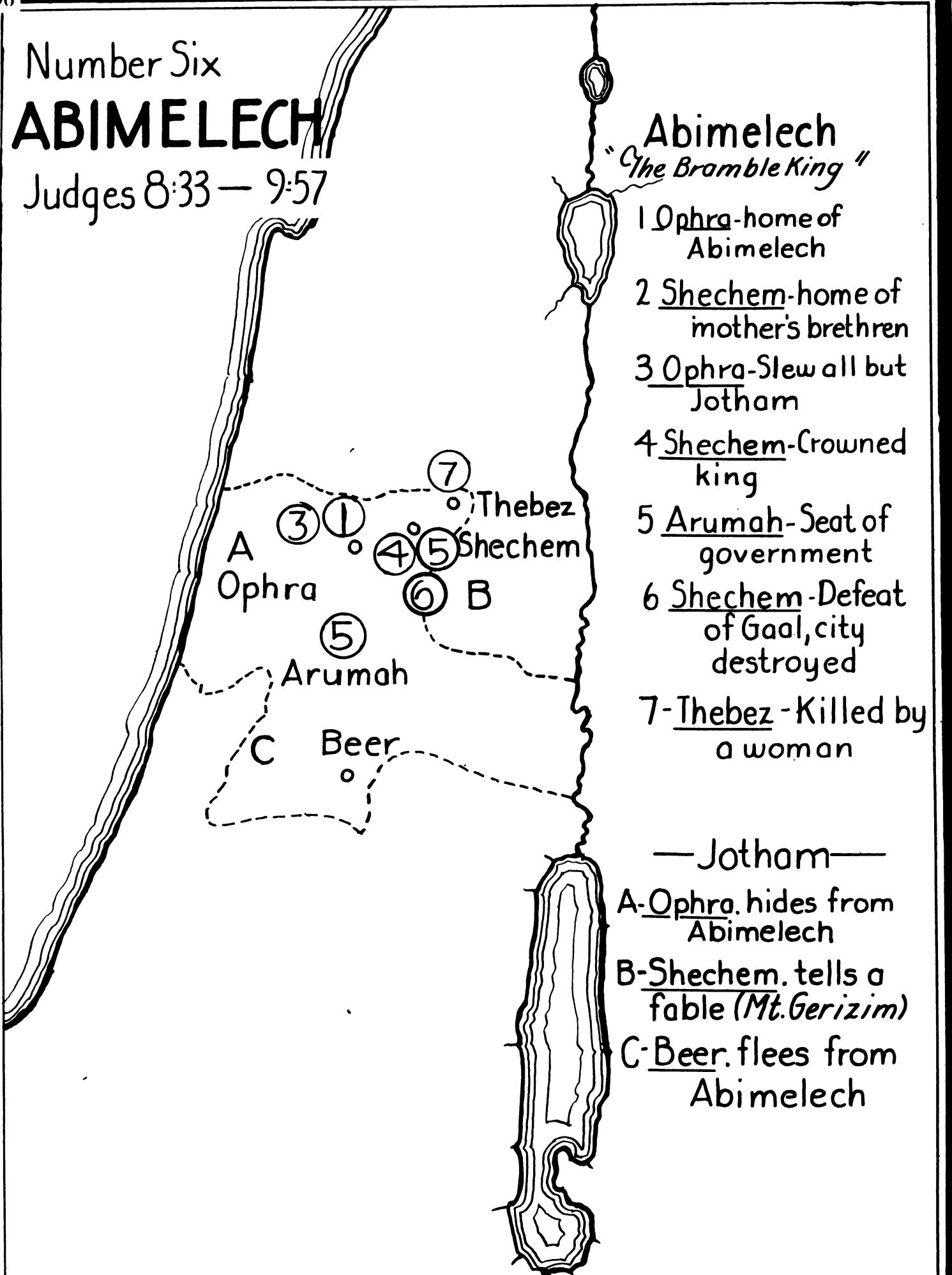
***Questions:***

1. Following this happening, what was the next move of Abimelech?
2. To where did all the men and women flee?
3. What happened to Abimelech when he drew near to the door of the tower to set fire to it?
4. Why did he want to be killed with a sword?
5. Just when did the men of Israel depart unto their own place?
6. How many brethren did Abimelech slay?
7. Whose curse came upon them?

Number Six

# ABIMELECH

Judges 8:33 — 9:57



**TOLA Judg. 10:1-2**

1. Tola was the son of .....
2. From which tribe did Tola come? 1) Benjamin 2) Issachar  
3) Levi.
3. He judged Israel twenty-five years. True or False?
4. Tola was buried at ....., on Mount .....
5. There were three oppressions during Tola's rule. True or False?

**JAIR Judg. 10:3-5**

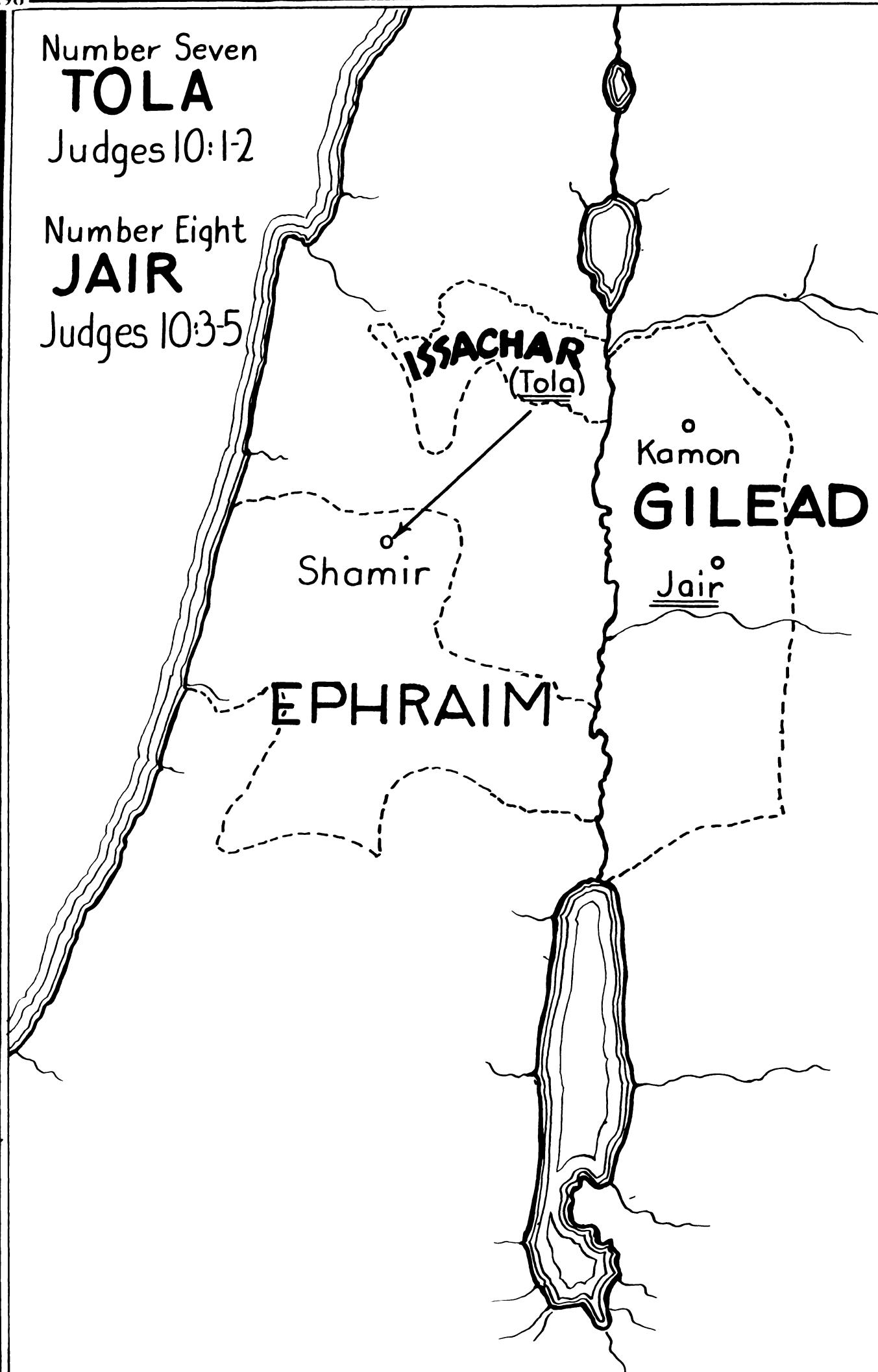
1. From what country was Jair?
2. How long did Jair rule over Israel as judge?
3. The number thirty is mentioned in relation to what three things?
4. What name was given to the thirty cities? Where were they located?
5. Where was Jair buried?

**JEPHTHAH Judg. 10:6—12:7***Multiple Choice:*

1. After Jair died the children of Israel:
  - a. Went right on serving Jehovah.
  - b. Worshipped one God.
  - c. Worshipped all the gods known and forsook Jehovah.
2. Jehovah:
  - a. Was well pleased with them.
  - b. Sold them to the Philistines and the children of Ammon.
  - c. Burned them with fire.
3. The children of Israel:
  - a. Realized their sin and cried unto Jehovah.
  - b. Became slaves of the Midianites.
  - c. Were conquered by the children of Ammon.
4. Jehovah:
  - a. Forgave them right away.
  - b. Told them to cry to their gods and let them save them.
  - c. Would not listen to them.
5. The children of Israel:
  - a. Did what he said, and cried to their gods.
  - b. Went back to Ephraim.
  - c. Put away their gods and served Jehovah.

Number Seven  
**TOLA**  
Judges 10:1-2

Number Eight  
**JAIR**  
Judges 10:3-5



***True or False:***

6. The children of Ammon encamped in Mizpah, and the children of Israel at Gilead.
7. The people of Gilead sought for a man to fight against the children of Ammon and be head over the inhabitants of Gilead.
8. Jephthah was a mighty man from Moab.
9. He was the son of a harlot, his father being Gilead.
10. When Jephthah's half brothers grew up they drove out Jephthah.
11. They did this because he was the son of another woman.
12. So Jephthah fled from his brothers to the land of Nod.

***Completion:***

13. After a while, the children of Ammon made war against .....
14. The elders of Gilead went to the land of Tob to get ..... to be their chief in the fight against Ammon.

***Multip'e Choice:***

15. **Jephthah:**
  - a. Agreed immediately to go with the elders of Gilead.
  - b. Asked them why they came to him now in their distress after they had turned him out.
  - c. Could not be found anywhere.
16. After the elders explained to him why they had come and that he was going to be their chief, Jephthah:
  - a. In his stubbornness would not yield.
  - b. Gathered an army and fought them.
  - c. Went with them and was made chief over them.
17. **Jephthah**
  - a. Kept these things to himself.
  - b. Told it all to God at Mizpah.
18. Jephthah sent messengers unto the king of the children of Ammon:
  - a. Who brought a message of peace.
  - b. Who asked why he had come to fight against his land.
  - c. Who sought to kill the king.
19. The king of Ammon answered the question by saying:
  - a. That they were only passing through.
  - b. Because the land looked good to them.
  - c. Because Israel had taken it from them and they wanted to restore it peaceably.
20. **Jephthah:**
  - a. Explained that Israel did not take their land away, and told of the wanderings in the wilderness and how God had given them possessions.
  - b. Did not try to reason with the king.
  - c. Retreated to the land of his father.

*True or False:*

21. The king harkened unto Jephthah's words.
22. Jephthah made a solemn vow that if Jehovah would let him conquer the Ammonites he would offer unto Jehovah whatsoever came from his house to meet him upon his return.
23. He smote them with a very great slaughter.
24. His home was at Gilead.
25. The daughter who came to meet him was only one of his three daughters.
26. He was happy to see her running to meet him.
27. He told her of his vow to Jehovah; she asked that she be given two months to be alone with her companions.
28. He granted her request, but she did not return for three months.
29. When she returned, her father did unto her as he had stated in his vow, and this incident established the celebration of Jephthah's daughter four days of the year.
30. The men of Ephraim threatened to burn Jephthah's house because he had gone against the Ammonites without their help.

*Multiple Choice:*

31. Jephthah:
  - a. Smote them without warning.
  - b. Told them they had asked them to help but they had not responded.
  - c. Let them burn his house.

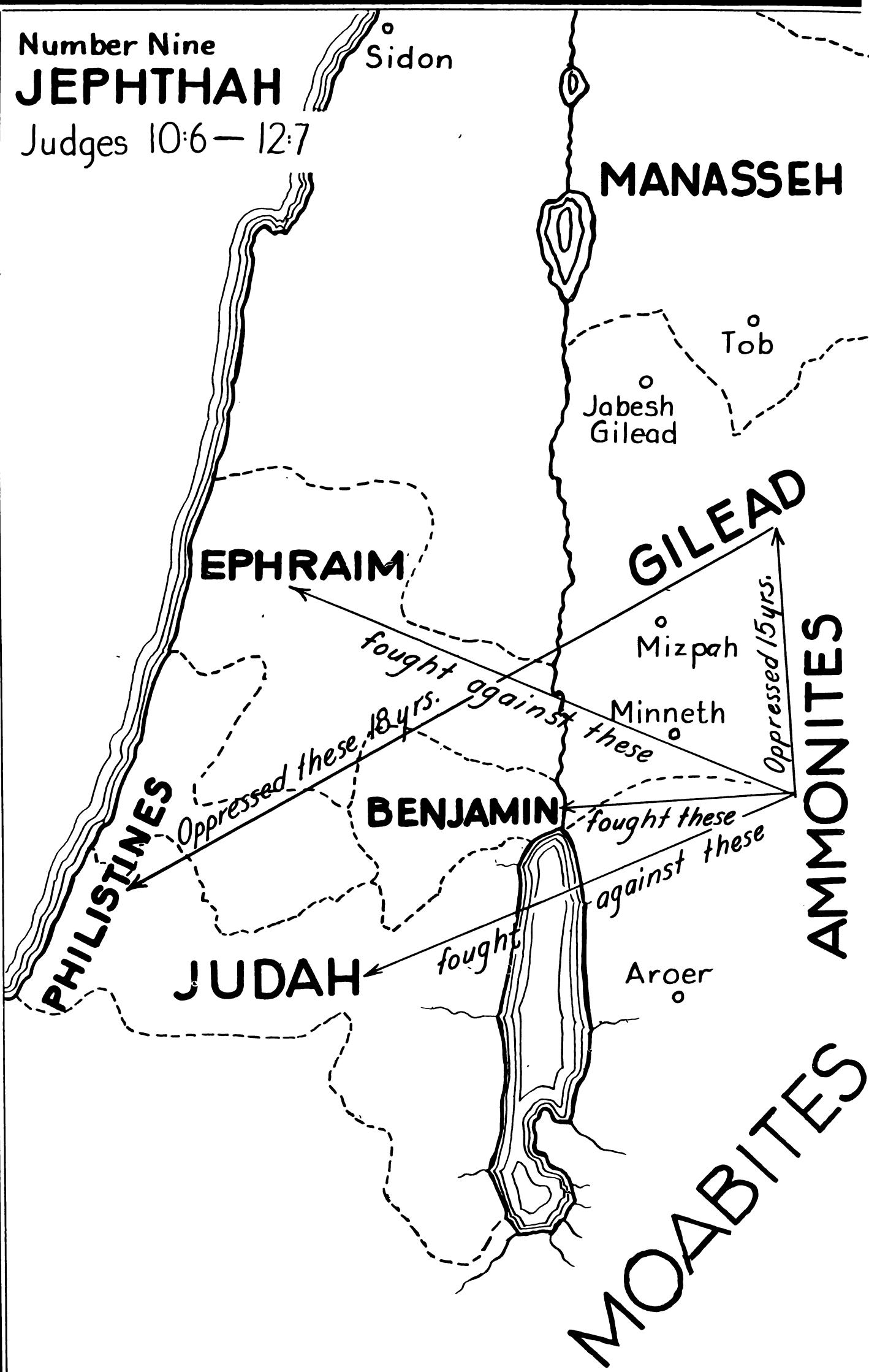
*Completion:*

32. Jephthah gathered together all the men of ..... and fought with ....., and the men of ..... smote .....
33. And the Gileadites took the fords of the ..... against the Ephraimites.
34. What was the "password" that the Ephraimites were to say before could cross the Jordan river? Explain.
35. Jephthah judged Israel ..... years, then he died and was buried in one of the cities of .....

Number Nine

# JEPHTHAH

Judges 10:6 – 12:7



**IBZAN Judg. 12:8-10**

1. After ..... , Ibzan of ..... judged ..... .
2. How many sons did he send abroad?
3. He brought in thirty-five daughters from abroad. True or False?
4. He judged Israel: 1) 10 years. 2) 7 years. 3) 20 years.
5. And ..... died, and was ..... at ..... .

**ELON Judg. 12:11-12**

1. From what place did Elon judge.
2. Elon judged Israel for eleven years. True or False?
3. Elon the ..... died, and was ..... in Aijalon in the land of .....

**ABDON Judg. 12:13-15**

1. Abdon was an Ephraimite. True or False?
2. From what town was he?
3. How many sons did Abdon have?
4. He also had forty grandsons. True or False?
5. Abdon's sons rode on ass colts and his grandsons walked. True or False?
6. He judged Israel ..... years.
7. Abdon was taken outside of his native land to be buried. True or False?
8. Which one of the "ites" were over-running this country?

Number Ten

## **IBZAN**

Judges 12:8-10

Number Eleven

## **ELON**

Judges 12:11-12

Number Twelve

## **ABDON**

Judges 12:13-15

Aijalon  
Elon  
**ZEBULON**  
Bethlehem  
Ibzan

Abdon  
Pirathon

**EPHRAIM**

**SAMSON Judg. 13:1 — 16:31**

1. "The children of ..... again did that which was ..... in the sight of Jehovah."
2. "Jehovah delivered them into the hands of the ..... forty years."
3. "There was a certain man of ....., of the family of the ....., whose name was ....."
4. Who was it that appeared to the woman?
5. He warned her not to do what?
6. What was it that was not to be put on Samson's head?
7. What was the child to be? For how long?
8. Samson was to deliver the Philistines from the Israelites. True or False?
9. The woman did not recognize the Angel of God. True or False?
10. Manoah wanted the angel to come unto them again to tell them what to do. True or False?
11. Manoah asked the Lord to send the Angel again to tell him:
  - a. The name of the child.
  - b. What to do unto the child.
  - c. That there would be a sign.
12. When the Angel appeared the second time to the woman she was:
  - a. Walking in the field.
  - b. Sitting in the field.
  - c. Talking to her neighbor.
13. When Manoah heard about the angel, he:
  - a. Was afraid.
  - b. Went back to sleep.
  - c. Followed after his wife.
14. "And ..... said unto the ..... of Jehovah, I pray thee, let us detain thee, that we may make ready a ..... for thee."
15. "The Angel said unto Manoah, I will not eat of thy .....; and if thou wilt make ready a burnt offering, thou must offer it unto ....."
16. What was the Angel's name?
17. What happened to the Angel when the offering was made?
18. What did Manoah and his wife do after making an offering?
19. Did the Angel appear to them again?
20. What did Manoah say about this?
21. The woman did have a son and called his name .....
22. "The ..... of ..... began to ..... him in Mahanehdan, between ..... and ....."

*Fill in the Blanks*

1. "Samson went down to ..... , and saw a woman in ..... of the daughters of the ..... "
2. "Then his father and mother said unto him, Is there never a ..... among the ..... of thy ..... , or among all my ..... , that thou goest to take a ..... of the ..... ?"
3. "But his father and mother knew not that it was of ..... ; for he sought an ..... against the ..... Now at that time the ..... had ..... over ..... "
4. "Then went Samson down and his father and his mother, to ..... and came to the ..... of ..... : and, behold, a ..... against him."
5. "And the ..... of ..... came ..... upon him, and he ..... him as would have ..... a ..... , and he had nothing in his ..... ; but he told not his ..... or his ..... what he had done."
6. "And he went down and ..... with the ..... ; and ..... Samson well."
7. "And after a while he returned to take her, and he turned aside to see the ..... of the ..... : and, behold, there was a ..... of ..... bees in the ..... of the ..... "
8. "And he took it into his hands, and went on ..... , and came to his ..... and ..... , and gave unto them, and they did ..... ; but he told them not that he had taken the ..... out of the ..... of the ..... "
9. "So his father went down unto the ..... and Samson made there a ..... ; for so used the ..... men to do."
10. "And it came to pass, when they saw him, that they brought ..... companions to be with him."
11. "And ..... said unto them, Let me now put forth a ..... unto you: if ye can declare it unto me within the ..... days of the ..... , and find it out, then I will give you ..... and ..... changes of ..... ;"

***True or False:***

1. And it came to pass on the seventh day, that they said unto Samson's fathe , entice thy son, that he may declare unto us the riddle.
2. And Samson's wife wept before the Philistines, and said that they did not love her or they would not have her to do this thing to Samson.
3. And it came to pass on the seventh day, that he told her.
4. The men of the city answered the riddle on the seventh day.
5. And the Spirit of the Lord came upon him, and he went down to Timnath and slew thirty men of them, and took their spoil, and gave change of garments to them which had expounded the riddle.
6. And Samson took his wife and went home with her.

***Questions:***

1. What did Samson bring to his wife?
2. What time of the year was this?
3. What disappointment awaited Samson?
4. What did the disappointment cause Samson to do?
5. What did the Philistines do after this happened?

***True or False:***

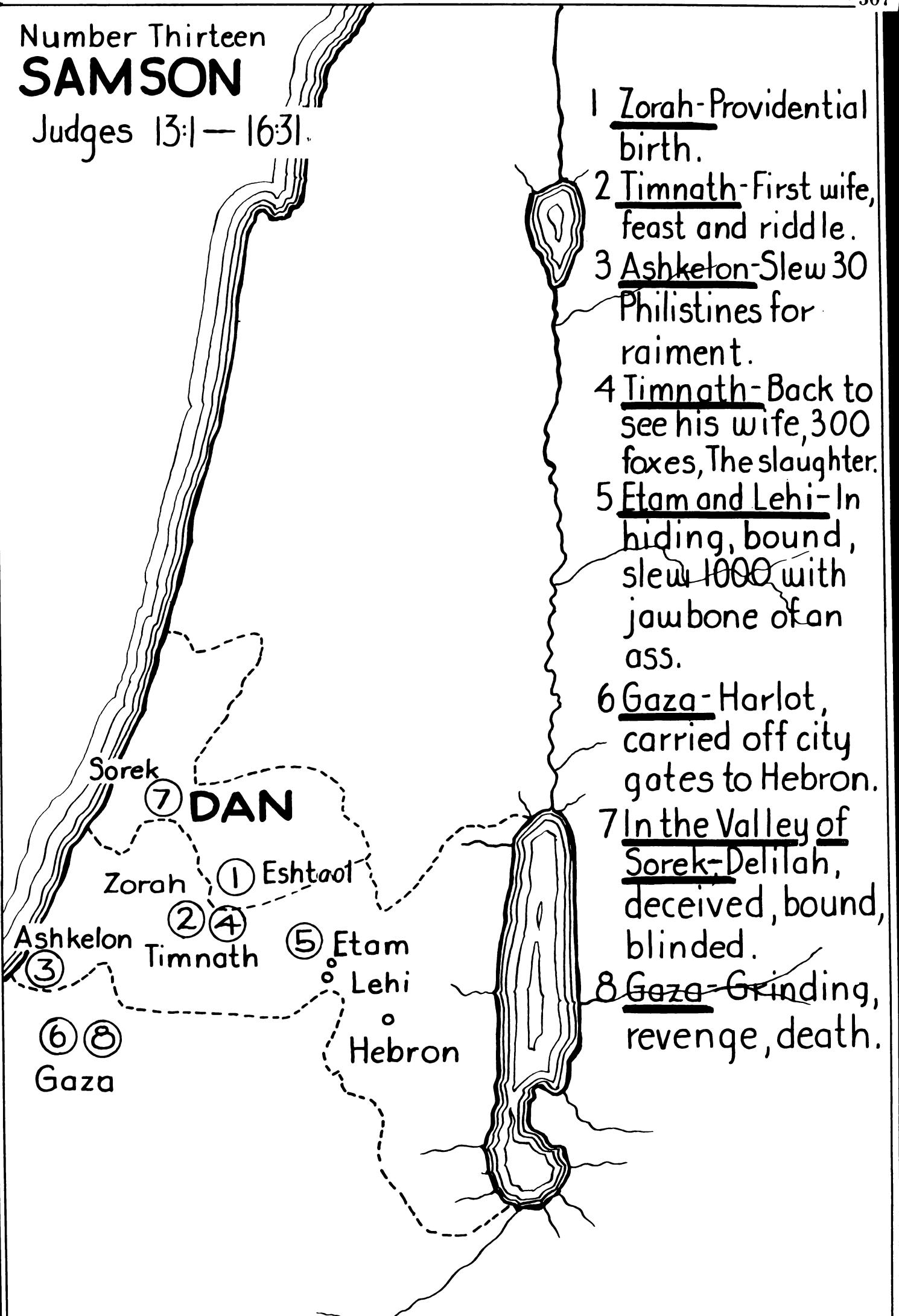
1. The Philistines went and encamped in Benjamin, on their way to take and bind Samson.
2. There were 3,000 men of Judah who went to Samson.
3. The men of Judah were pleased that Samson had dealt so with the Philistines.
4. Samson was afraid that the Judahites might harm him before they delivered him to the Philistines.
5. Samson knew what was going to come to pass when he came among the Philistines.

***Fill in the Blanks:***

1. "And they spake unto him, saying .....; but we will ..... thee fast."
2. The Judahites promised that they would not ..... Samson.
3. They bound Samson with ..... new ropes.
4. They brought Samson to ..... where the Philistines were.

Number Thirteen  
**SAMSON**

Judges 13:1 — 16:31.



*Questions:*

1. What happened to Samson that caused the ropes to become as flax?
2. What happened to the ropes when they became as burnt flax?
3. Samson used what to kill how many Philistines?
4. After this happened, why did Samson cry out to Jehovah?
5. How long did Samson judge Israel in the days of the Philistines?
6. Give the name of the woman Samson loved.
7. Where did she live?
8. Who bribed her to find Samson's weakness?
9. What would be her reward if she were successful?
10. What three false things did Samson reveal as the source of his strength?
11. For the third deception, of what did she accuse him?
12. How often did she renew her request?
13. What was the effect on Samson of her last request?
14. What was the secret revealed by Samson the fourth time?
15. What was the condition of Samson when he was shorn?
16. Who cut Samson's hair?
17. Why could not Samson free himself as before?
18. What was Samson's punishment by the Philistines?
19. For what purpose was Samson taken from prison?
20. What was Samson's request of the lad who held him?
21. How many men and women were on the roof?
22. Samson's prayer was that he be avenged for what?
23. What was Samson's last request?
24. They whom he slew at his death were more, or less than those he slew in his life?
25. Between what places was Samson buried?

ELI I Sam. 1:1 — 8:22

*Chapter One*

1. ..... who lived in the city of Ramathaimzaphim in the hill country of ..... had ..... wives. Their names were ..... and .....
2. How many children did Hannah have? Peninnah?
3. Where did Elkanah and his family go every year? Why
4. "And when the day came that Elkanah sacrificed, he gave to his ..... ; but unto ..... he gave a ..... ; for he ..... Hannah."
5. Why did Peninnah chide Hannah about her barrenness?
6. Where did Hannah first meet Eli the priest?
7. Hannah was in ..... of soul, and ..... unto Jehovah, and ..... sore.

8. Why was Hannah praying in this manner? What was her vow?
9. As she continued praying before Jehovah, Eli marked her ..... and thought that she was .....
10. What gave Eli the impression of Hannah that he had?
11. Upon his question what did Hannah say her trouble was?
12. Eli answered and promised what?
13. "So the woman went her way; and did ..... ; and her countenance was no more ....."

***True or False:***

(Underline the incorrect statement. Give the correct answer if it is false.)

1. Early the next morning they rose up, worshipped and returned to their home in Shiloh.
2. Hannah conceived and bare a son in due time and called him Samuel, saying, I have asked him of Jehovah.
3. When the time for the yearly sacrifice arrived Elkanah and his house stayed in Ramath planning to go up when Samuel was weaned.
4. "And when Samuel was twelve years old she took him up with her, with three lambs, two ephahs of meal, and one bottle of incense for an offering, and brought him to the house of Eli in Shiloh."
5. They slew the bullock and brought the child to Eli.
6. Hannah reminded Eli of the last time she had been there. She showed him the child Jehovah had given her for her old age.
7. Eli worshipped Jehovah because of the child.

***Chapter Two***

1. What was the general theme of Hannah's prayer?
2. In what form is the prayer recorded in this text?

***The Sins of Eli's Sons***

1. What was the character of the sons of Eli?
2. What reason does the Bible give that caused them to possess this character?
3. What was the profession of Eli's sons?
4. What was the custom by which men who held this profession legally and honorably were to obtain meat?
5. What was the very great sin committed by Eli's sons?
6. What attitude did the men have toward the offering of Jehovah because of this sin?

***True or False:***

1. Elkanah was the name of one of Eli's sons.
2. The other son was named Hannah.
3. The sons were willing to use force to execute their will.
4. Eli's sons committed the sin of fornication.
5. They (the sons of Eli) harkened unto the voice of their father.
6. Jehovah was minded to slay them.

***Fill in the Blanks:***

1. "And there came a ..... of ..... unto Eli, and said unto him, Thus saith Jehovah, Did I reveal myself unto the house of thy fathers, when they were ..... in bondage to Pharaoh's house?"
2. "Wherefore kick ye at my ..... and at mine ....., which I have commanded in my habitation . . . "
3. "Therefore Jehovah . . . saith, I said indeed that thy house, and the house of thy father, should ..... before ..... forever:"
4. "But now Jehovah saith, Be it ..... from me;"
5. "I will cut off thine arm, and the arm of thy father's house, that there shall not be an ..... in thy house."

***Multip'e Choice:***

1. The prophecy was given to: 1) Eli, 2) Eli's sons, 3) all the tribes of Israel.
2. The prophet declared that all the increase of the house should: 1) die immediately, 2) die on the same day, 3) die in the flower of their age.
3. The sign to be given was that: 1) Eli's sons were to bow down for silver, 2) Eli's sons would die on the same day, 3) Eli's sons were to lose their office.
4. The priesthood of Eli was to: 1) be replaced by another in line, 2) be taken over by other sons of Eli, 3) cleansed and rededicated to Jehovah.

***The Life of Samuel I Sam. 1:20 — 8:22***

1. What age or period of life was Samuel at the death of Eli?
2. Who raised Samuel?
3. How often do we know Samuel's parents visited him?
4. Did Samuel's mother give birth to quintuplets? If not, explain the statement in the text that seems to suggest it.
5. What was the gift his mother gave him as recorded here?

***Chapter Three***

1. And the word of Jehovah was precious in those days; there were only frequent visions. True or false?
2. Samuel and Eli had gone to sleep before the light was out. True or false?
3. Samuel had a vision in which Jehovah called to him and he replied, "Here am I; send me." True or false?

4. Why didn't Samuel know his Lord when he was called?
5. On what call did Samuel answer Jehovah?
6. What was the message Jehovah gave Samuel in the vision?
7. Samuel was (1) afraid to tell Eli, (2) told Eli only a part of the vision, or (3) told Eli all Jehovah had said.
8. From Dan to Beersheba all Israel knew Samuel was established to be what?
9. Jehovah was revealed again to Samuel in Shiloh; by what means?

*Chapter Four*

1. When Israel went out to battle the Philistines, Israel encamped at ..... and the Philistines encamped at .....
2. Who smote whom?
3. How many were slain?
4. Who did Israel say had smote them?
5. What did Israel bring back from Shiloh?
6. What did the people do when they saw the ark?
7. How did the Philistines take the news of the ark coming into the camp of Israel?
8. Did they fight Israel any more?
9. Who won this time?
10. How many were slain?
11. What did the Philistines take back with them?
12. What was the name of Eli's two sons?
13. What did Eli do when he heard what had happened?
14. How long had Eli judged?

*Chapter Five*

1. The Philistines had what of the Israelites?
2. What was the first move of the ark?
3. Where did they put it?
4. What did the men of Ashdod see when they arose the next morning?
5. How many times did Dagon fall down?
6. What happened the last time?

**True or False:**

1. Jehovah smote them with tumors.
2. The men of Ashdod then wanted to take the ark back to the Israelites.
3. Gath received the ark with gladness.

**Fill in the Blanks:**

1. They cried, "They have brought about the ark of Israel to us to ..... our people."
2. They said, "Send away the ark of Israel and let it go again to its ....."
3. "For there was a deadly discomfiture throughout all the city; the ..... of God was very ..... there,"

*Chapter Six*

1. And the ark of Jehovah was in the country of the ..... seven months.
2. And the Philistines called for the ..... and the .....
3. What did the Philistines ask of these men?
4. What did these men say to do with the ark?
5. What was the offering they sent with the ark?
6. What did they build to put the ark upon?
7. What was the requirement of the two milch kine?
8. What did they do with the ark after making all these preparations?
9. What way did the kine go?
10. What did they do when the cart, kine, and the ark went toward the border of Bethshemesh?
11. What did the people of Bethshemesh do when they saw the ark?
12. What did Joshua and the Bethshemite people do with the ark?
13. Who then took the ark?
14. How many people were smote by the hand of God?
15. What did the men of Bethshemesh say of the slaughter done by Jehovah?

*Chapter Seven*

1. When the ark was recovered from the Philistines, to what city was it taken?
2. During what incident in our previous study was this city mentioned?
3. Into whose home was the ark taken?
4. Who was sanctified to keep the ark?
5. How long did the ark stay there?
6. Which of the following did Samuel *not* tell the house of Israel to do if they would return unto Jehovah with all their hearts?
  - (1) Put away the foreign gods
  - (2) Drive out the Philistines
  - (3) Direct their hearts unto Jehovah
  - (4) Serve Jehovah only.
7. What was promised them as a result of obedience to these instructions?

8. In which of these cities did the children of Israel gather at Samuel's command? (1) Mizpah; (2) Shen; (3) or Ebenezer.
9. What three things did the people do there?
10. "And when the children of Israel heard it, they were afraid;" What had they heard?
11. And the children of Israel said unto Samuel, Cease not to cry unto Jehovah our God for us, that our enemies the Philistines be delivered into our hands. True or false?
12. "And Samuel took a ..... and offered it for a whole ..... unto Jehovah: . . . and as Samuel was offering up the ..... the Philistines drew near to ..... against Israel; but Jehovah ..... with a great ..... on that day upon the Philistines, and ..... them; and they were ..... down before Israel."
13. How did the battle end?
14. Where is Ebenezer and what happened there?
15. For how long was the hand of God against the Philistines?
16. When did Samuel's Judgeship end?
17. In what three cities did he judge Israel?
18. Where was his home?
19. Samuel was a man of two offices. What were they?

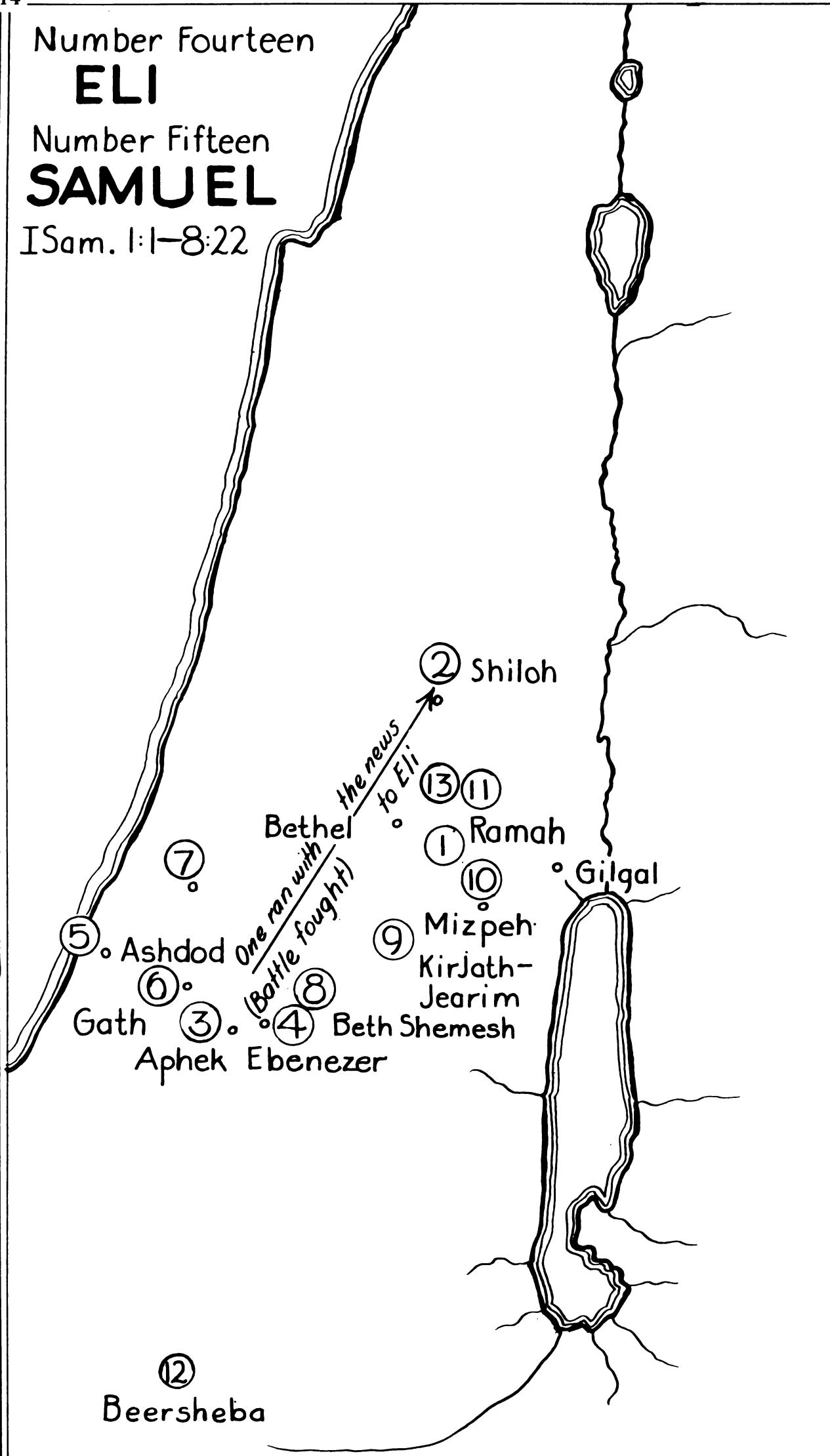
### *Chapter Eight*

1. Who did Samuel make judges over Israel?
2. "His sons ..... and ..... were judges in ....."
3. "They walked ..... of their father but turned aside after ..... and took ..... and ....."
4. What special request did the people of Israel make to Samuel?
5. Weren't they satisfied with the Judges? Why?
6. When Samuel prayed to Jehovah, what did Jehovah tell him to do?
7. What did Samuel prophesy about life under a king?
8. "Ye shall cry out in that day because of ..... whom ye have chosen and ..... will not answer you."
9. Samuel took their problem to God and was told to .....

Number Fourteen  
**ELI**

Number Fifteen  
**SAMUEL**

1Sam. 1:1-8:22



## THE BOOK OF RUTH

### Introduction

*When and by whom the Book of Ruth was written, are points not agreed on among critics and commentators.*

As to the transactions recorded in it, they are variously placed. In the book itself there is no other notion of *time* than merely this, that the things *came to pass in the days when the judges ruled*; therefore some have placed these transactions under *Ehud*; others, under *Gideon*; others, under *Barak*; others *Abimelech*, and others under *Shamgar*. This last is the opinion of Archbishop Ussher; and most chronologers adopt it. The book is evidently an *Appendix* to the book of Judges, and contains a perfect history in itself; and therefore should not be inserted in any part of that book. It also seems to be an *Introduction* to the books of Samuel, in which the history of David is contained, as it gives the genealogy of this prince. It is also not without its use in matters which respect the *Gospels*, as it ascertains the line by which Jesus Christ came.

As to the *author*, he is as uncertain as the *time*. It has been attributed to *Hezekiah*, to *Ezra* and to *Samuel*, and it is most likely that the author of the two books of Samuel was also the writer of this little book, as it seems necessary to complete his plan of the history of David.

### *A Summary of The Contents of The Book of Ruth*

A man of Bethlehem, named Elimelech, with his wife Naomi, and his two sons Mahlon and Chilion, left his own country in the time of a famine, and went to sojourn in the land of Moab. There he died, and Naomi married her two sons to two Moabitish women; Mahlon married Ruth, who is the chief subject of this book, and Chilion married one named Orpah. In about ten years both these brethren died; and Naomi, accompanied by her two daughters-in-law, set out to return to the land of Judah, she having heard that plenty was again restored to her country. On the way she besought her daughters to return to their own country and kindred. Orpah took her advice, and, after an affectionate parting, returned; but Ruth insisted on accompanying her mother-in-law. They arrived in Bethlehem about the time of *harvest*; and Ruth went into the fields to glean for their support. The ground on which she was accidentally employed belonged to Boaz, one of the relatives of Elimelech, her father-in-law; who, finding who she was, ordered her to be

kindly treated, and appointed her both meat and drink with his own servants. Finding that she was by marriage his *kinswoman*, he purposed to take her to wife, if a nearer kinsman who was then living should refuse. He was accordingly applied to, refused to take Ruth, and surrendered his right to her, according to the custom of those times, at the gate of Bethlehem, before the elders of the city. Boaz then took her to wife, by whom she had Obed, who was father to Jesse, the father of David.

To the questions, Who was *Boaz*? and, Who was *Ruth*? no satisfactory answers can be given; all we know for certain is that *Boaz* was an *Ephraimite* of Bethlehem, and *Ruth* a *Moabitess*, and consequently educated a heathen. But what we want in certainty, several have attempted to supply by conjecture; with them *Boaz* was the same as *Ibzan*, Judges 12:8-10; and *Ruth* was the daughter of *Eglon*, king of Moab.

*Adam Clarke, Commentary.*

*The book of Ruth* covers a period of about ten years. The four chapters of the book may be outlined as follows:

1. The decision of Ruth.
2. The service of Ruth.
3. The resting of Ruth.
4. The reward of Ruth.

We shall study the book under these headings.

### THE DECISION 1:1-22

*True or False*

- \_\_\_\_\_ 1. The setting of the book of Ruth is associated with the days of the prophet Samuel.
- \_\_\_\_\_ 2. There were four in the family of Elimelech.
- \_\_\_\_\_ 3. Mahlon was the wife of Naomi.
- \_\_\_\_\_ 4. Elimelech originally came from the tribe of Ephraim.
- \_\_\_\_\_ 5. Elimelech died in Bethlehem.
- \_\_\_\_\_ 6. Orpah was sister-in-law to Ruth.
- \_\_\_\_\_ 7. The famine had ceased; therefore Naomi decided to return to the land of Judah.
- \_\_\_\_\_ 8. Naomi said that both her daughters-in-law had been good wives to her sons.

- \_\_\_\_\_ 9. Only Ruth felt grieved at the return of Naomi to Judah.
- \_\_\_\_\_ 10. Naomi seems to infer that the purpose of the return of the two girls with her would be to marry other sons she might bear.
- \_\_\_\_\_ 11. Naomi knew that Orpah would return to the worship of the god of Moab.
- \_\_\_\_\_ 12. Ruth pledged herself unconditionally to Naomi.
- \_\_\_\_\_ 13. Naomi permitted Ruth to go with her because she wanted company.
- \_\_\_\_\_ 14. Elimelech and Naomi were little known in Bethlehem, consequently the return of Naomi caused no comment in Bethlehem.
- \_\_\_\_\_ 15. Naomi attributed her widowhood to God.
- \_\_\_\_\_ 16. Naomi wanted her name changed to Mara.
- \_\_\_\_\_ 17. The return of the two was accomplished in the summer time.

### THE SERVICE 2:1-23

#### *Fill In The Blanks*

1. "And Naomi had a kinsman of her husband's, a mighty man of wealth, . . . ; and his name was \_\_\_\_\_."
2. Speaking of Ruth, the text says: "And she went, and came and \_\_\_\_\_ in the field after the reapers."
3. "Then said Boaz unto Ruth . . . Go not to glean in \_\_\_\_\_ field, neither pass from \_\_\_\_\_, but abide here fast by my maidens."
4. "There she fell on her face, and bowed herself to the ground, and said unto him, Why have I found favor in thy sight, that thou shouldst take knowledge of me, seeing I am a \_\_\_\_\_."
5. "And Boaz answered and said unto her, It hath fully been showed me, all that thou hast done unto thy \_\_\_\_\_ since the death of thy \_\_\_\_\_; and how thou hast left thy \_\_\_\_\_ and thy \_\_\_\_\_, and the land of thy \_\_\_\_\_ and art come unto a people that thou knewest not heretofore."
6. ". . . Boaz commanded his young men saying, Let her glean even among the sheaves, and reproach her not. And also \_\_\_\_\_ some for her from the \_\_\_\_\_ and leave it, and let her glean, and rebuke her not."

7. "And Naomi said . . . (of Boaz) Blessed be he of Jehovah, who hath not left off his \_\_\_\_\_ to the \_\_\_\_\_ and to the \_\_\_\_\_."
8. "So she kept fast by the maidens of Boaz, to glean unto the end of \_\_\_\_\_ and of \_\_\_\_\_, \_\_\_\_\_; and she dwelt with her mother-in-law."

### THE REST 3:1-18.

#### *Multiple Choice*

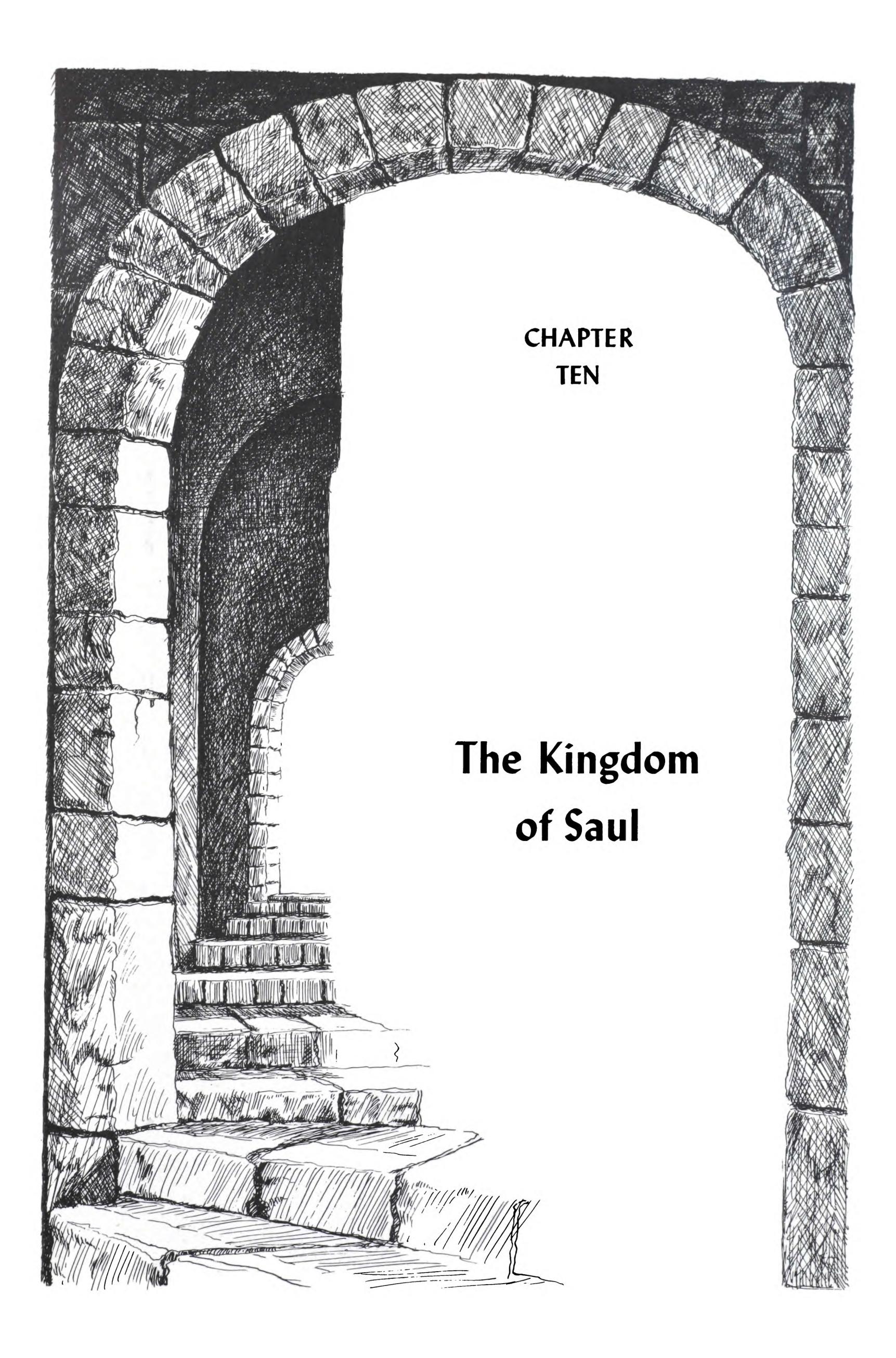
1. And Naomi said unto her daughter-in-law: a) Shall I not seek a home for thee? b) Shall I not prosper because of thee? c) Shall I not seek rest for thee, that it may be well with thee?
2. Where was it that Ruth was to meet Boaz? a) In the field? b) At the threshing floor? c) In his home?
3. Ruth was to identify herself with Boaz in what manner? a) By lying at his feet? b) By speaking to the elders? c) By speaking of him to Naomi?
4. Ruth was discovered by Boaz at what hour? a) The first watch? b) Sundown? c) Midnight?
5. Boaz spoke of his feeling toward Ruth in the following words: a) "Blessed be thou of Jehovah, my daughter, I did love thee from the first." b) "Blessed be thou of Jehovah, my daughter: thou art worthy, but I am an old man." c) "Blessed be thou of Jehovah, my daughter: thou hast showed more kindness in the latter end than at the beginning . . ."
6. There was one difficulty standing in the way of the marriage of Ruth and Boaz. It was: a) A nearer kinsman than Boaz who had the right of marriage. b) Their ages. c) The difference in nationalities.
7. At what time did Ruth leave the threshing floor of Boaz? a) At midnight? b) Before one could discern another? c) When the sun arose?
8. Boaz gave Ruth a gift. What was it? a) A ring? b) A new mantle? c) Six measures of barley?

**THE REWARD 4:1-22.**

In a sentence or more identify the following thoughts in this chapter:

1. ". . . the gate."
2. ". . . ten men."
3. "right of redemption."
4. "his shoe."
5. "like Rachel and like Leah."
6. "a restorer of life."
7. "better to thee than seven sons."
8. "Obed".
9. "David".
10. What is the purpose of the book of Ruth?





**CHAPTER  
TEN**

**The Kingdom  
of Saul**



## CHAPTER TEN

### *The Kingdom of Saul*

I Samuel 9:1 — II Samuel 2:4

I.	The Appointment of Saul . . . . .	I Samuel 9:1; 10:27
Persons	Places	Events
1. Saul and his servant	1. Gibeah	1. Search for his father's asses. Vs. 1-5.
2. Kish, his father	2. Ramah	2. Meeting of Samuel. Vs. 6-21.
3. Samuel	3. Rachel's sepulchre	3. Feast with Samuel. Vs. 22-24.
4. Two by Sepulchre	4. Oak of Tabor	4. Stay overnight. Vs. 25-27.
5. Three by Oak of Tabor	5. Mizpah	5. Private anointing. Ch. 10:1.
6. Band of Prophets	6. Benjamin	6. Prophecy and its fulfillment. Vs. 2-13a.
7. Children of Israel	7. Gilgal	7. Questioning by Ner, his uncle. Vs. 13b-16.
8. Ner, his uncle		8. The public proclamation at Mizpah. Vs. 17-27.
II.	The Wars of Saul . . . . .	I Samuel 11:1 to 17:58
	1. Ammonite War	I Samuel 11:1-15 (Samuel's Speech, I Samuel 12:1-25)
1. People of Jabesh Gilead	1. Gibeah	1. Oppression of Jabesh Gilead. Ch. 11:1-3.
2. Saul	2. Bezek	2. Messenger sent out for help. 11:4.
3. Israelites	3. Jabesh Gilead	3. Saul's response to their message. 11:5-7a.
4. Ammonites	4. Gilgal	4. The response of the people and gathering at Bezek. Vs. 7b-8.
		5. Message sent to Jabesh Gilead and their response. Vs. 9.
		6. The attack and defeat of the Ammonites. Vs. 10-11.
		7. The public acceptance of Saul at Gilgal. Vs. 12-15.
		8. The speech and miracle of Samuel. I Samuel 11:12; 12:25.

2. First Philistine War . . . . .		I Samuel 13:1-23; 14:46
<i>Persons</i>	<i>Places</i>	<i>Events</i>
1. Saul	1. Gibeah	1. Two years reign at Gibeah. 13:1-2.
2. Jonathan	2. Gilgal	2. Geba smitten by Jonathan. Vs. 3a.
3. Philistines	3. Geba	3. Announcement of attack by Saul. Vs. 3b.
4. Israelites	4. Gad	4. The gathering of the armies of the Philistines at Michmash and the Israelites at Gilgal. Vs. 4-7.
5. Samuel	5. Michmash	5. The foolish offering of Saul, and the rebuke by Samuel. Vs. 8-15.
6. Ahijah		6. The numbering of the people and move to Geba. Vs. 13-16.
		7. The spoilers of the Philistines go forth. Vs. 17-18.
		8. The lack of adequate weapons among the Hebrews. Vs. 19-23.
		9. The attack by Jonathan and his servant. Ch. 14:1-15.
		10. The ranks of Saul and others join the fight. Vs. 14-23.
		11. The vow and Jonathan's trans- gression of it. Vs. 24-30.
		12. Sin of eating blood, and prob- lem solved. Vs. 31-35.
		13. Discovery of act of Jonathan and his rescue by people. Vs. 36-46.
3. Moabite War . . . . .		I Samuel 14:47
1. Saul	1. Moab	1. Fought and defeated by Mo- abites. 14:47.
2. Moabites		
3. Israelites		
4. Edomite War . . . . .		I Samuel 14:47
1. Saul	1. Edom	1. Fought and defeated the Edomites. 14:47.
2. Edomites		
3. Israelites		

<b>5. Syrians (Zobah) War . . . . .</b>	<b>I Samuel 14:47</b>	
<i>Persons</i>	<i>Places</i>	<i>Events</i>
<b>1. Saul</b>	<b>1. Borders protected</b>	<b>1. Fought and defeated the kings of Zobah. 14:47.</b>
<b>2. Israelites</b>		
<b>3. Syrians</b>		
<b>4. Kings of Zobah</b>		
<b>6. Amalekites War . . . . .</b>		<b>I Samuel 15:1-33</b>
<b>1. Israelites.</b>	<b>1. Telaim</b>	<b>1. Command of God to destroy Amalekites. 15:1-3.</b>
<b>2. Saul</b>	<b>2. City of Amalek</b>	<b>2. People numbered and prepared for war at Telaim. Vs. 4.</b>
<b>3. Samuel</b>	<b>3. Havilah</b>	<b>3. The deliverance of the Kenites. Vs. 5-6.</b>
<b>4. Agag</b>	<b>4. Shur</b>	<b>4. Partial destruction of Amalekites. Vs. 6-9.</b>
<b>5. Amalekites</b>	<b>5. Gilgal</b>	<b>5. God's message to Samuel at Gilgal regarding Saul and his sin. Vs. 10-12.</b>
<b>6. Kenites</b>	<b>6. Egypt</b>	<b>6. The meeting of Saul by Samuel; rebuke of Saul by Samuel; the evasion by Saul. Vs. 13-16.</b>
	<b>7. Carmel</b>	<b>7. The final rebuke of Saul and his repentance. Vs. 17-31.</b>
		<b>8. Killing of King Agag. Vs. 32-33.</b>
<b>7. Second Philistine War . . . . .</b>		<b>I Samuel 17:1-58</b>
<b>1. Saul</b>	<b>1. Valley of Elah</b>	<b>1. Situation of Israel before Goliath. 17:1-11.</b>
<b>2. David</b>		<b>2. David's interest that brought him to the scene of the battle. Vs. 12-25.</b>
<b>3. Philistines</b>		<b>3. Bravery of David; rebuke of his brother; David before Saul. Vs. 23-31.</b>
<b>4. Israelites</b>		<b>4. The examination of David before Saul. David goes out to meet the giant. Vs. 32-40.</b>
<b>5. Jesse</b>		<b>5. The slaying of the giant and the defeat of the Philistines. Vs. 41-54.</b>
<b>6. Eliab</b>		<b>6. David before Saul. Vs. 55-58.</b>
<b>7. Abinadab</b>		
<b>8. Shammah</b>		
<b>9. Goliath</b>		

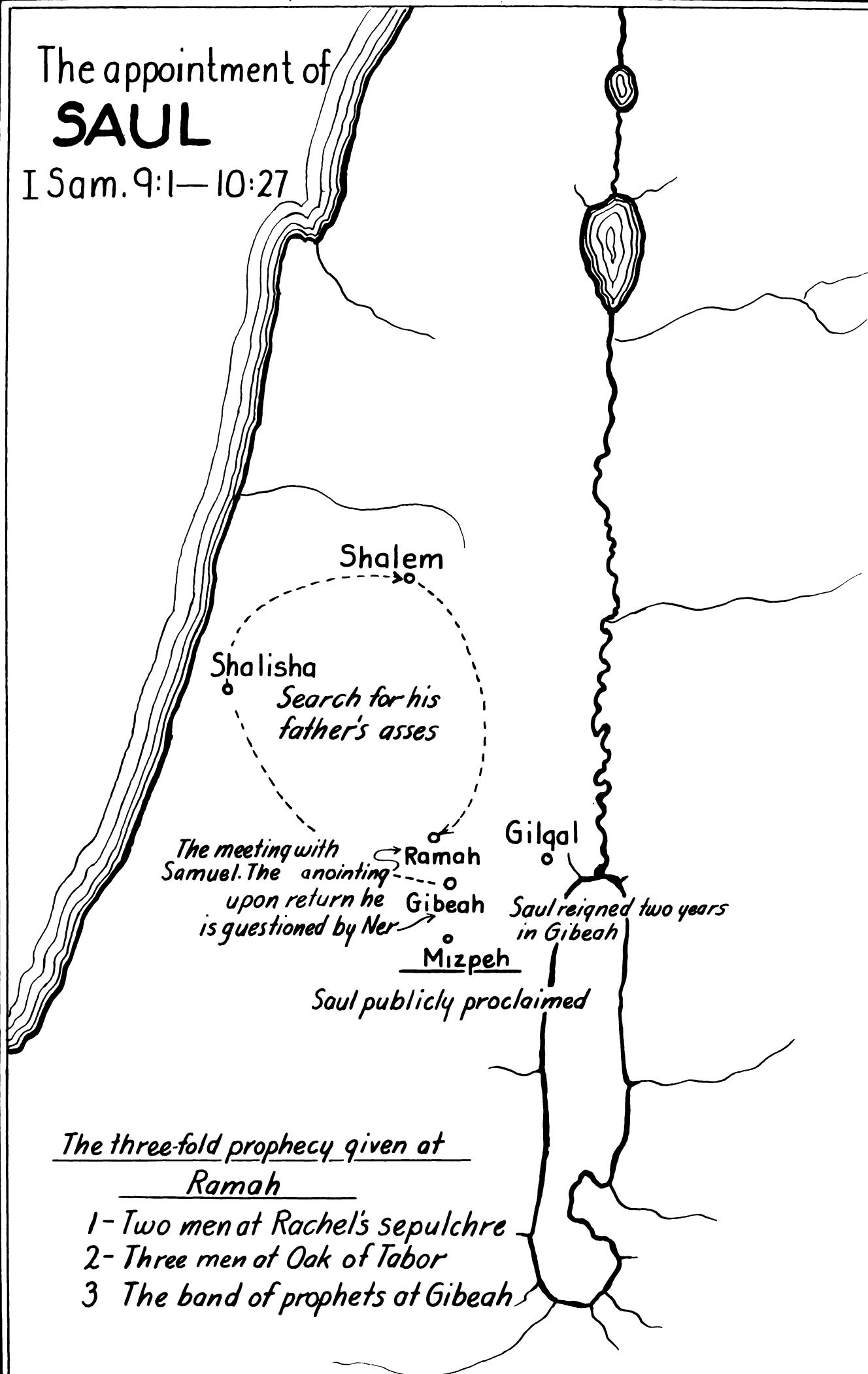
- III. The Pursuit of David by Saul . . . I Samuel 18:1—II Samuel 2:4
1. At Gibeah. 18:1-30; 19:1-19a.
    - a. The jealousy of Saul. Vs. 1-16.
    - b. Saul's attempts to kill David through his daughter. Vs. 17-30.
    - c. The final attempt of reconciliation; the extreme jealousy of Saul and David's leaving. Vs. 19:1-18a.
  2. At Ramah. 19:18b-24.
    - a. The news reaches Saul. His three vain attempts to bring David from Ramah. Vs. 18b-21.
    - b. Saul's vain attempt to slay David. Saul among the prophets. Vs. 22-24.
  3. At Gibeah. 20:1-42.
    - a. The love of Jonathan and David and their desire of reconciliation. Vs. 1-11.
    - b. The plan of Jonathan and David to reveal the feelings of Saul. Vs. 12-23.
    - c. The inquiry of Saul concerning David at the feast and Jonathan's answer. Vs. 24-29.
    - d. The anger of Saul. Vs. 30-34.
    - e. The answer by the arrows and the departure of David. Vs. 35-42.
  4. Nob. 21:1-9.
    - a. David goes to Nob alone and startles Ahimelech, the priest. Vs. 1.
    - b. The deception of David. Vs. 2.
    - c. His request for bread and the reluctant granting of his request. Vs. 3-6.
    - d. The presence of Doeg at this incident. Vs. 7.
    - e. The request for a sword, and the taking of the sword of Goliath. Vs. 8-9.
  5. Gath. 21:15.
    - a. David comes to Achish, King of Gath. Vs. 10.
    - b. The servants suspect him. Vs. 11.
    - c. David's fear and pretended madness. Vs. 12-13.
    - d. The discussion of Achish and David's escape. Vs. 14-15.
  6. Adullam, cave of. 22:1-2.
    - a. David abides in the cave and his parents and brothers come to him. Vs. 1.
    - b. Others come to him and David forms a small army. Vs. 2.

7. Mizpah. 22:3-5.
  - a. David journeys to Moab at Mizpah to leave his parents under the care of the king. Vs. 3.
  - b. He abides there. Vs. 4.
  - c. The message of Gad, the prophet, to depart. Vs. 5.
8. Hareth, forest of. 22:5-23.
  - a. David leaves Mizpah and arrives with his army at the forest of Hareth. 22:5.
  - b. Doeg tells Saul of the incident at Nob. Saul calls for the priests of Nob and commands them to be slain (eighty-five). Doeg is forced by the refusal of the servants to slay the eighty-five priests. One escapes and comes to David in the forest of Hareth. Vs. 6-23.
9. Keilah. 23:1-13.
  - a. The message of the attack of Keilah by the Philistines. Vs. 1.
  - b. The inquiry of David of Jehovah as to his action. Jehovah's answer. Vs. 2.
  - c. The fear of David's men. Vs. 3.
  - d. The second inquiry and the reassurance. Vs. 4.
  - e. Victory of David over the Philistines. Vs. 5.
  - f. Abiathar comes to Keilah with the ephod. Vs. 6.
  - g. The news reaches Saul and he comes to kill David. Vs. 7-8.
  - h. The inquiry as to the trustworthiness of the men of Keilah. God's negative answer; David leaves Keilah. Vs. 9-13.
10. Ziph. 23:14-24.
  - a. In the wilderness of Ziph. Vs. 14.
  - b. The last meeting of David and Jonathan. Vs. 15-18.
  - c. The treachery of the Ziphites. Vs. 19-23.
  - d. David had left before they arrived. Vs. 24.
11. Moan. 23:24-28.
  - a. Dwelling in the Arabah. Vs. 24.
  - b. The search of David by Saul and the near find. Vs. 25-26.
  - c. The foray of the Philistines saves David's life. Vs. 27-28.
12. Engedi. 24:1-22.
  - a. The pursuit of David by Saul; his camp in the cave where David was abiding. Vs. 1-3.
  - b. The advice of David's men; the cutting of Saul's skirt. Vs. 4.
  - c. The self-reproach of David; the checking of his men from further harm. Vs. 5-7.
  - d. David's message to Saul. Vs. 8-15.
  - e. The humble response of Saul. Vs. 16-20.
  - f. The request of Saul for his family and the grant of this by David. Vs. 21-22.

13. Moan. 25:2-22; 26:6.
  - a. The incident with Nabal. 25:2-15.
    - 1) Nabal, his character, wife and property. Vs. 2-3.
    - 2) The messengers of David sent to Nabal to ask help. Vs. 4-9.
    - 3) The churlish reply of Nabal. Vs. 10-11a.
    - 4) The message given to David and his response. Vs. 12-1.
  - b. The incident by Abigail. 25:14-42.
    - 1) The message brought to Abigail of Nabal's foolish action. She makes preparations to right the situation. She meets David and dissuades him from slaying Nabal. Vs. 14-31.
    - 2) David's reply to Abigail's entreaty. Vs. 32-35.
    - 3) The feast. The sickness and death of Nabal. Vs. 36-38.
    - 4) The thanksgiving and marriage of David. Vs. 39-42.
  - c. David again spares Saul's life. 26:1-25.
14. Gath. 27:1-4.
  - a. David for the sake of safety, thought that Philistia would be a good place to stay. Vs. 1.
  - b. He and his men move to Gath. Vs. 2.
  - c. He takes up residence there. Vs. 3.
  - d. Saul gives up the search upon hearing that David was in Gath. Vs. 4.
15. Ziklag. I Samuel 27:5 through II Samuel 2:4.
  - a. David asks and receives the city of Ziklag as his home; stays there one year and four months. Vs. 5-7.
  - b. David wars against the Geshurites, Girzites, and Amalekites. David obtains favor of Achish through deception. Vs. 8-12.
  - c. The preparation for war by the Philistines; David prepares to fight with them. 28:1-2.
  - d. Saul's visit with the witch at En-dor. Vs. 3-25.
  - e. The armies of Philistines gather at Aphek. David suspected and sent back. 29:1-11.
  - f. David returns to Ziklag to find it sacked by the Amalekites. The soldiers are stricken with grief. David inquires of Jehovah; pursues to the rescue. 30:1-10.
  - g. The Egyptian slave of Amalekites found, who leads David and his men to the camp of the Amalekites. Vs. 11-15.
  - h. The slaughter of the Amalekites by David's four hundred men. Vs. 16-20. (Except the four hundred that escaped on camels.)
  - i. The greed of the four hundred over the two hundred, and David's noble decision. Vs. 21-25.

# The appointment of **SAUL**

I Sam. 9:1—10:27



- j. David's present of his spoils to various ones in Judah. Vs. 26-31.
  - k. The death of Saul and his sons. The bodies hung on the wall of Beth-shan. Their bodies removed by those of Jabesh Gilead; bodies burned and buried at Jabesh Gilead. 31:1-13.
  - l. The deception of the young Amalekites; the lament over Saul by David and his men. The death of the messenger. The song of the bow. II Samuel 1:1-27.
16. Hebron. II Samuel 2:1-4.  
God calls David from Ziklag to Hebron to be crowned over Judah. Vs. 1-4.

**THE APPOINTMENT OF SAUL I SAMUEL 9:1—10:27***I Samuel 9*

1. How was Saul related to Kish?
2. What word describes Saul? "There was not among the children of Israel a ..... person than he."
3. What possession that belonged to Kish was lost?
4. Who went out to find the animals?
5. After hunting for the animals a long time, why did Saul want to go home?
6. Who suggested they go see the man of God?
7. What did they decide to take to the man of God?
8. What other word could be used for Seer?
9. Why was the Seer there that day?
10. Why wouldn't the people eat until the Seer arrived?
11. Why was Samuel expecting Saul?
12. From what people was Saul to save the Israelites?
13. What did Saul say when Samuel asked him to eat with him?
14. What word describes the place where they sat in the guest chamber?
15. About how many were there?
16. What portion was set before Saul to eat?
17. Where did Samuel and Saul commune?
18. Why did Samuel ask Saul to stand still?

*I Samuel 10*

1. Who anointed Saul?
2. Where was Saul to meet the first two men?
3. Where did Saul meet the three men, and what did they have with them?
4. Who was Saul to meet after he left these men?
5. How many days was Saul to tarry at Gilgal?
6. Was Saul able to prophesy?
7. Did Saul tell his uncle he was to be king?
8. Where did Samuel gather the people together?
9. Jehovah said: (1) I brought Israel out of Egypt; (2) I brought Israel across the Red Sea; (3) I brought Israel across the Jordan.

Saul gathered 2000 men here

Beth Horon      Beth-aven  
Gibeon      Bethel      Ophra  
Aijalon      Michmash  
Geba      Gibeah

Jonathan with 1000 men

To Zeboim

## The FIRST PHILISTINE WAR

1st Samuel 13:23 — 14:46

10. They were to present themselves by: (1) tribes; (2) thousands; (3) ten thousands.
11. The tribe of: (1) Judah; (2) Benjamin; (3) Manasseh; was taken.
12. Who said Saul was hidden in the baggage?
13. Samuel wrote about the manner of the kingdom in a book. Where did he put the book?
14. What did Samuel have the people do?
15. Everyone was satisfied. True or false.

### THE WARS OF SAUL. I SAMUEL 11:1—17:58

#### *I Samuel 11*

1. Who was Nahash?
2. What was the condition on which Nahash would make a covenant with the men of Jabesh?
3. Why wait seven days?
4. "And then, if there be none to save us, we will ..... to thee."
5. "When they heard the messengers," who lifted up their voices and wept?
6. Saul asked a question of the messenger. Where was he, and what was the question?
7. The Spirit of God came upon Saul, and he became angry. True or false.
8. "And he took the yoke of oxen and ..... them in ....."
9. Where did he send the pieces?
10. There were three hundred thousand men from Jabesh Gilead. True or false.
11. Saul divided the people into three companies and they smote the Ammonites. True or false.
12. What did the people say to Samuel?
13. The people and Samuel went to Gilgal to: (1) Renew the kingdom; (2) offer sacrifices of peace offerings; (3) to rejoice.

#### *I Samuel 12*

1. To whom was Samuel speaking?
2. Samuel said, "I am old and grayheaded; and behold: (a) Jehovah is with you; (b) My sons are with you."
3. Whom did he say Jehovah was against?
4. Who appointed Moses and Aaron and brought the fathers up out of Egypt?

5. Into the hands of what three nations did Jehovah deliver the Israelites?
6. What promise did the Israelites make to God?
7. Whom did God send to deliver the Israelites out of the hand of their enemies?
8. What gave Israel the idea of a king when Jehovah was already their king?
9. What will happen to Israel if they and the king rebel against Jehovah?
10. What was Jehovah going to do if the wickedness of Israel was great?
11. What was Samuel telling the people in verses six through eighteen?
12. What did Samuel tell the people, even though they had sinned against Jehovah?
13. What was the punishment if the children of Israel did wickedly in the sight of Jehovah?

*I Samuel 13*

1. How old was Saul when he began to reign?
2. What did Saul do when he had reigned two years?
3. Where was the location of his throne?
4. Of what did the Philistines and Israel hear?
5. What did the Philistines do about it?
6. How many horsemen did the Philistines have?
7. What did the people do when they saw the Philistines?
8. Where was Saul?
9. How long did Saul tarry before doing something that he was not to do?

**True or False:**

1. Saul let Samuel make the offering even though he had to wait for him.
2. Samuel was right on time like a servant of God should be.
3. Saul went out to meet Samuel that he might salute him.
4. Samuel asked Saul what he had done.
5. All the people stayed by Saul because he was their king.

**Choose One:**

1. Saul said, "The Philistines: (a) assembled (b) went home (c) made peace."
2. Samuel said, "(a) Thou hast done foolishly, (b) Thou art a wise man, Saul, (c) Don't worry, Saul, God anointed you king."
3. What was to happen to Saul's kingdom? (a) It was to last forever, (b) It was to last until the time of Jesus, (c) It was not to continue.

***Fill in the blanks:***

1. "Samuel arose and got him up from ..... to ....."
2. "There were ..... men with Saul."
3. "But all the ..... went down to the ..... to ..... every man his ..... and his ....."

***I Samuel 14***

1. Who was Jonathan?
2. Where did Jonathan take his army?
3. Where was Saul at this time?
4. What did Jonathan call the Philistines?
5. Jonathan's armor bearer was in complete agreement with him. True or false.
6. If the Philistines started down after them it would be a sign that God was with them. True or false?
7. How many men were in Jonathan's army?
8. How many men did they slay?
9. What did Jonathan eat that enlightened his eyes?
10. How did the people sin when they ate the spoil?
11. How did the people choose between Saul and Jonathan?
12. What did Saul want to do with Jonathan?
13. Why did he want to do this?
14. Who came to Jonathan's rescue?
15. Why?

***True or False?***

1. When Saul had chased the Philistines out of Israel's land, he came home and ruled in peace and quiet for five years.
2. The Moabites came down from the north and smote Saul and his armies.
3. Saul fought against all his enemies on all sides and won all his battles.
4. Saul had two sons and three daughters.
5. The captain of his armies was his cousin, Ner.

***Multiple Choice:***

1. Saul's wife was named: (a) Merab, (b) Ahinoam, (c) Michal.
2. Saul smote the: (a) Moabites, (b) Canaanites, (c) Zidonians.
3. Saul's sons were named: (a) Jonathan and Ahujah, (b) Jonathan, Ishui and Malchishua.
4. Saul's armies chased the: (a) Philistines, (b) Rephaim, (c) Zu-zim, out of Israel.

*I Samuel 15**Identify the following:*

1. Those who were “marked” by Jehovah for punishment.
2. Where Saul gathered the people for war.
3. Those who were commanded to leave lest they be destroyed with the sinners.
4. The king of Amalek.
5. Where a “monument” was set up.
6. The town where Samuel delivered his rebuke to Saul.
7. Those whom Saul blamed for his sin.
8. That which was torn of Samuel and Saul.
9. The name used to describe God or Jehovah in this chapter.
10. The two places to which Saul and Samuel went after this incident.

*I Samuel 16**Multiple Choice:*

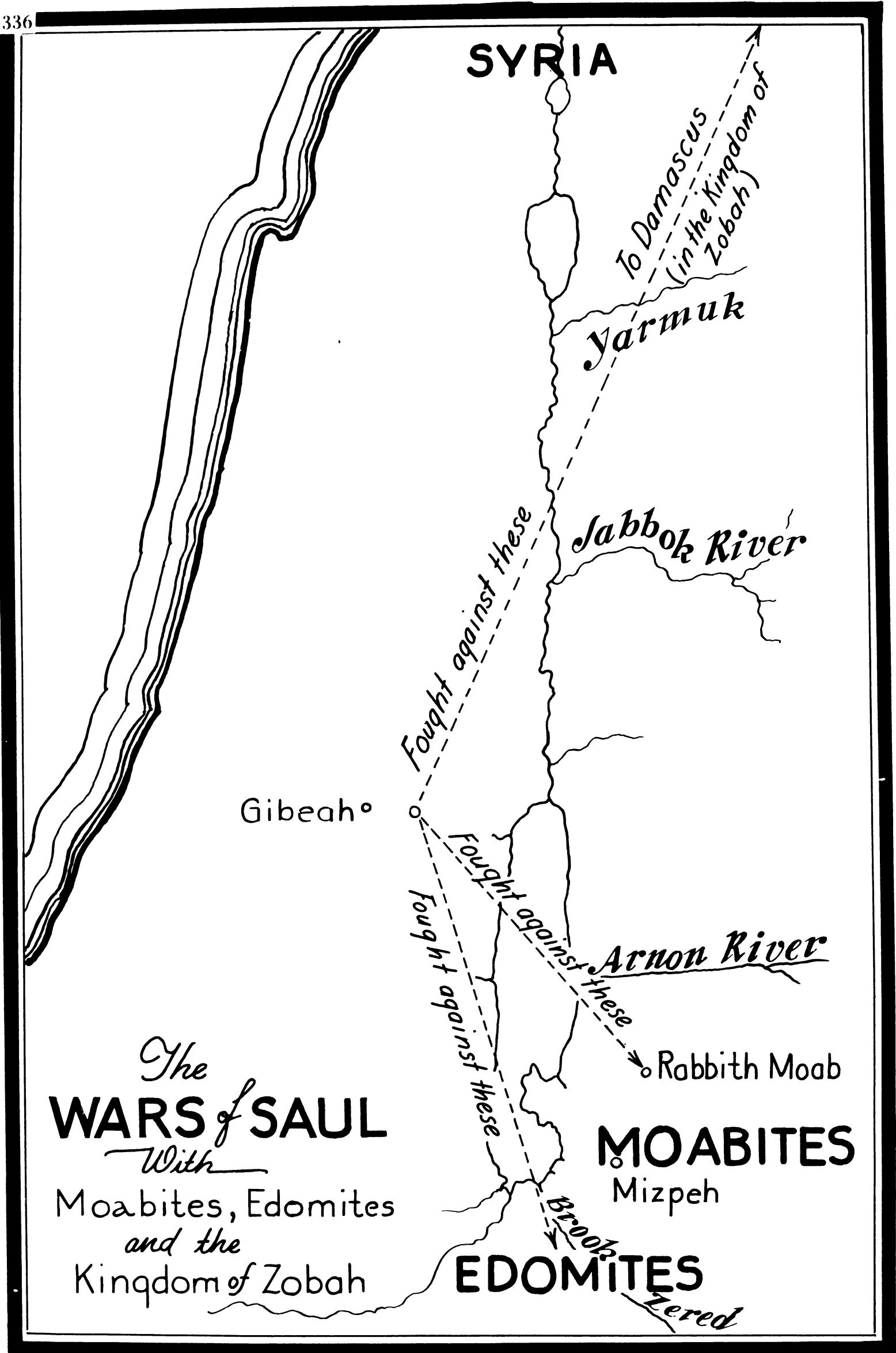
1. What did the Lord tell Samuel to fill his horn with? (a) Corn, (b) Wine (c) Oil.
2. What did the Lord tell Samuel to take with him for a sacrifice? (a) Lamb (b) Bullock (c) Heifer.
3. The Elders of Bethlehem did what when Saul arrived? (a) Trembled (b) Prayed (c) Stoned him.
4. Jesse had how many sons? (a) Seven (b) Eight (c) Eleven.

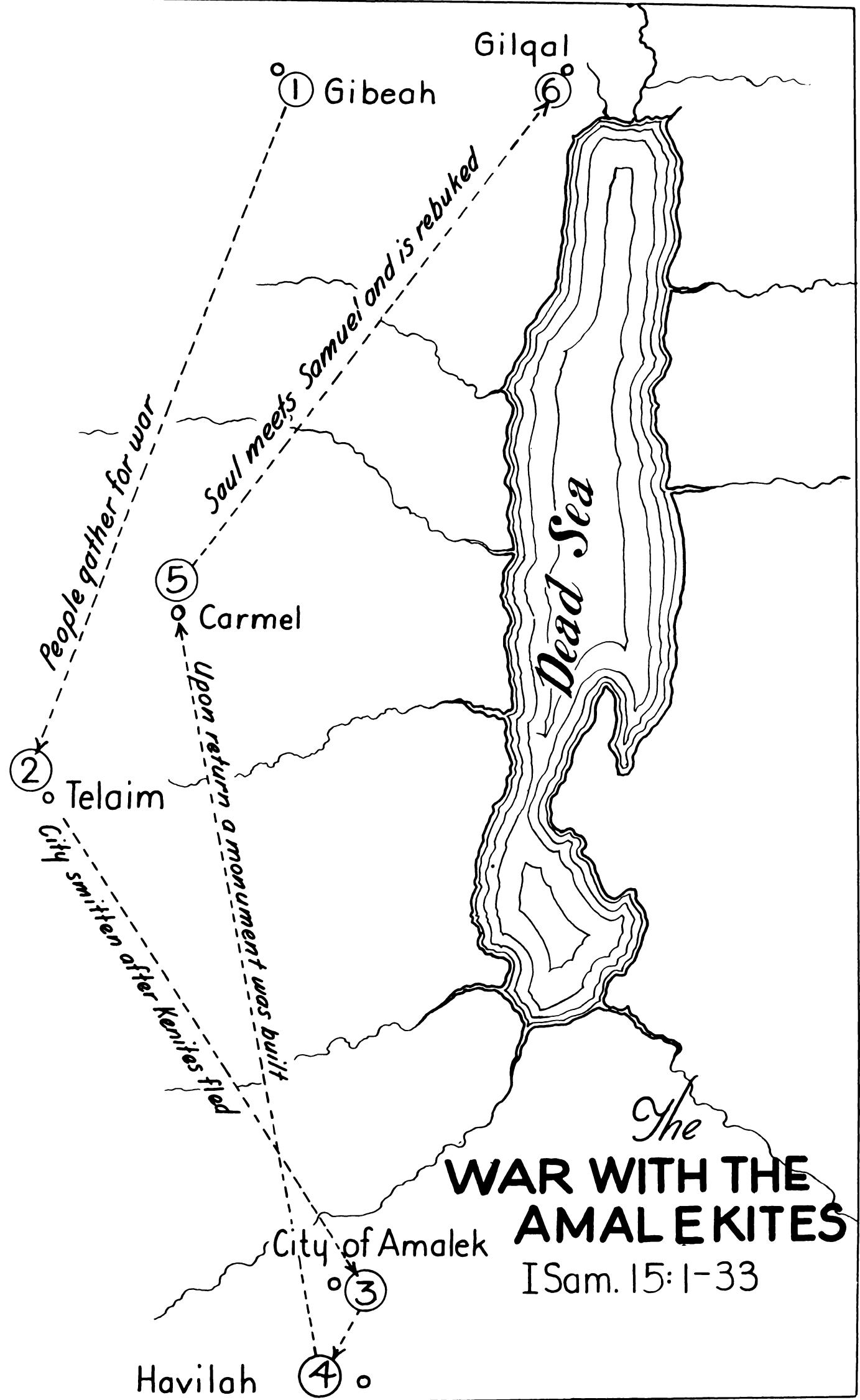
*True or False?*

1. David, the eldest son of Jesse, was a keeper of sheep.
2. After Saul was anointed with oil, the evil spirit of the Lord troubled David.
3. Jesse became the armorbearer for Saul.
4. The evil spirit departed from Saul when David played the harp.

*Fill in the Blanks:*

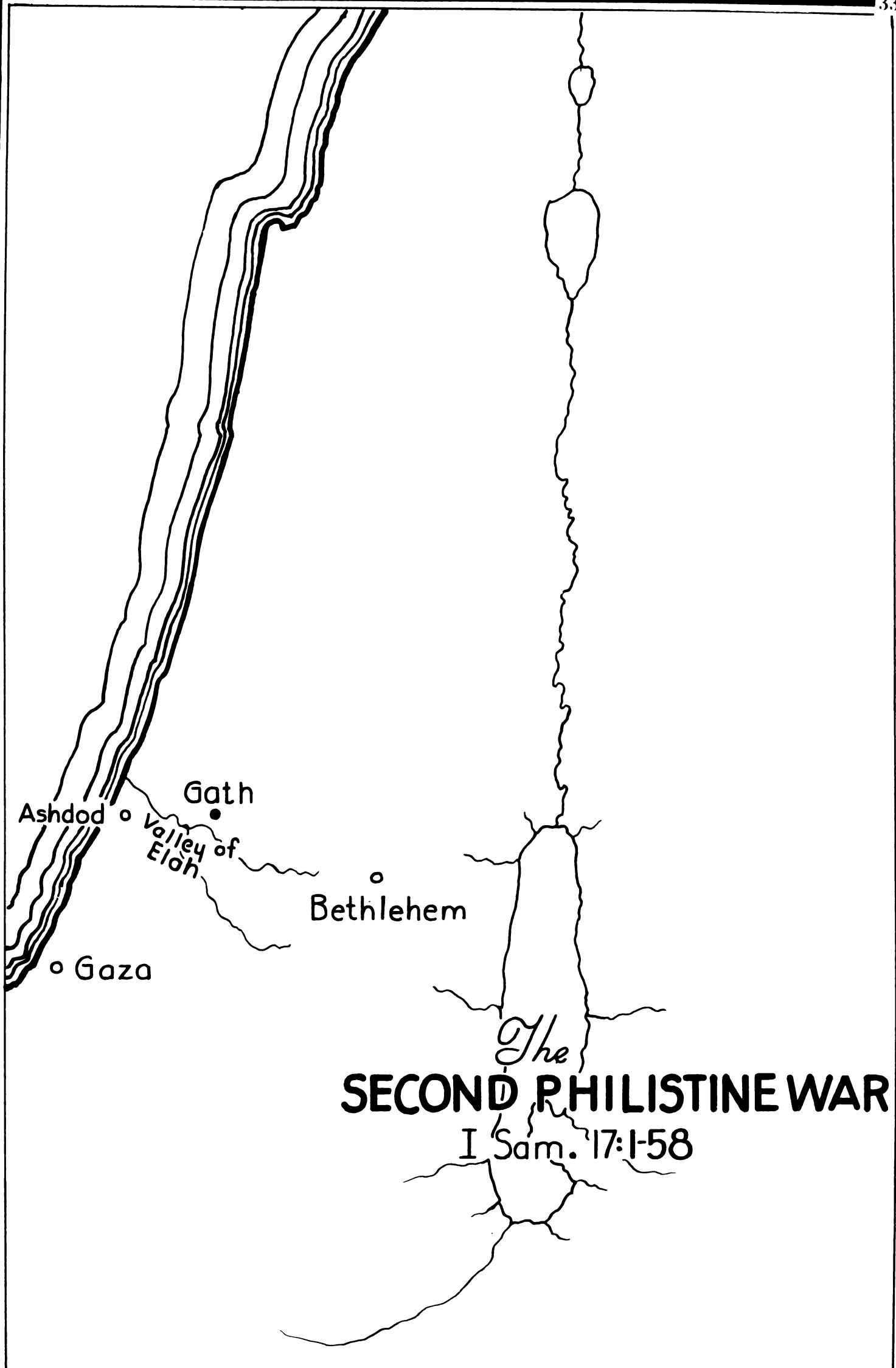
1. “ . . . for man looketh on the ..... appearance, but Jehovah looketh on the .....”
2. “Then Samuel took the ..... of oil, and ..... him in the midst of his .....”
3. “ . . . seek out a man who is a ..... player on the .....”
4. And David came to Saul, and ..... before him; and he ..... him greatly.”
5. “ . . . so Saul was refreshed, and was ..... , and the ..... spirit departed from him.”





*I Samuel 17*

1. Saul and the men of Israel set the battle in array against the .....
2. There was a ..... between them.
3. There went out a ..... out of the camp of the Philistines named .....
4. Goliath said, "If this man be able to fight with me, and kill me, then will we be your servants; but if I prevail against him, and kill him, then shall ye be our servants and serve us. True or false?
5. When Saul and all Israel heard these words of the Philistine, they were amused and laughed. True or false?
6. David was the eldest of eight sons of Jesse the Bethlehemite. True or false?
7. Which of Jesse's sons followed Saul?
8. (a) How many days did the Philistine present himself to the army of Israel?  
(b) How many times a day?
9. Since David was but a youth looking after his father's sheep, how come we find him at the scene of battle?
10. Did he go empty handed? If not, what did he take?
11. What were David's words concerning Goliath?
12. (a) Eliab, the eldest brother, was ..... when he heard what David said to the men about them.  
(b) What did Eliab say to David?
13. Why did Saul tell David he was not able to go against Goliah to fight him?
14. David said, "The Lord hath ..... me out of the paw of the ..... and out of the paw of the ..... He will deliver me out of the hand of this ...."
15. Why did David say concerning Saul's armor, " I cannot go with these"?
16. What constituted David's armor?
17. (a) Who went before Goliath?  
(b) Who went before David?
18. What were Goilath's first words to David?
19. David said, "Thou comest to me with a sword, and with a spear, and with a shield: but I come to thee in the name of ..... This day will Jehovah ..... thee into mine hand."



20. The rock struck the Philistine on the back of his head. True or false?
21. (a) Whose sword did David use to slay Goliath?  
(b) Where did David take Goliath's head?  
(c) Where did David take Goliath's armor?
22. "When the Philistines saw their companion was dead, they ....."
23. "And the men of Israel and of Judah ..... , and ..... , and ..... the Philistines."
24. The children of Israel spoiled the tents of the Philistines. True or false?
25. Saul told Abner, the captain of his army, to: (a) Bring David here that we may honor him, (b) Inquire whose son he is, (c) Make him the captain of my army.
26. What did David have in his hand when Abner presented him before Saul?

**THE PURSUIT OF DAVID BY SAUL**  
**I Samuel 18:1 — II Samuel 2:4**

***Multiple Choice******I Samuel 18***

1. What of David and Jonathan was "knit"? 1) Soul 2) Mind 3) Heart.
2. Saul would not let David go where? 1) To war 2) To Ramah 3) To his father's house.
3. Which of these things did Jonathan give to David? 1) His house and land; 2) His robe, sword, and bow; 3) His crown, money and promise.
4. What was the estimate of David among the people, and Saul's servants? 1) He was good 2) He was very brave 3) He was a mighty warrior.

***Fill in the Blanks***

1. "And the women sang one to another as they played, and said: Saul hath slain his thousands and David his ....."
2. "And Saul was very wroth, and this saying displeased him; and he said . . . what can he have more but the ....."
3. "And Saul ..... David from that day forward."

***True or False?***

1. ..... The scripture does not say the evil spirit was from God.
2. ..... The scripture states that Saul "prophesied" or "raved" in his house.
3. ..... David avoided the spear of Saul *four* times.
4. ..... Saul was afraid of David because he knew God had left him and was with David.

5. .... David was placed over ten thousand men by Saul.
6. .... Saul actually "stood in awe" of David when he saw how wisely David behaved himself.
7. .... Saul's oldest daughter was named Michal.
8. .... No, No, her name was Merab.
9. .... Saul thought to slay David by the hand of the Philistines.
10. .... Michal was given to Adriel instead of David.
11. .... Michal was truly in love with David.
12. .... Saul proposed to David himself that David marry Michal.
13. .... David was to bring back a form of a dowry for the hand of the king's daughter.
14. .... David failed to bring this dowry back.
15. .... David exceeded all the servants of Saul in wisdom.

*I Samuel 19*

*Why Did This Happen?*

1. That David was abiding in a secret place and hid himself?
2. That Saul swore and said concerning David: "As Jehovah liveth, he shall not be put to death"?
3. That Saul smote the spear into the wall?
4. That David escaped by night?
5. That Michal let David down through a window in a basket?
6. That a teraphim was put in David's bed?
7. That Michal lied to her father?
8. That Samuel was dwelling in Naioth?
9. That Saul's messengers failed on their mission?
10. That Saul stripped off his clothes and prophesied?

*I Samuel 20*

*Find the Misquotation In These Verses 20:1-16*

1. "And David fled from Gibeah and came to Ramah, and said before Jonathan, What have I done?"
2. "And he said unto him, Far from it; thou shalt not die; behold my father doeth nothing either great or small, but that he never discloseth it unto me; so my father hath indeed hid this from me."
3. ". . . as Jehovah liveth, and as thy soul liveth, there is but a moment between me and death."
4. ". . . Behold, tomorrow is the new moon, and I should not fail to sit with the king at meat: but let me go, that I may hide myself in the field unto the tenth day in the morning."

5. "If thy father miss me at all, then say, David earnestly asked leave of me that he might run to Bethlehem his city: for it is the birthday of his father and all the family must be there."
6. "If he say thus, It is well; thy servant shall yet have trouble, but if he be wroth, then know that evil is determined by him."
7. "And thou shall not only while yet I live show me the loving-kindness of Jehovah, that I die not; but also thou shalt cut off thy kindness from my house forever."

*What Part Did These Items Have In The Story?*

1. "The new moon."
2. "Thy seat."
3. "The stone Ezel."
4. "Three arrows."
5. ". . . even upon the seat by the wall."
6. "The second day."
7. ". . . my brother, he hath commanded me to be there."
8. "a perverse, rebellious woman."
9. "a little lad."
10. "arose out of a place toward the South."
11. "Jehovah shall be between me and thee, and between my seed and thy seed, forever."

*I Samuel 21**True or False?*

1. .... Then came David to Ahimelech, to Nob the priest;
2. .... The priest came to meet David trembling because of the soldiers with David.
3. .... David lied to Ahimelech.
4. .... David said that he did have some young men with him but he had appointed them to another place.
5. .... David asked for five loaves of bread.
6. .... The priest said that the bread could be eaten only by those who were pure. (He did not use these words.)
7. .... David said in essence that his warriors were truly clean and pure and upright.
8. .... Doeg was an Ammonite.
9. .... Doeg was a herdsman; yea, a chief herdsman.
10. .... David said the king's business required haste.
11. .... The sword of Goliath was wrapped in an ephod.
12. .... Nahash was king of Gath.
13. .... The song of the women of Gath refreshed David's heart.
14. .... David was sore afraid of Achish the king of Gath.
15. .... David acted like a mad man before the king.

*I Samuel 22**Identify the following:*

1. Adullam.
2. About four hundred men.
3. Mizpeh of Moab
4. Gad
5. The forest of Hareth
6. Ahitub
7. Doeg the Edomite.
8. "Fourscore and five persons"
9. Abiathar
10. Ahimelech

*I Samuel 23**Multiple Choice:*

1. And they told David saying, Behold, the Philistines are fighting against: 1) Nob 2) Keilah 3) Mizpeh; and are robbing the threshing floors.
2. And it came to pass; when Abiathar the son of Ahimelech fled to David to Keilah, that he came down with an: 1) sword 2) vessel 3) ephod; in his hand.
3. And Saul said, God hath delivered him into my hand; for he is shut up by entering into a town that hath: 1) guards and gates 2) hills and walls 3) gates and bars.
4. And David abode in the wilderness in the strongholds, and remained in the hill country in the wilderness of: 1) Maon 2) Ziph 3) Engedi.
5. And Jonathan, Saul's son, arose and went to David into the wood, and: 1) warned him of his father 2) prayed with him 3) strengthened his hand in God.
6. Go, I pray you, make yet more sure and know and see his place where his haunt is, and who hath seen him there, for it is told me that he dealeth very: 1) wisely 2) bravely 3) subtly.
7. And they arose, and went to Ziph before Saul: but David and his men were in the: 1) cave 2) other side of the mountain 3) Wilderness of Maon.
8. But there came a messenger unto Saul, saying, Haste thee, and come; for: 1) your son is sick 2) the Philistines have made a raid on the land 3) we can not handle affairs at home without you.
9. And David went up from thence (*i.e.*, the wilderness of Maon) and dwelt in: 1) the forest of Hareth 2) Mispeh of Moab 3) the strongholds of Engedi.
10. List the first four places in the pursuit of David: Here are all the places; select the first four: 1) Nob 2) Gibeah 3) Ramah 4) Mizpeh of Moab 5) Ziph 6) Maon 7) Engedi.

I Samuel 24

### *True or False?*

1. ..... Saul sought David on the rocks of the wild goats.

2. ..... David said when he discovered Saul in the mouth of the cave: "Behold, the day of which Jehovah said . . . I will deliver thine enemy into thy hand . . . "

3. ..... David's heart troubled him ('smote him') after he had cut off Saul's skirt.

4. ..... David's men were about to rise up against Saul but David prevented them.

5. ..... David stood right up and spoke to Saul man to man.

6. ..... David said that Saul had been hearkening to the words of men in his hatred for David.

7. ..... David said he would not hurt Saul because he loved his son Jonathan.

8. ..... David did call Jehovah to avenge him of Saul.

9. ..... David called Saul a dead dog or a flea.

10. ..... Saul wept. David's good overcame Saul's evil.

11. ..... Saul actually asked God's reward in David's life.

12. ..... Saul would not admit to David that David would ever be king.

13. ..... Saul asked the same thing that his son did, *i.e.*, that David would not cut off his posterity.

14. ..... So Saul went home and David went with him.

I Samuel 25

## *Fill in the Blanks:*

1. "And ..... died; and all Israel gathered themselves together, and lamented him, and buried him in his house at.....  
.....,...."
  2. "And there was a man in Maon, whose possessions were in Carmel;  
... Now the name of the man was .....; and the name  
of his wife .....; . . . ."
  3. What was the request of David's servants as they came to Nabal?
  4. "And Nabal answered David's servants and said, Who is .....?  
and who is the son of .....? there are many servants now-a-days that ..... every man from his  
......"  
....."
  5. "Upon hearing the words of his servants David said: . . . Gird ye  
on every man his ..... . . . and there went up after David  
about ..... men; . . . ."

6. How did Abigail save her life and the lives of her husband and servants? .....
- .....
- .....

*I Samuel 26*

*Identify the Following:*

1. "Doth not David hide himself in the hills of Hachilah, which is before the desert?"
2. ". . . having three thousand chosen men of Israel with him, . . . "
3. ". . . the son of Ner, the captain of his host:"
4. ". . . lay within the barricade of the wagons,"
5. "I will go down with thee."
6. "God hath delivered up thine enemy into thine hand this day."
7. ". . . took the spear and the cruse of water from Saul's head;"
8. "Is this thy voice, my son David?"
9. ". . . the King of Israel is come out to seek a flea, as when one doth hunt a partridge in the mountains."
10. "I have played the fool and have erred exceedingly."

*I Samuel 27*

*True or False?*

1. ..... David said that even if he went to the land of the Philistines that Saul wou'd pursue him there.
2. ..... David had six hundred men with him when he went to Gath.
3. ..... Nahash was the king of Gath.
4. ..... David had two wives with him in Gath.
5. ..... Saul never found out where David was staying.
6. ..... David staved in the country of the Philistines for sixteen months.
7. ..... David smote the Amalekites and the Geshurites.
8. ..... David brought back the kings of these nations alive.
9. ..... David lied to Achish about the persons against whom he fought.
10. ..... Achish was suspicious of David.

*I Samuel 28*

*Find the Misquotation in These Verses:*

1. "And it came to pass in those days, that Israel gathered their hosts together for warfare with the Philistines."
2. "And Achish said unto David, Know thou assuredly, that thou shalt not go out with me in the host, thou and thy men."
3. "And the Philistines gathered themselves together, and came and encamped in Gilboa: and Saul gathered all Israel together, and they came encamped in Shunem."

4. "And his servants said to him, Behold, there is a woman that hath a familiar spirit as Ramah."
5. "And Saul disguised himself, and put on other raiment, and went, he and one other man with him . . . "
6. "And the woman said unto Saul, I see an old man coming up out of the earth." (Note, please, that this is the *first* statement of the woman respecting Samuel).
7. "And Samuel said, Wherefore then dost thou ask of me, seeing I have departed from thee, and become thine adversary."
8. "Because thou obeyedst not the voice of Jehovah, and didst not execute his fierce wrath upon the Amorites, therefore hath Jehovah done this thing unto thee this day."
9. "Then Saul fell backward upon the earth, and was sore afraid, because of the words of Samuel:"
10. ". . . and she brought it before Saul, and before his servants; and they did eat. Then they rose up, and went away that day."

*I Samuel 29*

Identify the following places of events or quotations:

1. Aphek
2. Jezreel
3. "Make the man return that he may go back to his place where thou hast appointed him, . . . "
4. ". . . that I may not go and fight against the enemies of my lord the king."
5. ". . . that thou are good in my sight as an angel of God:"

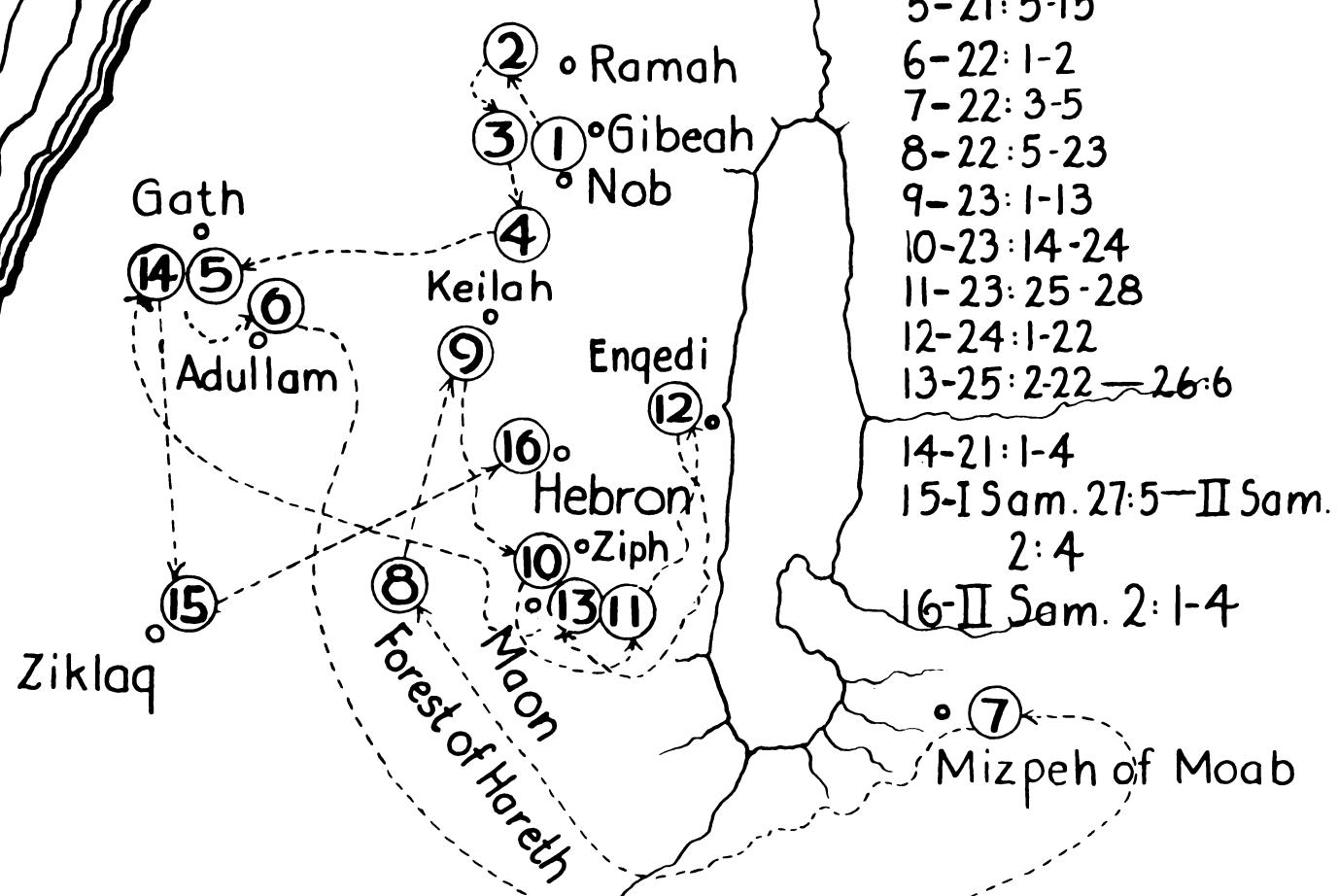
*I Samuel 30 and 31*

*Why* did the following take place?

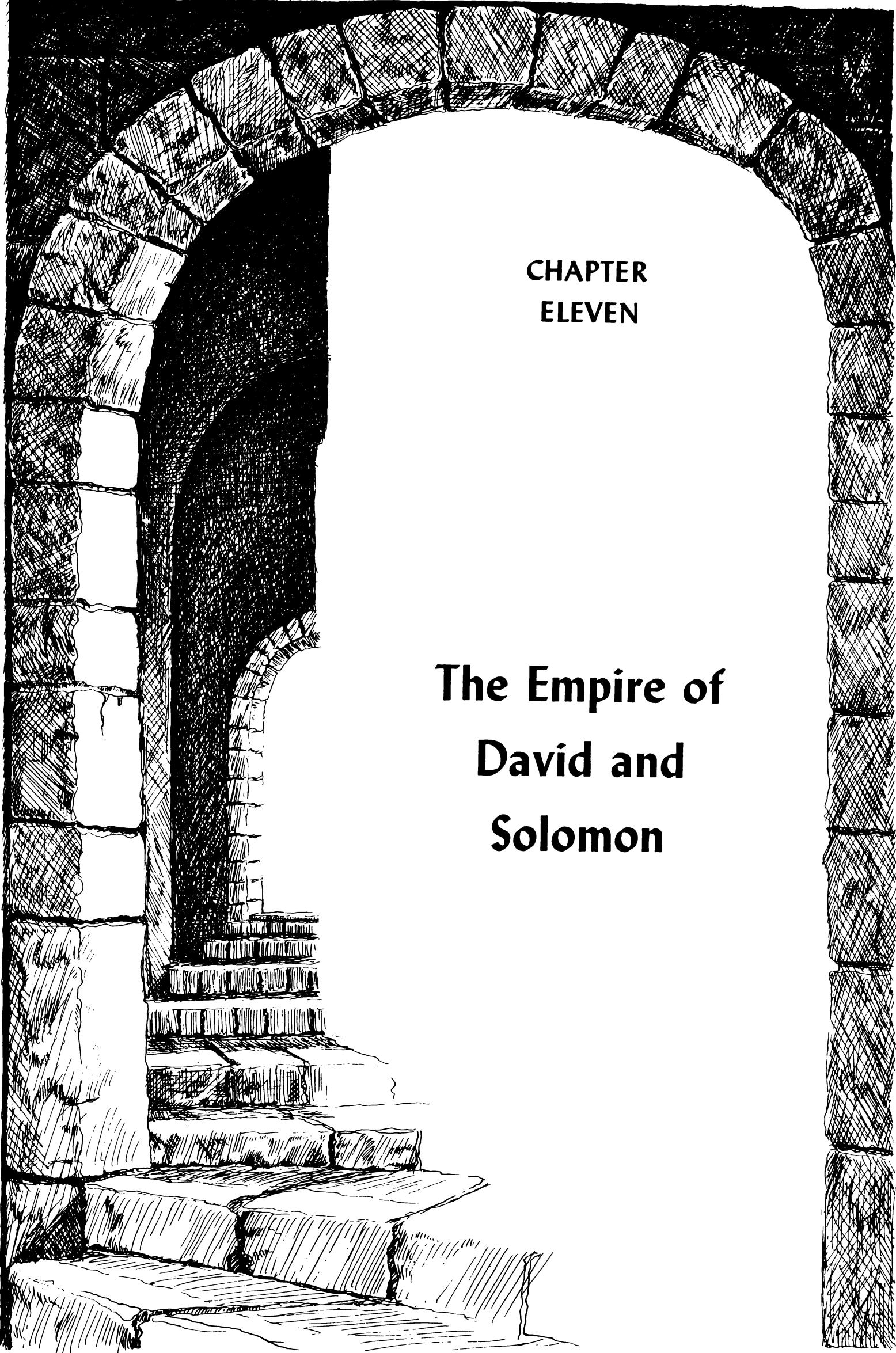
1. Why were no dead found in the ruins of Ziklag?
2. Why was David especially afraid?
3. Why bring the ephod to David?
4. Why did the two hundred stay at Besor?
5. Why was the Egyptian out here in the desert?
6. Why were David and only four hundred men able to defeat such a great enemy?
7. Why did four-hundred get away from David's army?
8. Why did some want to refuse the two hundred any of the prey?
9. Why did David send the presents that he did?
10. Why did Saul request death by the hand of his armor bearer?
11. Why the refusal on the part of the armor bearer?
12. Why hang the body of Saul where they did?
13. Why the good deed on the part of those of Jabesh Gilead?
14. Why did the young man come to David and report the death of Saul?
15. Why did the young man tell this lie?
16. Who slew the Amalekite?
17. Why the song of the bow?

# The PURSUIT OF DAVID BY SAUL

I Sam. 18:1-28:25







**CHAPTER  
ELEVEN**

**The Empire of  
David and  
Solomon**



## CHAPTER ELEVEN

### *The Empire of David and Solomon*

II Samuel 2:4 — II Kings 11:43

#### I. *David's Reign Over Judah . . . . . II Samuel 2:4-4:12*

- Chapter 2** 1. David appointed king over Judah. He is told of the kindness of Jabesh-gilead. He thanks them and tells them of his kingship. 4-7.  
2. Abner's action in making Ishbosheth king over a portion of Israel. Ishbosheth was forty years old and ruled for two years. Mahanaim was his capital. David ruled at Hebron. 8-10.  
3. David's rule over Judah for seven years and six months. vs. 11.  
4. The incident with the twenty-four young men and the defeat of Abner in the battle at Gibeath. vs. 12-16.  
5. The slaying of Asahel by Abner. 17-23.  
6. The pursuit of Abner by the armies of Joab. Abner counsels as to the foolishness of the continuance of the conflict. Joab says: "You started it. We never intended to carry it this far. If you had waited until tomorrow morning, you would have found us returning to our homes." 24-32.

- Chapter 3** 7. General statement of the conflict between the two houses of Saul and David. 1  
8. David's immediate family from his six wives. 2-5.  
9. The accusation of Abner by Ishbosheth. Abner's anger and promise to turn to David. 6-11.  
10. Abner sends messengers to David. David promises to make league if Abner would send Michal, his wife, to him. Abner complies with the request. 12-16.  
11. Abner communicates with the elders of Israel as to his desire to make David king. He meets David at Hebron and has a feast with him. 17-21.  
12. Joab is told of Abner's visit and tries to persuade

- David that Abner was spying on him. 22-25.
13. Joab sends messengers to bring Abner back. He slays him for the death of his brother, Asahel. 26-27.
  14. David's curse upon the house of Joab. 28-29.
  15. A re-statement of Abner's death by Joab and Abishai. 30.
  16. David proclaims a time of mourning for the death of Abner. 31-39.

- Chapter 4**
17. The fear of Ishbosheth upon the death of Abner. 1.
  18. The two leaders of Ishbosheth's army. 2-3.
  19. The son of Jonathan and his physical condition. 4.
  20. The death of Ishbosheth and the death of his murderers. 5-12.

**II. *The Union of Palestine . . . . .* II Samuel 5:1 — 7:29**

- Chapter 5**
1. The anointing and pledge of all Israel to take David as king. 1-3.
  2. General statement of David's rule over both Judah and Israel. He ruled for forty years. Thirty-three over the the union. 4-5.
  3. The siege and capture of Jebus or Jebusi, in spite of the scorn of the Jebusites. 6-10.
  4. The building of David's house in Jerusalem by Hiram, king of Tyre. 11-12.
  5. The concubines and children of David in Jerusalem. 13-16.
  6. The Philistines gather for battle. David retires to the cave of Adullam. David inquires of Jehovah and defeats them. 17-21.
  7. The second Philistine battle in the valley of Rephaim. The complete defeat and rout of the Philistines. 22-25.

- Chapter 6**
8. The removal of the ark from the house of Abinadab in Kirjath-jearim by David. 1-5.
  9. The death of Uzzah for touching the Ark. David's anger and fear. The Ark placed in the house of Obededom for three months. 6-11.
  10. God blesses the house of Obededom. The Ark removed to Jerusalem with sacrifice, music, dancing and great joy. 12-15.

11. Michal's displeasure at David's dancing. 16.
12. The Ark set up with great celebration. 17-19.
13. The rebuke of Michal and the explanation and rebuke by David. 20-23.

- Chapter 7 14. David's desire for a house for the Ark of God. He tells his desires to Nathan, the prophet. 1-3.
15. God speaks to Nathan concerning His house. The establishment of David. The coming son of David and His everlasting kingdom. 4-17.
16. The prayer of David. He reviews God's goodness and asks for the fulfilment of God's Word concerning His house. 18-29.

**III. David's Foreign Conquests . . . . . II Samuel 8:1 — 12:31**

- Chapter 8 1. David's victory over the Philistines. 1.
2. The defeat and punishment of Moab. They were made servants. 2.
3. David's victory over the Kingdom of Zobah. 3-4.
4. David's defeat of those of Damascus when they came to help the King of Zobah. David places garrisons in these lands. Takes bounty home. 5-8.
5. The treaty of Toi, king of Hamath, with David. 9-11.
6. A review of David's wars. 12.
7. David's victory over the Syrians in the Valley of Salt. Places garrisons in the land of Edom. 13-14.
8. The cabinet of David; Made up of six: (1) recorder, (2) scribe, (3&4) two priests, (5&6) two generals. 15-18.

- Chapter 9 9. David's kindness to Mephibosheth, son of Jonathan. 1-13.

- Chapter 10 10. David's defeat of the Ammonites and Syrian alliance. 1-19.

- Chapter 11 11. The sin of David with Bathsheba. 1-27.
12. The rebuke of David by Nathan. David's repentance. The prayer of David for his son. The child's death. The birth of Solomon. 1-25.

- Chapter 12 13. The final defeat of the Ammonites at Rabbah. 26-31.

**IV. The Calamities, Wars, Famines and Mighty Men of David's Reign.**

II Samuel 13:1 — 23:38

**A. The Rebellion of Absalom. 13:1 — 19:43.**

**Chapter 13** 1. The sin of Amnon against his half-sister, Tamar. 1-19.

2. Tamar resides with Absalom. David very wroth. Absalom says nothing, but is filled with hatred. 20-22.
3. The revenge of Absalom after two years. Amnon slain at the feast given by Absalom. 23-29.
4. The false tidings of the death of all the king's sons. David very sorrowful. Jonadab, David's nephew, tells the truth concerning the incident. 30-33.
5. Absalom flees. The other sons come to David. They all mourn for Amnon. Absalom takes up residence with Talmai, his grandfather. 34-39.

**Chapter 14** 6. Joab's subtle means of returning Absalom to Jerusalem. 1-24.

7. Absalom's desire to see the king after two years at home. He sends for Joab. Joab refuses to come. Absalom sets Joab's barley field afire. Absalom achieves his desires. David receives him in forgiveness. 25-33.

**Chapter 15** 8. The people's favor gained by Absalom's propaganda. 1-6.

9. Absalom obtains permission to leave the city on a pretext. He calls the people to him in rebellion against David. 7-12.

10. The message reaches David. He promptly leaves Jerusalem with his household. 13-18.

11. The loyalty of Ittai, the Gittite. 19-23.

12. Zadok and Abiathar follow David with the Ark. David insists they return to the city and place the Ark in its habitation. They obey. 24-29.

13. David climbs the Mount of Olives in great sorrow. He prays that the counsel of Ahithopel be turned into foolishness. Meets Hushai, sent to answer his prayer. The message of Hushai to David through the sons of Zadok and Abiathar. 30-37.

- Chapter 16** 14. David meets Ziba, servant of Mephibosheth, and learns of Mephibosheth's supposed rebellion against him. Gives all of Mephibosheth's property to Ziba. 1-4.  
15. The cursing of David by Shimei of the house of Saul. 5-8.  
16. Abishai desires to kill Shimei, but David prevents this. 9-14.  
17. Hushai becomes Absalom's counselor. 15-19.  
18. The advice of Ahithophel as to the concubines of David. 20-23.
- Chapter 17** 19. The counsel of Ahithophel as to the immediate attack on David. 1-4.  
20. The defeat of Ahithophel's council by Hushai. He advises as to a method of battle and all but Jehovah agree to it. 5-14.  
21. The message from Hushai to Zadok, then to Jonathan and Ahimaaz by the maid who came to Enrogel, where they were hiding. A lad saw them and told Absalom. They hid in a well and were not found. 15-20.  
22. The messengers come to David. He immediately passes over the Jordan. Ahithophel hangs himself in disappointment. 21-23.  
23. David comes to Mahanaim. Absalom comes after him. Places Amasa over his army instead of Joab. 24-26.  
24. David receives a royal welcome at Mahanaim. 27-29.
- Chapter 18** 25. David masses his army and places Joab, Abishai and Ittai as leaders of his three groups. Stands at the gate and watches them file out. Gives special instructions concerning Absalom. 1-5.  
26. A great battle fought in the forest of Ephraim. Twenty thousand slain by the sword and by the forest. 6-8.  
27. The tragic death of Absalom. 9-15.  
28. The battle ceases. Absalom buried in the forest. His monument. 16-18.  
29. The desire of Ahimaaz to bear the news, of which he knew little. Joab sends the Cushite. Ahimaaz goes in spite of Jacob's counsel, outruns the Cushite. 19-23.

- 30. The runners viewed from the wall. 24-27.
- 31. The two messengers and the grief of David. 28-33.

**Chapter 19** 32. David's grief. Joab's rebuke and warnings. David's response. The confusion of the people of Israel. 1-10. 1-10.

- 33. David's message to Judah concerning his return to Jerusalem. He gains their favor and returns. 11-15.
- 34. Shimei's repentance and wealth. David crosses the Jordan in a ferry. 16-20.
- 35. Abishai's desire to slay Shimei. David forgives Shimei. 21-23.
- 36. The case of Mephibosheth. David revokes the promise made to Ziba. His original promise back into effect. 24-30.
- 37. The case of Barzillai. His loyalty and David's kindness toward him. 31-39.
- 38. The contention of Judah and Israel over their love for David. 40-43.

**B. *The Rebellion of Sheba.*** 20:1-26.

- Chapter 20** 1. The rebellion of Sheba, a Benjaminite, and his followers. 1-2.
- 2. The widowhood of David's concubines. 3.
  - 3. David asks Amasa to call the army of Judah together within three days. He tarries longer. David sends the men of Joab instead. 4-7.
  - 4. The meeting of Joab and Amasa in Gibeon; Joab murders Amasa. 8-10.
  - 5. The men of Israel called to follow Joab if they were faithful to David. They refused to pass the dying Amasa. 11-13.
  - 6. The offensive warfare of Sheba. He is attacked at Abel Beth-maacah and, through the rebellion of his own followers, he is slain. 14-22.
  - 7. The retinue of David's household. 23-26.

**C. *The Famine.*** 21:1-14.

- Chapter 21** 1. The famine, its length (three years) and reason. 1.
- 2. The counsel with the Gibeonites and the dire results. 2-9.

3. A mother's care for the bodies of her two boys.  
10-14.

**D. *The War With The Philistines.* 21:15-22.**

1. The first war. 15-17.
2. Second, third and fourth wars with the Philistines.  
vs. 18-22.

**E. *David's Psalm of Praise.* 22:1 — 23:7.**

Chapter 22      The song of deliverance from all his enemies, especially out of the hands of Saul.

**F. *The Mighty Men of David.* 23:8-39.**

1. Joshebbasshebeth, a Tahchemonite, chief of the Captains and the same was Adino, the Eznite, who slew eight hundred at one time. 8.
2. El'azar, one of the three mighty men of David.  
9-10.
3. Shammah. 11-12.
4. Three of the thirty brave men sent to fetch water from the wells of Bethlehem by David, but he refused to drink it because brave men dared death to bring it, so he poured it out to Jehovah. 13-17.
5. Abishai, brother of Joab, was chief of the Three, and slew three hundred. He was the most honorable among the Three, yet was not one of the Mighty Three.  
18-19.
6. Benaiah, a mighty man and with mighty deeds. Had name among the Three but not one of them nor of the Thirty, for he had more honor than the Thirty, so David set him over the Guards. 20-23.
7. Asahel, brother of Joab, one of the thirty. Also Elhanan, Elika, Helez, Ira, Abiezer, Mebunnai, Zalmon, Maherai, Heleb, Ittai, Benaiah, Hiddai, Abiabon, Eliabba, Jonathan, Shammah, Ahaim, Eliphelet, Eliam, Hezro, Igali, Bani, Zelek, Naharai, armor bearers of Joab were Ira, Gareb and Uriah. 24-38.

**V. The Pestilence . . . . . II Samuel 24:1-25**

- Chapter 24**
1. The cause: the numbering of the people. The objection of Joab, and Joab over-ruled by David. The numbering of the people. 1-9.  
(Compare I Chron. 21:1-39.)
  2. David's realization that he had sinned. He calls on God. Through the Prophet he is given three choices for punishment: (1) Seven years of famine; (2) Flee for three months with thy foe after thee, or (3) Three days pestilence in the land. 10-14.
  3. The pestilence and its results. The threshing floor of Araunah, the Jebusite, bought by David as a place to build an altar unto God and offer sacrifices. The plague leaves. 15-25.

**VI. The Close of David's Reign . . . . . I Kings 1:1 — 2:11**

- Chapter 1**
1. The old age of David. A young maid, Abishag, chosen to minister to him. 1-4.
  2. The rebellion of Adonijah and his followers. 5-10.
  3. The plan of Nathan and Bathsheba to save the throne for Solomon. 11-14.
  4. The plan carried out as purposed. 15-27.
  5. David makes Solomon king in his stead. 28-37.
  6. Solomon publicly anointed and proclaimed king. 38-40.
  7. The desperation of Adonijah and his followers. 41-50.
  8. The action of Solomon. Solomon asks only that Adonijah be a loyal or faithful subject. 51-53.
- Chapter 2**
9. David's charge to Solomon. His instruction concerning Joab, Barzillai, and Shimei. 1-9.
  10. The death and burial of David. 10-11.

**VII. The Reign of Solomon . . . . . I Kings 2:12 — 11:43**

1. Solomon takes the throne of his father. 12.
2. The desire of Adonijah for Abishag. His request through Bathsheba. The anger of Solomon. The death of Adonijah. 13-25.

3. Abiathar, priest, removed because of his association with Adonijah. Fulfillment of prophesy. 26-27.
4. Joab flees to the tabernacle of God for refuge. Benaiah sent to kill him but refused to slay him there. Solomon sends him back and he kills and buries Joab for the murder of Abner and Amasa. 28-34.
5. Solomon puts Benaiah at the head of his army. Zadok in the place of Abiathar. 35.
6. The house of Shimei built in Jerusalem. He was not permitted to leave under penalty of death. He disobeys and is slain. 36-46.

- Chapter 3** 7. Solomon's sin of friendliness with Egypt. 1.  
8. The people offer sacrifices in high places. 2.  
9. Solomon's love for God. His offering for sacrifice and the burning of incense in high places. This was a sin because God made no provisions for burnt incense and says that sacrifices were to be offered at the ark and at the tabernacle. 3.  
10. Solomon goes to Gibeon and there has a dream in which Jehovah gives him an opportunity to ask whatsoever he wants for his kingdom. He asks God for wisdom. God grants his request and adds a promise of riches and long life on condition that he remains obedient to God. 4-14.  
11. He comes back to Jerusalem; offers burnt-offerings and peace-offerings, and makes a feast. 15.  
12. His judgment in the case of the two harlots; as a result he rises in the estimation of the people. 16-28.
- Chapter 4\*** 13. The chief officers. 1-6.  
14. The twelve officers to provide food. 7-19.  
15. The prosperity of the nation. 20-21.  
16. Daily provisions. 22-23.  
17. The extent and peace of his dominion. 24-25.  
18. The number of horses and chariots with provisions. 26-28.  
19. Solomon's wisdom as seen in his songs and proverbs; popular among all people. 29-34.
- Chapter 5** 20. Hiram hired to build the temple; Hiram specifies his work and needs. 1-9.  
21. Hiram sends cedar; Solomon pays for it; an agreement is made. 10-12.

\*Outline from here to the end of Solomon's rule is taken from Adam Clarke.

22. Solomon forms his crew for work. 13-18.
- Chapter 6** 23. The foundation laid for the temple. 1-3.  
24. The description of the various parts of the temple. 4-10.  
25. God promises to be with Solomon if Solomon will be with Him. 11-13.  
26. The items inside the temple described. 14-36.  
27. The temple finished in seven years. 37-38.
- Chapter 7** 28. Solomon builds his own house, the house of the forest of Lebanon, and a house for Pharaoh's daughter. 1-12.  
29. Hiram the coppersmith is brought out of Tyre, who makes much curious work for the temple. 13-20.  
30. Hiram makes the two pillars Jachin and Boaz, the molten sea, the twelve oxen that bear it, the ten brazen bases, and the ten lavers with utensils, all of which he cast in the plain of Jordan. 21-46.  
31. The quantity of brass too great to be weighed; the vessels of the temple were all of pure gold. 47-50.  
32. Solomon brings into the house the silver and gold which his father had dedicated. 51.
- Chapter 8** 33. Solomon assembles the elders of Israel, and brings the ark, and the holy vessels, and the tabernacle, out of the city of David, and places them in the temple; on which account a vast number of sheep and oxen are sacrificed. 1-8.  
34. There was nothing in the ark save the two tables of stone, which Moses put there in Horeb. 9.  
35. The cloud of God's glory fills the house. 10-11.  
36. Solomon blesses the people. 12-21.  
37. His dedicatory prayer. 22-53.  
38. Afterward he blesses and exhorts the people. 54-61.  
39. They offer a sacrifice of twenty-two thousand oxen, and one hundred and twenty thousand sheep. 62-63.  
40. He hallows the middle of the court for offerings; as the brazen altar which was before the Lord was too little. 64.  
41. He holds the feast of the dedication for seven days; and for another sevendays, the feast of tabernacles; and on the eighth day blesses the people, and sends them away joyful. 65-66.

- Chapter 9**
- 42. The Lord appears a second time to Solomon, and assures him that he would establish his worship forever in that temple, and him and his successors on the throne of Israel, provided he and they would keep his statutes and judgments. 1-5.
  - 43. If they should transgress and forsake the Lord then they should be cast off, the temple itself abandoned, and their enemies permitted to prevail over them. 6-9.
  - 44. Solomon having finished the temple and the king's house, about which he was employed twenty years, and having received assistance from Hiram, king of Tyre, gave him in return twenty cities in Galilee, with which he was not pleased. 10-14.
  - 45. Solomon's levies, buildings, and the persons employed. 15-23.
  - 46. Pharaoh's daughter comes to the city of David. 24.
  - 47. He sacrifices thrice a year at the temple. 25.
  - 48. Solomon's navy, and the gold they brought from Ophir. 26-28.
- Chapter 10**
- 49. The Queen of Sheba visits Solomon and brings rich presents; and tries him by hard questions, which he readily solves. 1-3.
  - 50. She expresses great surprise at his wisdom, his buildings, his court, etc., and praises God for placing him on the Jewish throne. 4-9.
  - 51. She gives him rich presents. 10.
  - 52. What the navy of Hiram brought from Ophir. 11-12.
  - 53. The Queen of Sheba returns. 13.
  - 54. Solomon's annual revenue. 14-15.
  - 55. He makes two hundred targets and three hundred shields of gold. 16-17.
  - 56. His magnificent ivory throne. 18-20.
  - 57. His drinking vessels all of gold. 21.
  - 58. What the navy of Tarshish brought every three years to Solomon. 22.

59. His great riches, numerous chariots, and horsemen. 23-27.
60. He brings chariots and horses out of Egypt. 28-29.

- Chapter 11
61. Solomon's attachment to strange women, and consequent idolatry. 1-2.
  62. Number of his wives and concubines. 3.
  63. In his old age they turn away his heart from God. 4.
  64. He builds temples to idols, burns incense and sacrifices to them. 5-8.
  65. The Lord is angry with him, and threatens to deprive him of the kingdom, but will leave one tribe for David's sake. 9-13.
  66. The Lord stirs up Hadad, the Edomite, to be his enemy; the history of this man. 14-22.
  67. He stirs another adversary against him, Rezon, the son of Eladah. He and Hadad plague Israel. 23-25.
  68. Jeroboam also becomes his enemy, and the reason why. 26-28.
  69. Ahijah the prophet meets Jeroboam, and promises, in the name of the Lord, that God will rend Israel from the family of Solomon, and give him ten tribes. 29-39.
  70. Solomon, hearing of this, seeks to put Jeroboam to death, who escapes to Egypt, where he continues till the death of Solomon. 40.
  71. Solomon dies, after having reigned over Israel forty years, and his son Rehoboam reigns in his stead. 41-43.

Read over this outline again and again — it will yield much profit to you in a comprehensive view of this chapter. We will follow the main headings of the outline and illustrate each with a map.

## DAVID'S REIGN OVER JUDAH

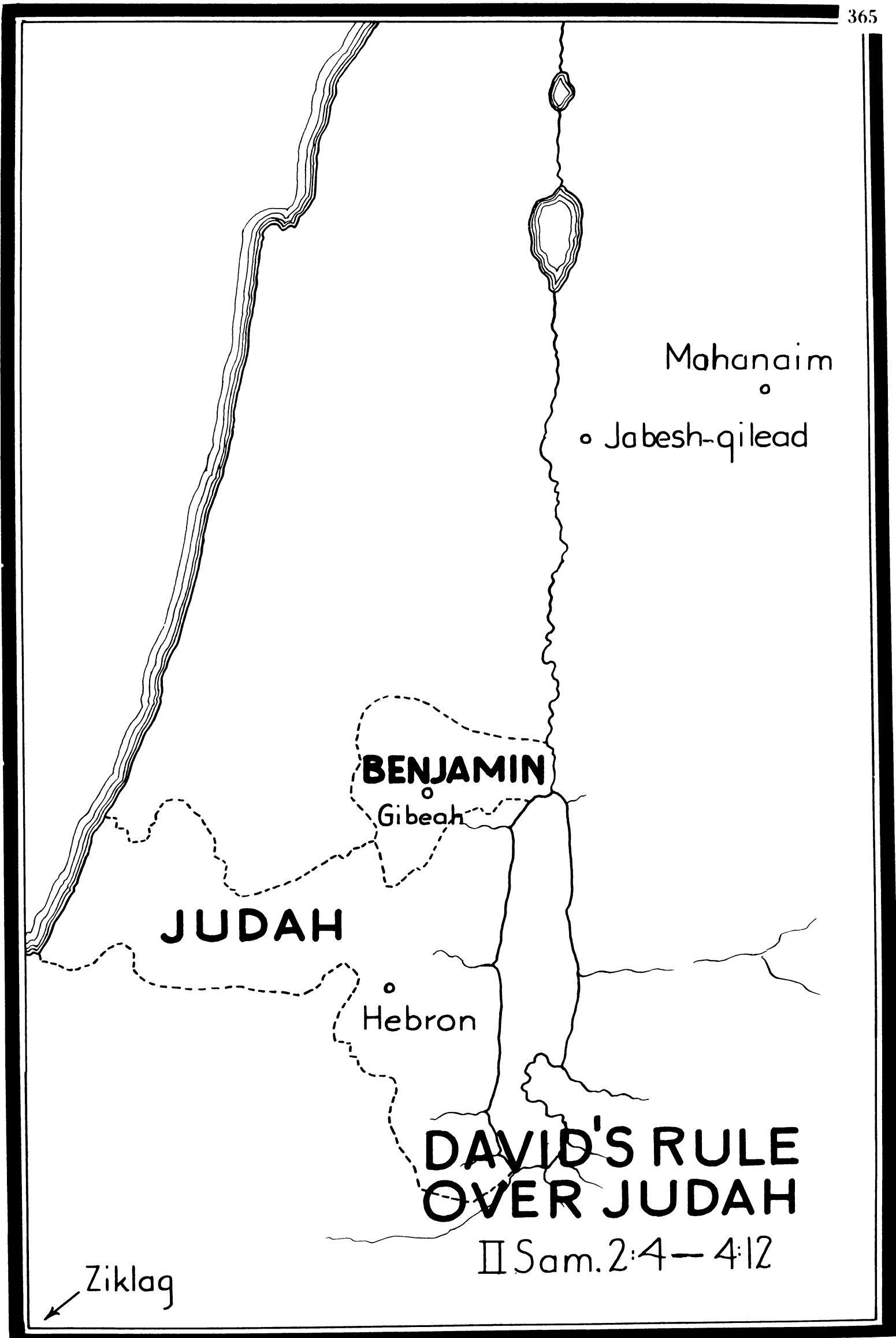
**II Samuel 2:4 — 4:12**

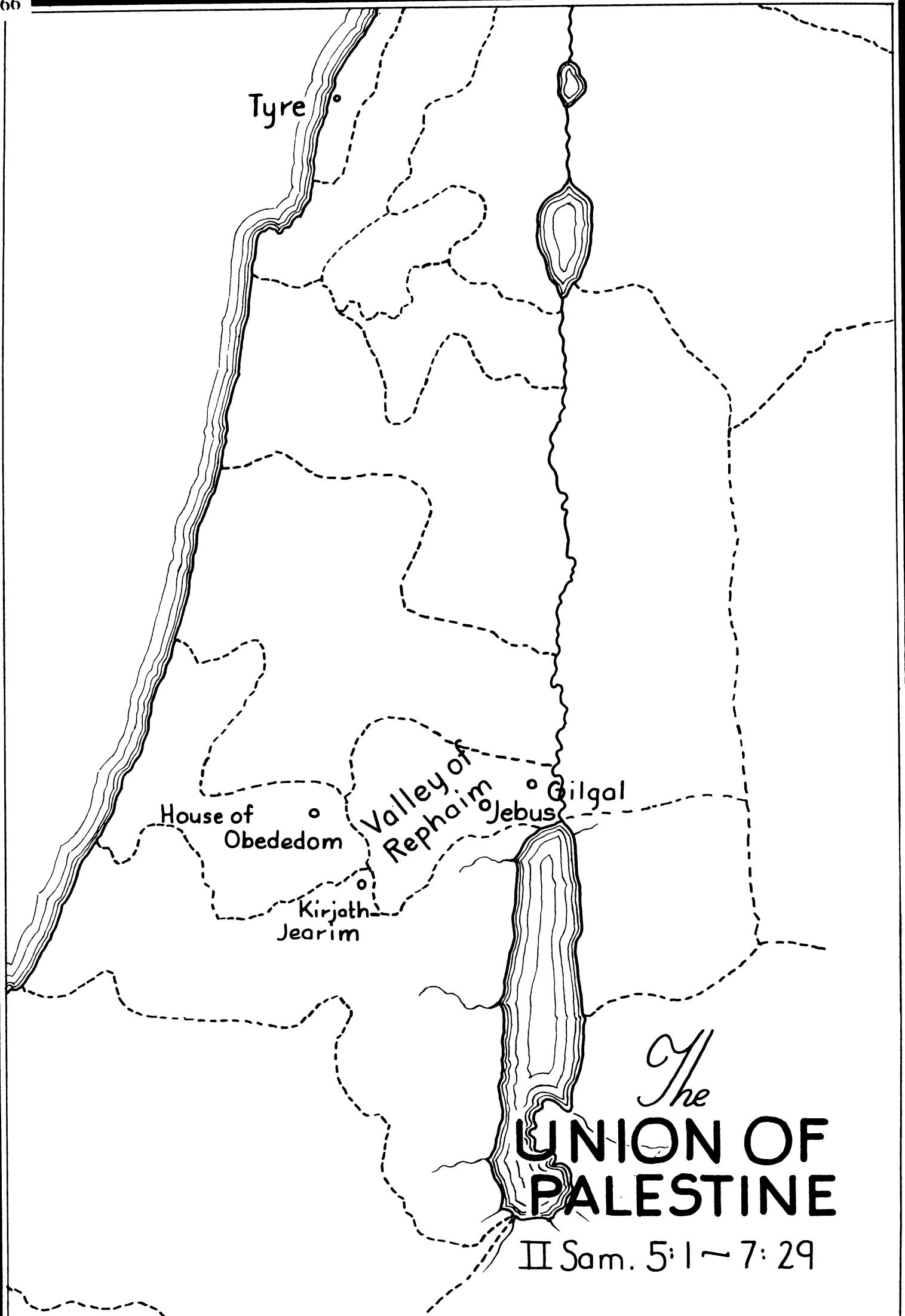
1. What prompted David to go to Hebron?
2. Who anointed David at Hebron?
3. Why did David communicate with the men of Jabesh-gilead? There seems to be a two-fold purpose; can you discover it?
4. Why did Abner make Ishbosheth king?
5. How long did David reign over Judah?
6. Who were the "Ashurites"? (See 2:9).
7. What is the thought in the words of Abner, "Let the young men, I pray thee, arise and play before us"?
8. How did Abner try to dissuade Asahel from running after him?
9. How could Abner kill Asahel with the "hinder end" of his spear?
10. Why wouldn't the people pass the place where Asahel died?
11. What argument against continuing the war was used?
12. How many wives and children did David have with him in Hebron?
13. What foolish accusation against Abner was made by Ishbosheth?
14. How is it that Abner was so ready to turn the kingdom over to David?
15. What was the meaning of the question Abner's messengers asked David?
16. Why did David ask for the return of Michal? Do you feel there was anything more than personal affection?
17. What argument did Abner use with the elders of Israel to cause them to want David as king?
18. Why was Joab so suspicious of the actions of Abner?
19. What reason is given for the death of Abner by Joab?
20. Why take Abner out of the city of Hebron to slay him?
21. What curse did David place upon the house of Joab?
22. How is it that Abner died as a fool dieth?
23. How was it an act of strategy for David to mourn before all the people for the death of Abner?
24. Why was Ishbosheth slain?
25. Why take the head of Ishbosheth?
26. Why did David punish the two captains who had slain the rival king?

## THE UNION OF PALESTINE

II Samuel 5:1 — 7:29

1. The tribes of Israel were now very happy to have David as their king — why?
2. Notice I Chron. 11:1-3 and 12:23-40 for more details on the acceptance of David by all Israel.
3. How did the Jebusites mock David?
4. What special reward did David offer in the capture of Jebus? Who received the reward?
5. What is meant by the “water-course” of Jebus?
6. Do you suppose Hiram was doing all this work as a gift? Prove your answer. Note the type of house it must have been from the varied occupations of the workmen.
7. What purpose was there in having so many wives and children?
8. Where is the valley of Rephaim?
9. Where was David as he prepared to fight the Philistines?
10. Note I Chron. 12:8-15 for an account of the Gadites who were helping David in his fight.
11. Note also II Sam. 23:13-17 and I Chro. 11:15-19 for an incident that many feel happened at this same time.
12. Where was David as he prepared for the second battle with the Philistines?
13. What divine encouragement did David receive in this battle?
14. What difference is there in the first and second battle in the valley of Rephaim? cf. I Chro. 14:13-17.
15. Why did David want the Ark in Jerusalem? Read I Chro. 13:1-14 for a few additional details.
16. Was the music from the instruments of David and the house of Israel acceptable to God?
17. Why was Uzzah struck down? What was “his error”?
18. What type of displeasure did David have toward God for this incident?
19. What lesson was God trying to teach David by blessing the house of Obededom?
20. Read I Chro. 15:1 to 16:2 to understand the complete record of the return of the Ark. Why did David live in a house of cedar and only pitch a tent for the Ark of Jehovah?
21. What was it about the dancing of David that displeased Michal?
22. Read I Chro. 16:4-36 to find out the order of worship that was observed before the Ark.



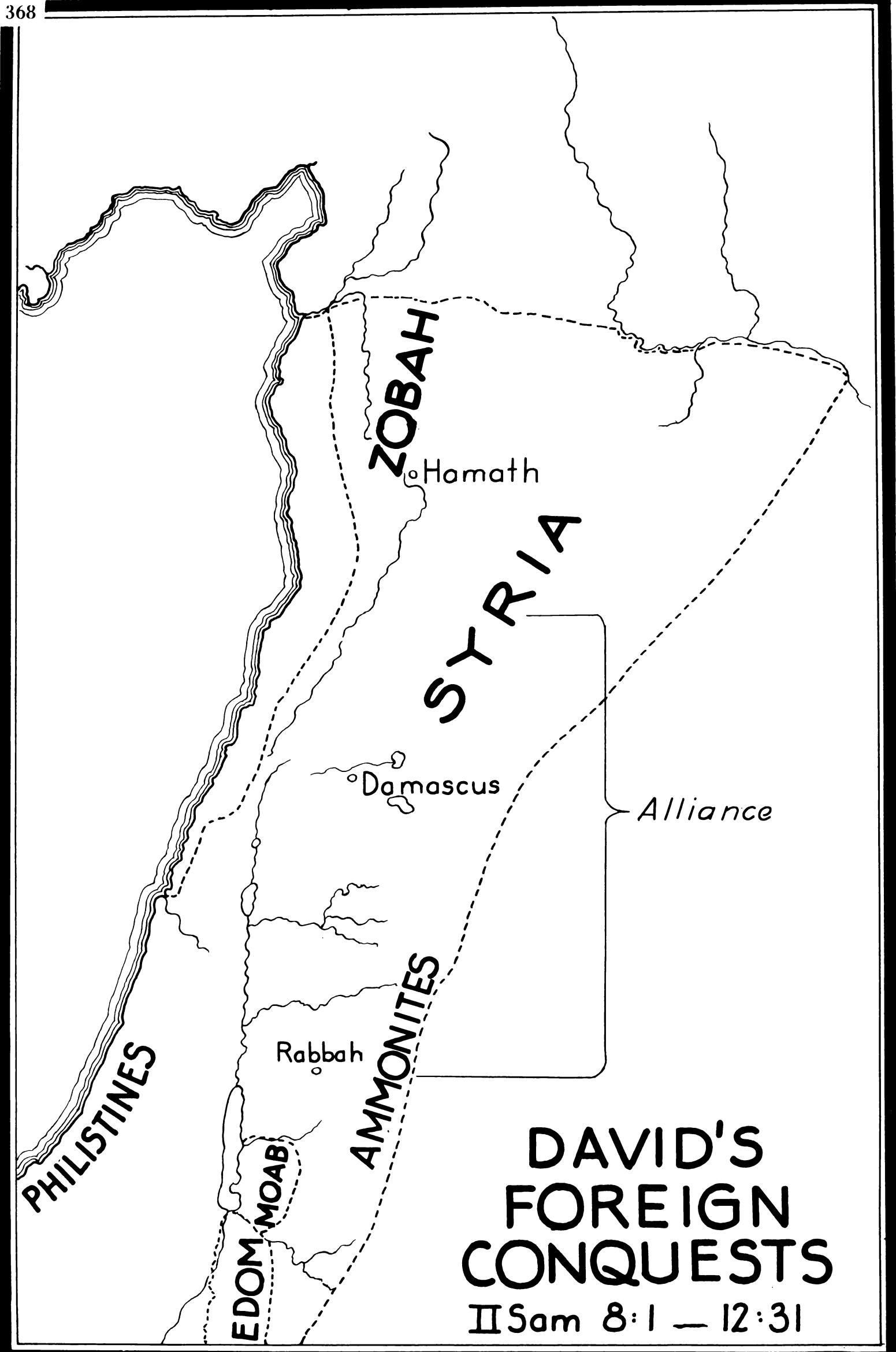


23. Was David justified in the rebuke he gave to Michal?
24. What caused David to think of building a house for God?
25. What lessons for David are in the Word of God to Nathan?
26. Who is referred to in verses 7:12-13?
27. What is the general tenor of David's prayer to Jehovah? (Read I Chro. 17.)

### DAVID'S FOREIGN CONQUESTS

II Sam. 8:1 — 12:31

1. What city is referred to in 8:1? cf. Chro. 18:1.
2. What do you make of the apparent cruelty to the Moabites as described here?
3. Where is Zobah? What trophies of special value did David obtain from Hadadezer?
4. Who was Toi? What relationship to Hadadezer?
5. How does David show his faith and dependence upon God amidst all his conquests?
6. Where is "the valley of Salt"?
7. How does David's cabinet compare with that of our U. S.?
8. Why did David want to show kindness to any relation of Jonathan?
9. Who is Ziba? Where is Lo-debar?
10. Why was Mephibosheth lame?
11. What land was given to this son of Jonathan?
12. Where was Mephibosheth to live and eat?
13. Who was Nahash and who was Hanun?
14. When had Nahash showed kindness to David?
15. Why did the Ammonites treat the messengers of David in the way they did? Why not kill the messengers?
16. Who did the Ammonites call in as allies?
17. What is meant by the use of the phrase "at the return of the year" as in 11:1?
18. How did Joab show both his military strategy and trust in Jehovah?
19. What river is spoken of in 10:16?
20. Did Hadadezer make two treaties of peace with David? cf. 8:3-6.
21. Why did David tarry at Jerusalem when his general was fighting?
22. Why is the story of David's sin with Bathsheba included in the history? Wouldn't it be better left out?
23. What sins did David commit in this whole affair?
24. What do you see in the record of the character of Bathsheba? Of Uriah?



25. Could we say that David's guilt was increased in light of the many women he had already taken as his wives?
26. How was the love of Uriah for his wife shown in the story of Nathan to David?
27. Show how the punishment God promised David fitted the crime.
28. What reflection on God among the nations was given by this sin?
29. Why did David pray so earnestly for life of the child when God had already spoken through Nathan of the death of the child?
30. What wonderful statement of hope and trust did David make?
31. Why did Joab want David at the scene of battle?
32. What do you think of the apparent extreme cruelty suggested in vs. 31?

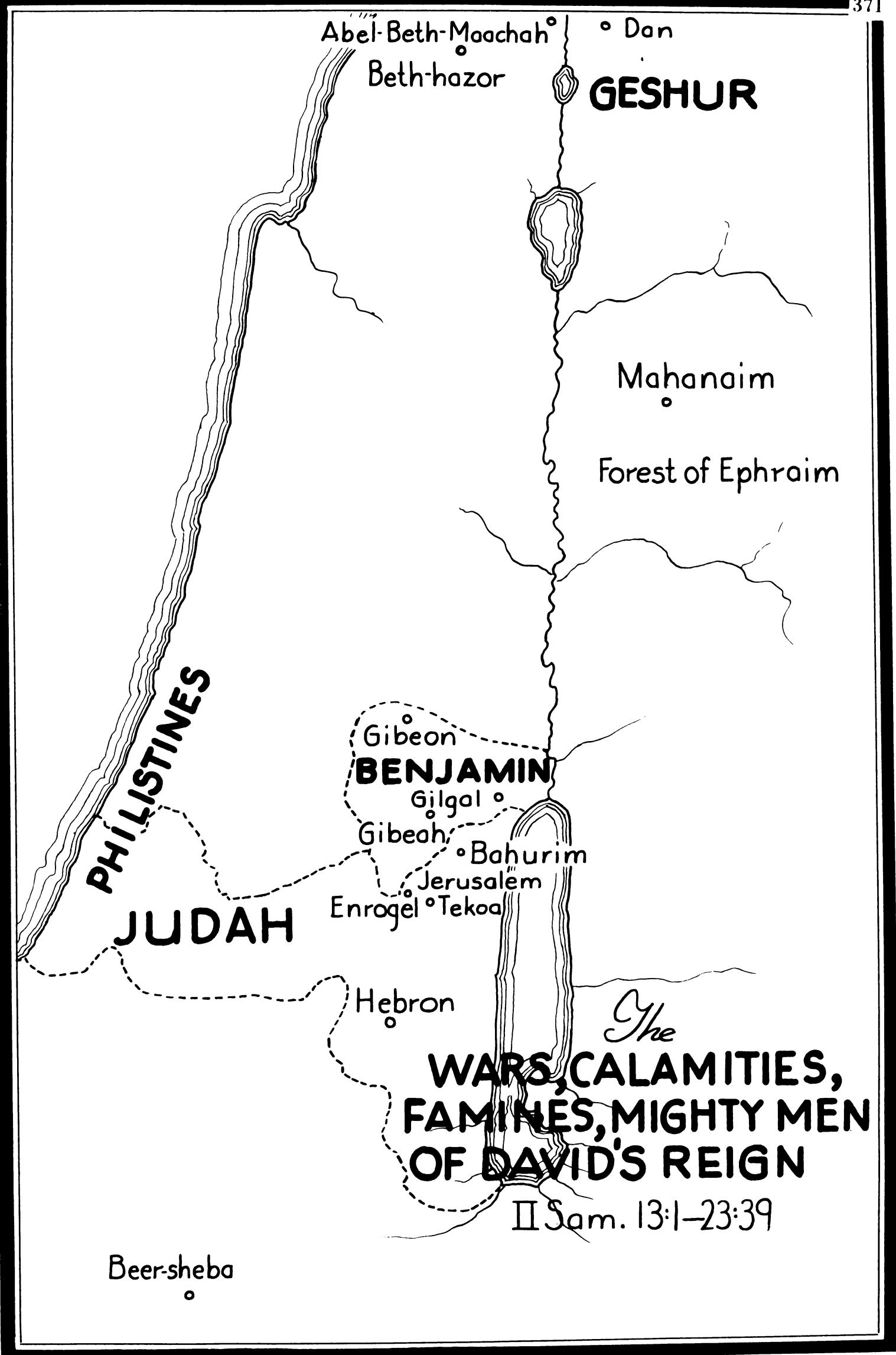
### THE CALAMITIES, WARS, FAMINES AND MIGHTY MEN OF DAVID'S REIGN

II Sam. 13:1 — 23:39

#### A. *The Rebellion of Absalom.* 13:1 — 19:43.

1. Perhaps it would be best if each student would prepare a chart of genealogy showing the various sons and daughters of David. In this way, the relationship of Amnon and Tamar, Absalom, etc., could be seen clearly.
2. Why was Amnon reluctant to commit fornication with Tamar?
3. Who was Jonadab?
4. What are the allied sins to this sin of fornication?
5. Was the statement made by Tamar concerning David (vs. 13) true?
6. Why did Amnon hate the girl?
7. How did Tamar show her grief?
8. Why go to Absalom's house?
9. Did Absalom really mean what he said in vs. 13:20?
10. Why was sheep shearing an occasion for celebration?
11. Do you believe David suspected anything in the request for Amnon?
12. How is it that Jonadab knew the details of the death of Amnon before anyone else?
13. How is it that Absalom went to Talmai?
14. Note the time element mentioned in this section. How long from the incest till the death of Amnon? How long was Absalom's exile?
15. What is meant by the phrase "a wise woman"?
16. Where is Tekoa?
17. Why did Joab want Absalom to return?
18. Why did David suspect the "hand of Joab in the matter"?
19. What is meant by vs. 14:14?

20. Why did David ask for the return of his son and yet not permit him to see his face?
21. What is told of the personal appearance of Absalom? Why?
22. How did Absalom finally find restoration to his father?
23. Why the chariot and horses and fifty men?
24. Why would the words of Absalom "steal away the hearts of the men of Israel"?
25. Was it actually for forty years that Absalom carried out this program?
26. What was the purpose of the vow Absalom had supposedly taken?
27. How could two hundred men leave the city with Absalom and yet not know of the conspiracy?
28. How did David hear about the rebellion of his son even before the spies blew the trumpets?
29. Who was left to take care of the house when David fled Jerusalem?
30. Who went with David?
31. What is a "Gittite"?
32. Why was Ittai so loyal to David?
33. Why did the priests want to take the Ark out of the city?
34. Why did David want them to take it back?
35. What position of assistance to David was Hushai to hold?
36. Why was David so fearful of the council of Ahithophel?
37. What apparently is the position of Ziba as David meets him?
38. Why is David displeased with Mephibosheth?
39. Who was Shimei?
40. Why didn't David punish Shimei for cursing?
41. Where is Bahurim?
42. Why did Absalom suspect Hushai and then accept him?
43. How was the counsel of Ahithophel concerning the concubines a fulfillment of prophecy?
44. What did Ahithophel mean by this statement: "The man whom thou seekest is as if all returned"? See 17:3.
45. What appeal did Hushai make to the pride of Absalom?
46. What is the meaning of the mention of "ropes" in 17:13?
47. How was the word of the counsel of Ahitophel and Hushai relayed to David?
48. Locate En-rogel and Bahurim on the map.
49. What was the hiding place of the sons of Zadok and Abiathar in the narrow escape?
50. Why did Ahithophel commit suicide?
51. Where did David make his residence after crossing the Jordan?



52. Why such a royal welcome for David?
53. Who was the general of Absalom's host?
54. Name the three generals of David's army.
55. What special word did David give concerning Absalom?
56. How could they be fighting "in the forest of Ephraim" if they fought on the *east* of the Jordan?
57. Was Absalom caught by his hair in the oak tree?
58. Why was Joab so willing to disobey the king's orders?
59. Where was Absalom buried? Where did he want to be buried?
60. Why did Joab wish to prevent Ahimaaz from bearing the tidings of the death of Absalom to David?
61. Do you believe that Ahimaaz was ignorant of the death of Absalom or afraid to tell it?
62. What "chamber" is meant in 18:33?
63. How is it that the people felt that a victory had been won but David felt otherwise?
64. Why did Joab feel that the grief of David over his son was going to become an evil thing to David?
65. What is the meaning of the expression, "Then the king arose and sat in the gate"? (19:8)
66. How did David "bow the heart of all the men of Judah, even as the heart of one man"?
67. Why did David forgive Shimei?
68. What punishment did David give Ziba for his deception?
69. Who was Barzillai and what did David do for him?
70. Who was Chimham?
71. What was the disagreement between Judah and Israel? How was it settled?

### THE REBELLION OF SHEBA

20:1-26

1. How is it that Sheba could get such an immediate response to his call of rebellion?
2. Why did David treat his concubines as he did? (20:3)
3. How is it that Amasa is now general instead of Joab?
4. Who are the Cherethites and the Pelethites?
5. Why did Joab kill Amasa?
6. What prevented the people from following Joab?

7. What is the meaning of the expression, . . . “They cast up a mound against the city, and it stood against the rampart”? (20:15)
8. What is meant by “a wise woman”? (20:16)
9. How did the wise woman plead her case with Joab?
10. How could she obtain the head of Sheba so easily?
11. Note the cabinet of David in vs. 20:23-26.

### THE FAMINE

21:1-14

1. Where is the record in the life of Saul as to the death of the Gibeonites?
2. What agreement had been made with the Gibeonites that Saul had broken? cf. Joshua 9:1-27.
3. What is the meaning of the phrase: “That ye may bless the inheritance of Jehovah”? (vs. 21:3)
4. Was not this an unjust punishment in that the sons who died were not guilty of the crime?
5. Look up the family of Saul to discover the proper relationship of these seven sons.
6. How is it that Adriel is here called “the son of Barzillai”?
7. Who was Rizpah, the daughter of Aiah? What genuine devotion did she show?

### DAVID'S WARS WITH THE PHILISTINES

21:15-22

1. Note here, please, that some chronologers feel that this particular battle happened earlier in David's life.
2. Who was Ishbi-benob, and how is it that he almost slew David?
3. What, or who, was “the lamp of Israel”?
4. How many wars with the Philistines are here recorded? (21:15-22)
5. I thought David killed Goliath; if so, how is it that Elhanan is spoken of here as the one who killed Goliath? (vs. 21:19)
6. What strange person did Jonathan, the son of Shimei, slay?

### DAVID'S PSALM OF PRAISE

22:1 — 23:7

1. What was the occasion for this song?
2. The student should outline this psalm topically to appreciate it.
3. Take note especially of allusions to historical incidents in David's life. How many can you find?

**THE MIGHTY MEN OF DAVID****23:8-39**

1. It would be a wonderful help to your understanding of this section if you would make an outline showing the relative rank of David's mighty men.
2. For what was Adino noted?
3. Who was the warrior who smote the Philistines until his hand clave unto the sword?
4. What did a plot of ground full of lentils have to do with one of David's mighty men?
5. How did three of the thirty chief men of David show their love for their commander? Where in the life of David did this take place?
6. Who slew three hundred with a spear? Note the distinction made between the two groups of three. (vs. 23:19)
7. What two exploits are told concerning Benaiah?
8. What position did Asahel hold?

**THE PESTILENCE****24:1-25**

1. Students should read I Chronicles 21:1-30 for another account of this same happening.
2. Who "moved David" to number Israel? (Note 24:1 cf. I Chron. 21:1)
3. Why the objection of Joab to the numbering?
4. What difference is there in the report of the number as mentioned in 24:9 and I Chro. 21:5-6?
5. What was the sin David committed in numbering the people?
6. What were the three choices of punishment? Why choose the third?
7. Why not destroy Jerusalem?
8. How did David show his love toward his nation during the end of the pestilence?
9. Who was Gad?
10. Who sold David the threshing floor? Note I Chro. 21:20-25.
11. What additional facts concerning the altar and the offering are mentioned in Chronicles that do not appear in II Samuel?

**THE CLOSE OF DAVID'S REIGN****I Kings 1:1 — 2:11**

1. What were the responsibilities of Abishag as described in vs. 1:1-4?
2. How is it that Adonijah felt he had any right to the throne?
3. How is the lack of parental training seen in the character of Adonijah?

4. What points of strength are seen in the plan of Nathan and Bathsheba?
5. Why did the information brought to David call for immediate action?
6. Why have Solomon ride upon a mule?
7. Why have the priest anoint the king?
8. Why was the news of Solomon's anointing so devastating to Adonijah, and his followers?
9. Why did Adonijah take hold of the horns of the altar?
10. How did Solomon show his generous spirit in his dealing with Adonijah?
11. What charge did David give Solomon as to the law of God? Why?
12. What instructions were given concerning Joab?
13. What is the meaning of "Sheol"? (vs. 2-6)
14. What was said about Barzillia and Shimei?
15. What is the meaning of the sleep spoken of in vs. 2:10?

### THE REIGN OF SOLOMON

I Kings 2:12 — 11:43

1. Read I Chronicles 29:23-25 and II Chronicles 1:1 as a comparison with I Kings 2:12.
2. How is it that the throne of David is called the throne of the Lord or Jehovah? cf. Luke 1:32.
3. Why did Bathsheba ask Adonijah as to the purpose in his coming to her?
4. How is it that Adonijah felt that he had any right to the kingdom?
5. Why did Adonijah want Abishag?
6. How did Solomon show respect and honor to his mother?
7. Why was Bathsheba so willing to make the request for Adonijah? Was she sincere in her desire that the request be granted?
8. Was the anger of Solomon justified?
9. Who was Benaiah?
10. Why degrade Abiathar? Why not kill him?
11. Why did Joab turn after Adonijah but not after Absalom?
12. Why couldn't the tabernacle afford protection for Joab?
13. Was the death of Joab justified?
14. Why put Shimei on probation?
15. Why did Shimei break his agreement and endanger his life?
16. What wickedness was Solomon referring to in vs. 2:43?
17. What great mistake was there in marrying Pharaoh's daughter?
18. What is meant by "burnt incense in the high places"?

19. Read II Chronicles 1:2-6 in connection with I Kings 3:4.
20. Were the sacrifices that Solomon made in Gibeon acceptable to God? Why?
21. Why call the place of worship at Gibeon a "high place"?
22. Read II Chronicles 1:7-13 in connection with I Kings 3:5-15.
23. What was the felt need of Solomon as he prayed in Gibeon?
24. Why was God well pleased with Solomon's prayer?
25. What three blessings did God promise to give to Solomon?
26. What items of worship from the tabernacle were in Gibeon? What was missing?
27. What is significant about what Solomon did when he returned to Jerusalem? See I Kings 3:15.
28. If the two women in the case of Solomon's judgment were "harlots," why was there any concern on their part over the children born?
29. What underlying principle did Solomon exercise in the manner in which he judged the case?
30. What good result did this case produce?
31. What is wisdom? cf. Jas. 1:5.
32. What is meant by the term "princes" as used in I Kings 4:2?
33. What was the responsibility of the following men: a. Elihoreph and Ahijah; b. Jehoshaphat; c. Azariah?
34. What the responsibility of the twelve officers?
35. Why the descriptive word given in I Kings 4:20?
36. How much is a "measure"?
37. Geographically, where is Tiphsah? (cf. I Kings 4:24)
38. The student should look up the archaeological findings on "the stalls for Solomon's horses and chariots."
39. In the account of the preparation for the building of the temple, read both I Kings 5:1-12; 7:13-14 and II Chronicles 2:1 — 3:16.
40. What previous association had David with Hiram?
41. What reason did Solomon give Hiram for the delay in building the Temple?
42. Why did not the Israelites build their own house? Why call on the Zidonians?
43. How were the logs transported from Tyre to Jerusalem?
44. What kind of wood was used?
45. How was Hiram paid for his work?
46. In the account in II Chronicles what does Solomon say about God living in the Temple? (cf. 2:6)
47. What special provisions were made as to those who would do the work? (cf. I Kings 7:14; II Chro. 2:13-14)

48. List the work crew and the schedule of work as given in I Kings 5:13-18; see also II Chro. 2:2 and 2:17-18.
49. If the children of Israel were in Egypt 430 years, how could it be true that Solomon started building the Temple the 480th year after the children of Israel were come out of the land of Egypt? (cf. I Kings 6:1; also II Chro. 3:1-2)
50. What promise did God make at the building of the Temple? (cf. I Kings 6:11-13)
51. Here is a concise but complete outline of the Temple and its construction: a. The measurements of the Temple, I Kings 6:2, II Chro. 3:3. b. The materials for the Temple, I Ki. 6:7; 9b, 22a. II Chro. 3:5-7a. c. The porch, I Ki. 6:3, II Chro. 3:4. d. The windows, I Ki. 6:4. e. The three stories, I Ki. 6:5; 6; 8; 10; II Chro. 3:9b. f. The Most Holy Place, I Ki. 6:16-21; 22b. II Chro. 3:8; 9a. g. The Cherubim, I Ki. 6:23-28, II Chro. 3:10-13. h. The veil, II Chro. 3:14. i. The walls, I Ki. 6:15a; 29; II Chro. 3:7b. j. The floor, I Ki. 6:15b; 30. k. The doors, I Ki. 6:31-35. l. The Temple finished, I Ki. 6:9a; 14; 37-38. This outline and verses should be read very carefully; attempt to visualize the Temple as you read.
52. From memory give the measurements of the Temple. How wide? How long? How high?
53. Name three materials used in the construction of the Temple.
54. Name the two pillars.
55. How many stories? Why?
56. What were the measurements of the "Most Holy Place"?
57. How large were the Cherubim?
58. What was the covering for the inside of the Temple? Was there any stone showing?
59. How long was the Temple in building?
60. Read I Kings 7:1-5 and attempt to recreate in your mind "the house of the forest of Lebanon."
61. Give the measurements in feet, if a cubit is 18 inches.
62. What is the meaning of the term "porch of pillars" in I Kings 7:6? Is this a separate building?
63. What mistake was there in the building mentioned in I Kings 7:8a?
64. Describe in your own words "the great court" (I Kings 7:12).
65. How high were the pillars and where were they to be located?
66. How do the measurements given here compare with those of the tabernacle?
67. Give the measurements in feet of the "Sea of brass".

68. For what purpose were the “ten bases” mentioned in I Kings 7:27-37?
69. Name seven items made of brass by Hiram.
70. Where were the molds cast for these items?
71. Name five items that Hiram made of gold.
72. Why no mold mentioned for the gold items?
73. From what place did the priests secure the tent of meeting?
74. Explain in your own words the special mention as to the length of the staves on the Ark. (cf. I Kings 8:8 and II Chro. 5:9).
75. Were musical instruments used to praise God? (cf. II Chro. 5:13-14).
76. What was the central thought of Solomon’s opening address as in I Kings 8:12-21 and II Chro. 6:1-11?
77. Read I Kings 8:22-30 and II Chro. 6:12-21 for Solomon’s dedicatory prayer. What is the gist of this prayer?
78. What is meant by the thought of “swearing before thine altar”? cf. I Kings 8:31.
79. Name five places in which Solomon wanted the presence and blessing of the Lord. (cf. I Kings 8:33-45 and II Chro. 6:24-35).
80. Why ask provisions for “the stranger”? (cf. I Kings 8:41-43).
81. What did Solomon want God to do if Israel was taken into captivity?
82. Can you give the exact location of Solomon while he prayed? In what posture was he? (cf. II Chro. 6:13).
83. What divine confirmation of the prayer was given? (cf. II Chro. 7:1-3).
84. Why the sacrifices and feast? (cf. I Kings 8:62-66).
85. What assurance as well as warning was in the appearance of God to Solomon for the second time? (I Kings 9:1-9; also II Chro. 7:11-22).
86. How long had it been since God’s first appearance to Solomon at Gibeon?
87. Compare I Kings 9:10-14 with II Chro. 8:1-2 and explain the mention of the cities. Who is giving cities to whom? Why was Hiram displeased?
88. What was the purpose of the “levy” mentioned in I Kings 9:15? (cf. II Chro. 8:7-10).
89. What was “Millo”?
90. How did Solomon recognize the difference between Egypt and Israel? (cf. I Kings 9:24 and II Chro. 8:11).
91. Notice the more detailed description of Solomon’s worship in II Chro. 8:12-16.
92. In what seas did the navy of Solomon sail? How much is fifty talents of gold? (cf. II Chro. 8:17; 9:21).

93. What was the purpose of the visit of the Queen of Sheba? Where is Sheba?
94. What convinced the Queen of Sheba?
95. What is an “algum” or “almug” tree? (cf. I Kings 10:11).
96. Approximately what was the revenue of Solomon for one year? (cf. I Kings 10:14).
97. What is the purpose in discussing the wealth and power of Solomon as seen in I Kings 10:14-29, and II Chro. 9:13-26?
98. How is it that Solomon could love these strange women after God had spoken to him twice and blessed him so bountifully?
99. Name the three enemies of Solomon and what each had to do with opposing him.
100. What history is referred to in II Chro. 9:29-31 and I Kings 11:41?

### FAMOUS MEN IN DAVID-SOLOMON EMPIRE

1. *King David.*
2. *Abner*, Saul’s uncle, killed by Joab.
3. *Ishbosheth*, Saul’s son.
4. *Asahel*, Joab’s brother, killed by Benaiah.
5. *Hiram*, King of Tyre, the contractor.
6. *Abinadab*, in his house was the Ark.
7. *Uzzah*, killed when he touched the Ark.
8. *Obededom*, David placed the Ark in his house.
9. *Toi*, king of Hamath, made treaty with David.
10. *Nathan*, prophet of God.
11. *Solomon*, son of David through Bathsheba.
12. *Amnon*, son of David, killed by his half-brother, Absalom, for his affair with Absalom’s sister, Tamar.
13. *Absalom*, son of David, rebelled against his father, killed by Joab.
14. *Jonadab*, David’s nephew.

15. *Talmai*, king of Syria, Absalom's grandfather.
16. *Ittai*, a loyal subject of David, military leader.
17. *Zadok*, high priest, remained loyal to David.
18. *Abiathar*, high priest, house of Eli, rebelled with Adonijah.
19. *Hushai*, David's counselor.
20. *Mephibosheth*, son of Jonathan, grandson of Saul.
21. *Shimei*, cursed David, repented, rebelled with Adonijah, killed for disobedience to Solomon's commands.
22. *Ahithophel*, rebelled with Absalom, killed himself.
23. *Ziba*, servant of Mephibosheth.
24. *Abishai*, Joab's brother.
25. *Amasa*, Absalom's military leader, killed by Joab.
26. *Jonathan*, messenger, son of Abiathar.
27. *Ahimaaz*, messenger, son of Zadok.
28. *Barzillai*, loyal subject of David.
29. *Sheba*, rebelled against David, killed by his followers.
30. *Joshebbasshebeth, Eleazar, Shamnah*, David's big three.
31. *Adonijah*, rebellious son of David, killed by Solomon's orders because he desired Abishag for his wife.
32. *Benaiah*, Solomon's military leader.

## DESCRIPTION OF THE HOUSE WHICH KING SOLOMON BUILT FOR JEHOVAH

by G. Wilton Lewis, *Architect*

1 Kings 6:7. 1015 B.C.

The building comprised the following divisions: The House, or Holy Place, in front of which was the porch; behind it the oracle, or Holy of Holies; around these two were thirty small rooms, or chambers, in three stories.

Over the oracle was the upper house, a room of the same size, but of only half the height, reached by winding stairways. The treasuries were also somewhere in the upper part of the building, for safety.

The house was forty cubits long within, twenty wide, and thirty high; the porch was the width of the house, and ten cubits, 18'-4" in depth, with its two mammoth brass columns.

The oracle was also twenty cubits wide, and of the same length and height, being in shape a perfect cube, with a single opening. It contained only the Ark of the covenant and two winged figures of heroic size, called cherubim, made of olive wood, and were ten cubits in height, with spread wings, each five cubits long, making twenty cubits in all, so that they touched the walls on either side and met in the middle over the Ark.

The roof and the floors, both of the house and the oracle and of the chambers, rested on ledges of the stone walls which, accordingly, diminished in thickness as they went up.

The partition between the house and the oracle was of cedar planks; the walls of the house, the oracle and upper house were furred with cedar from floor to ceiling. The flooring was of fir. Thus there was no stone visible in the interior of either room. The lintel and doorposts of the main entrance between the porch and the house measured a quarter part of the wall in which it stood; that is to say, five cubits 9'-2". It was closed by two doors of fir, each consisting of twofolding leaves 2'-3". An 18" cubit would be 1'-10" too small.

The lintel and doorposts at the entrance into the Holy of Holies were smaller, measuring only a fifth of the width of the house, or four cubits, and square 7'-4". The double doors were of olive wood.

Of the three stories of chambers which surrounded both the house and the oracle, the lower was five cubits broad, 9'-2", the middle six 11'-0", and the upper one seven 12'-10". The floor beams were not built into the walls, but, as has been said, rested upon ledges of the walls.

On the right side, or southern side of the building, and perhaps also on the other side, were winding stairs leading from the first story to the upper house.

The chambers were lighted by narrow windows "of fixed lattice," the temple itself had windows near the ceiling, the Holy of Holies none at all.

The inner walls, inclosing the Holy Place and the Holy of Holies, were constructed of three rows of hewn stone and a row of cedar beams. No stone, as has been said, was visible either in the house itself, the oracle or the upper house; and all the woodwork of the walls and ceilings and of the floors and doors was covered with gold, as also the cherubim. The walls and doors were carved with figures of cherubim and palm-trees, with festoons and garlands, "knops" and open flowers. All the construction was made entirely ready before it was brought to the building, and during the whole process of erection there was no sound of ax or hammer or any iron tool.

The building faced the east, and the exterior of the building, from the pavement of the court of the priests to the crown molding and cresting, was of pure white marble blocks with polished faces so carefully jointed as to appear to be one block pierced at regular intervals of six cubits by narrow window openings in four tiers on three faces, allowing light and air to every room except the oracle, which was without openings other than the double-door entrance screened by the veil of the temple.

The roof was constructed of heavy cedar beams spanning the width of the building every five cubits, resting directly on the stone withes, or partitions, between the chambers throughout the entire length of the building, rebated for the ceiling planks and wall-plate. These beams were furred on top sufficiently to receive plank roofing overlapping each other from the wall-plate to the ridge, a gable roof, forming a watershed, covered and flashed with silver or gold metal.

The porch is specifically described as having two brass pillars with polished shafts eighteen cubits in height, with a shell of four fingers' thickness and twelve cubits in circumference.

Upon the shafts rested wrought iron brass capitals, bell-shaped, five cubits in height, ornamented with a ground of network over which lily-work was carved in high relief. About each capital were seven festoons of carved flowers and pomegranates: encircling the shaft at the necking were two rows of one hundred pomegranates each. Altogether presenting a conspicuous innovation upon the capitals of the Egyptian

or Phœnician, then in vogue. Shadow instead of color — vegetation as motif instead of animal and reptile upon not only the capitals of the columns, but the ornament of exterior and interior of the whole building.

The winding stairs occupied the space of the middle chamber of the north and south walls, constructed in the nature of an additional strengthening of those long, straight walls, by means of a center shaft, or pier, in place of the present-day well-hole, with the steps and landings cut in blocks, so that the entire middle chamber, with its walls and withes, was substantially a pier from the ground floor throughout the height of these stories to the level of the floor of the upper house and the galleries over the vestry-rooms.

The landings of the winding stairs were seven and six risers above one another of modern standard dimension. Used only by individual priests in reaching their chambers, and not a public stairway, they were narrow, about the width of modern common house stairs.

The court of the priests (Ezek. 40: 17, 18) in the west square of which the temple stood, was a paved plateau 100 x 200 cubits, and two or three cubits above the level of the great court of the people. It was enclosed by a wall of three or four cubits, similar to that of the tabernacle of the testimony, and for the same purpose; namely, that none but the priests were permitted to enter, and only when they were doing duty in their appointed courses. This plateau was reached by a flight of steps located on the east front, and used the same as the curtain to the court of the tabernacle.

Its elevation not only served as a guard against the entrance of the people, but materially aided their witnessing of the sacrificial services performed in their behalf.

The altar of burnt-offerings stood in the center of the east square in front of the temple. It was a very large, ornamental brass structure four times the area of that used in the tabernacle service.

It was twenty cubits square and ten cubits high, so that, contrary to the Lord's command in regard to the latter (Ex. 20:26), it had to be reached by steps and a long flight. Its height permitted their offerings to be witnessed by the people. At least forty priests could serve the altar at the same time. The fire on the altar kept day and night. (Lev. 6:13).

*Lavers* — There were ten brass lavers to serve the great altar, each base four cubits square, and moved on wheels, four to each. The lavers were used to wash the offerings before being delivered to the priests serving the altar; their capacity was forty baths each, about one hundred and eighty gallons.

**Brazen Sea** — There was, between the temple and the altar toward the south, the Brazen Sea. The sea was used by the priests for the ceremonial washing of their own hands and feet as they entered their courses and served at the great altar. It was in form a great basin, five cubits high, and ten cubits in diameter at the rim, or lip. It rested on a pedestal, or base, and was supported also by twelve oxen of brass, with heads facing the four cardinal points of the compass, three each, and with their hind parts depressed under the great basin and toward each other. They formed the ornamental part of the base of the sea.

Under the rim were cast knobs, or wild cucumbers, ten in every cubit of the thirty measuring the circumference; the sea had a capacity of two thousand baths — approximately nine thousand gallons, probably supplied from the remote cisterns or springs.

As the tabernacle of the testimony, prepared by Moses, had been kept in repair and used up to the time of the building of the temple, it was the basis of David's design for a permanent house. It was enlarged and its arrangement and contour similarly proportioned. The front curtain over the tabernacle folded down over the front; it was four cubits wide; the wall was two and one-half times its width, or ten cubits high.

The same proportion appears on the temple facade from the cornice to the capital of the brass pillars in relation to the whole height from the floor of the porch.

The general proportion of the arrangement of the plan is preserved, but to make the perspective of the two structures in proportion, because of the adding of vestries, or chambers, about the house and oracle, including the thickness of the walls, an addition of ten cubits to the height was required; hence, while the oracle was preserved a perfect cube of twenty cubits, the house was made thirty cubits high, thus the additional height of the roof allowed necessary upper chambers or the upper house over the oracle, and of the same area.

As, in the construction of the tabernacle, five horizontal timbers were used, so, in the construction of the inner wall of the temple, there were "rows" of cedar beams, which secured the furring of the interior walls by mortice and tenon, cabinet work, in its place without the use of ax or hammer or any iron tool. These "boards" or planks were regular in their dimensions, like the boards or planks of the tabernacle, fitted top and bottom with two tenons each, so that when set in their places they formed the interior finish. They were carved, and gold plating was hammered on to the form of the carving before delivered and set.

As David prepared all manner of precious stones and marbles, these formed the finish of the chambers, winding stairs and treasuries, or all the rooms other than the house, oracle and upper house, in which no stone was seen. In the oracle the only piece of furniture was the same Ark of the covenant which for several centuries alone occupied the Holy of Holies of the tabernacle.

To give it more dignity and impressive sacredness, it was set on a "chariot," or platform, and overshadowed and protected by two heroic angels or messengers, called cherubim — men, not women, infants or animals — having spread wings as if just descended from God for this purpose.

They were of the same pattern, and stood so that their wings reached a height of ten cubits from the floor; they were each five cubits in length, together spanning the width of the oracle. They faced toward the mercy-seat of the Ark, in a worshipful attitude, standing.

The Holy Place of the tabernacle contained only three pieces of furniture; namely, the altar of incense, the candlestick and the table of showbread.

The enlarged house contained the altar of incense the same, but there were ten tables of showbread and ten candlesticks with their lamps, five on each side. The altar remained in the same position as in the tabernacle, at the entrance of the Most Holy Place, in front of the veil.

The tables and candlesticks flanked the altar on either side at regular intervals, and must have been very impressive as the priests entered through the porch doorway.

*Altar of Incense* — The altar of incense was one cubit square and two cubits high, carved and plated with gold (with an ornamental crown or cresting, the top of which was made suitable to burn incense upon).

*Candlesticks* — The candlesticks, minutely described, were also wrought with gold; the stem and six branches each holding a lamp which was supplied with olive oil for light.

*The Tables of Showbread* — The tables of showbread were each one cubit wide, two cubits long and one and one-half cubits high. They were similar to modern tables with a top supported on four legs, or "feet." Crowned, carved and plated with gold, each had its own candlestick for use at the service hour.

Upon each table were placed the loaves of showbread, the flagon of wine, with gold bread-plate and gold winecup and saucer, all of which were perpetually used, renewed every seventh day (Ex. 37:16).

*Chambers* — The chambers about the buildings were vestries, or robing-rooms, where the priests about to serve in their courses changed their common apparel and put on their priestly vestments (Ezek. 44:19). The first-floor chambers were about nine feet square. The wall in each was thick enough to provide a settle at the window, affording room to sit or recline, and there was wall space sufficient for wardrobe, hooks and so forth.

Besides being used as robing rooms, they were the places for eating the sacred offerings and drinking of the wine. (Ezek. 42:13, 14).

There were eighty-four (7 x 12, multiple of sacred unit) of these vestries (ninety, minus the six used for stairs) reached, above the first floor, by winding stairs in the middle chamber, and they also afforded passages from one room to another throughout the entire floor at each story.

Each was lighted by a narrow window perhaps one cubit wide, and the opening filled with metal lattice of rich design. The floor and ceiling were of wood plated with silver.

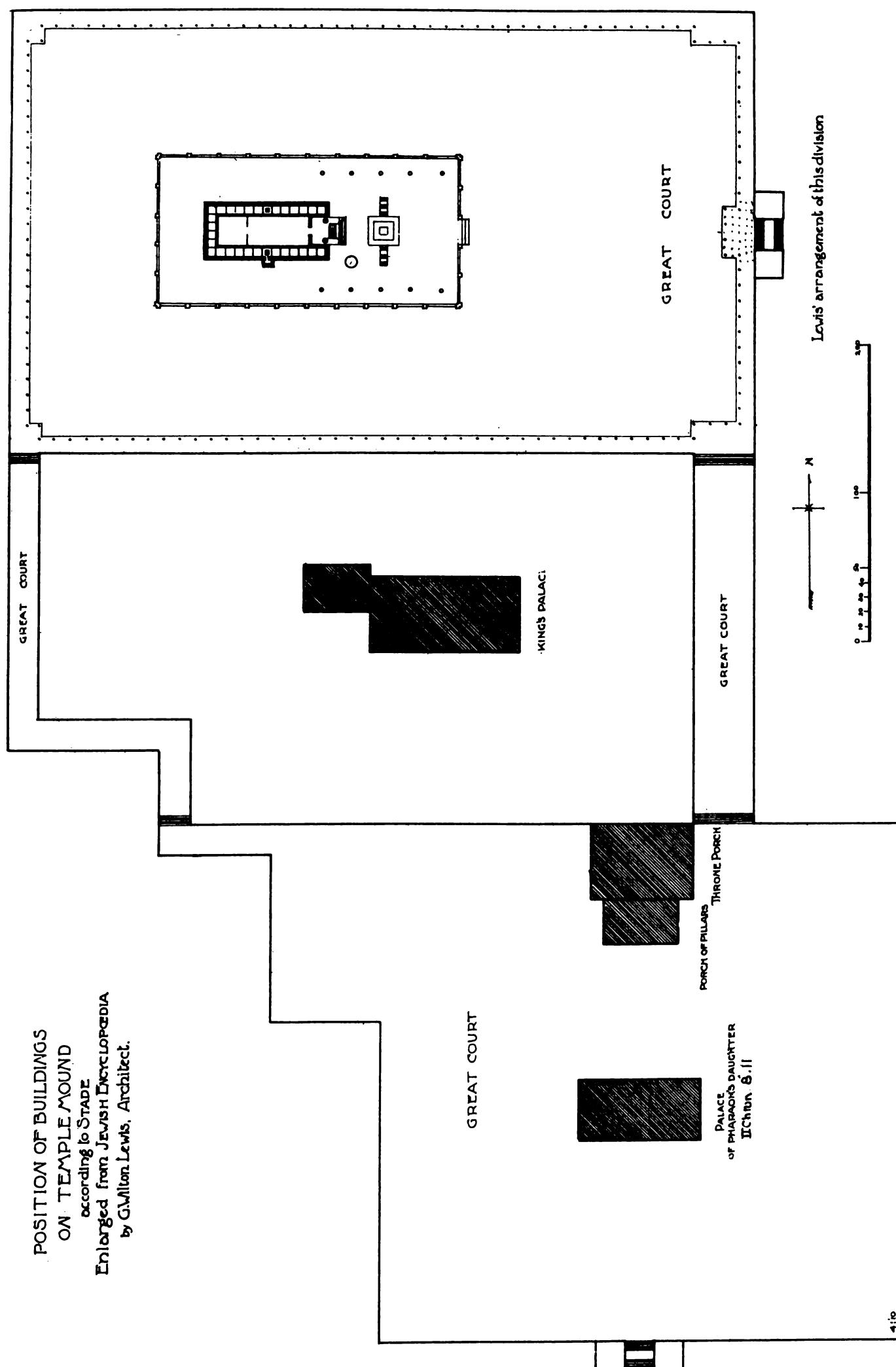
## TREASURIES

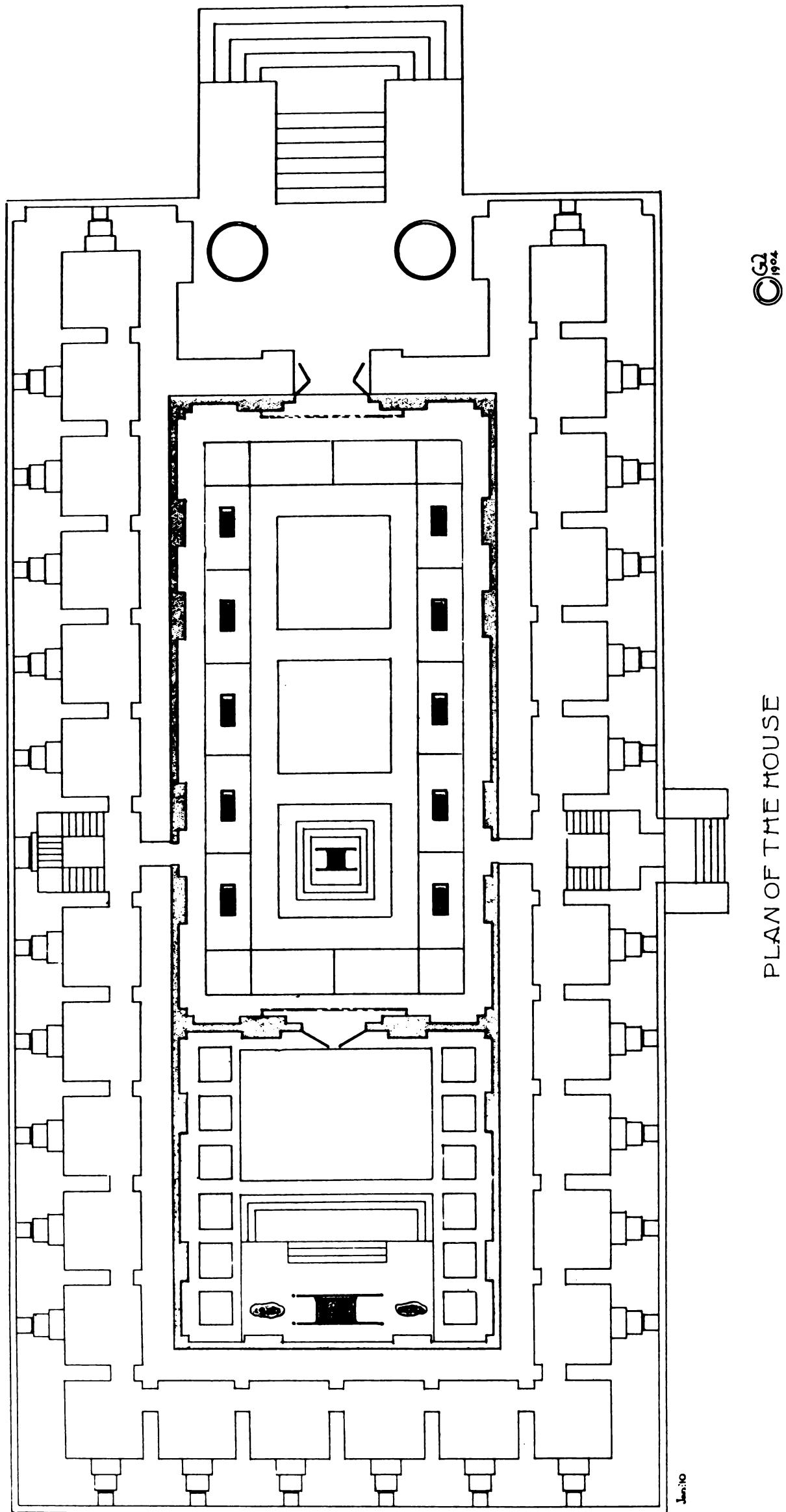
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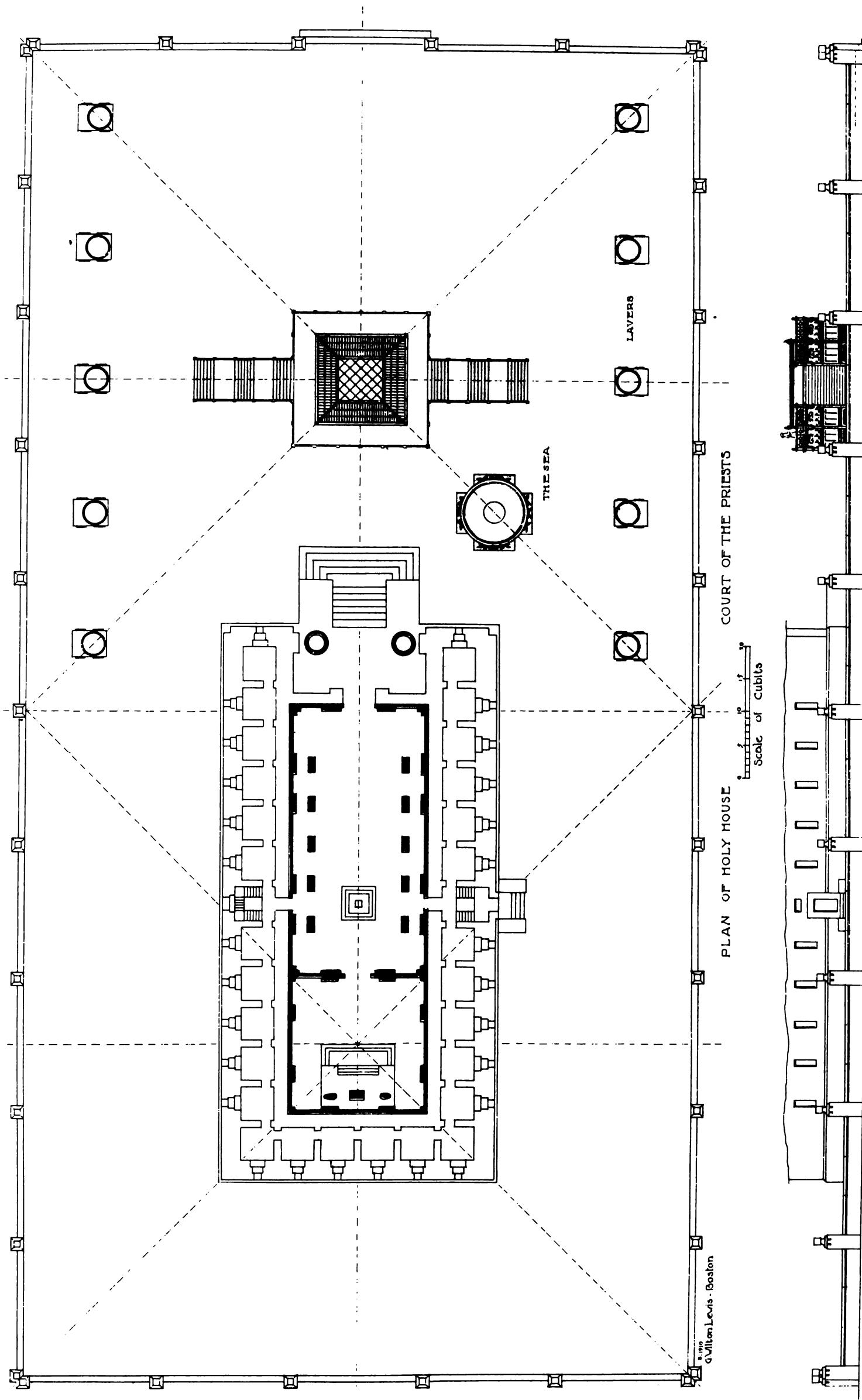
I Chron. 26:20; 28:12)

There were two large rooms on the level of the upper house at the entrance end of the galleries toward the east; they were each approximately thirteen and one-half feet by twenty feet, by sixteen feet high, in which were stored the sacred vessels, plates, spoons, cups, etc., of gold and silver upon proper tables and shelves, and hooks; they were lighted at the east wall, leaving the two side walls and the center for counters, shelves, hooks, etc., necessary.

These treasuries were farthest removed from the outer doors, and not easily accessible, so that they afforded protection for the sacred vessels, dishes and utensils.







PLAN OF HOLY HOUSE

Scale of Cubits

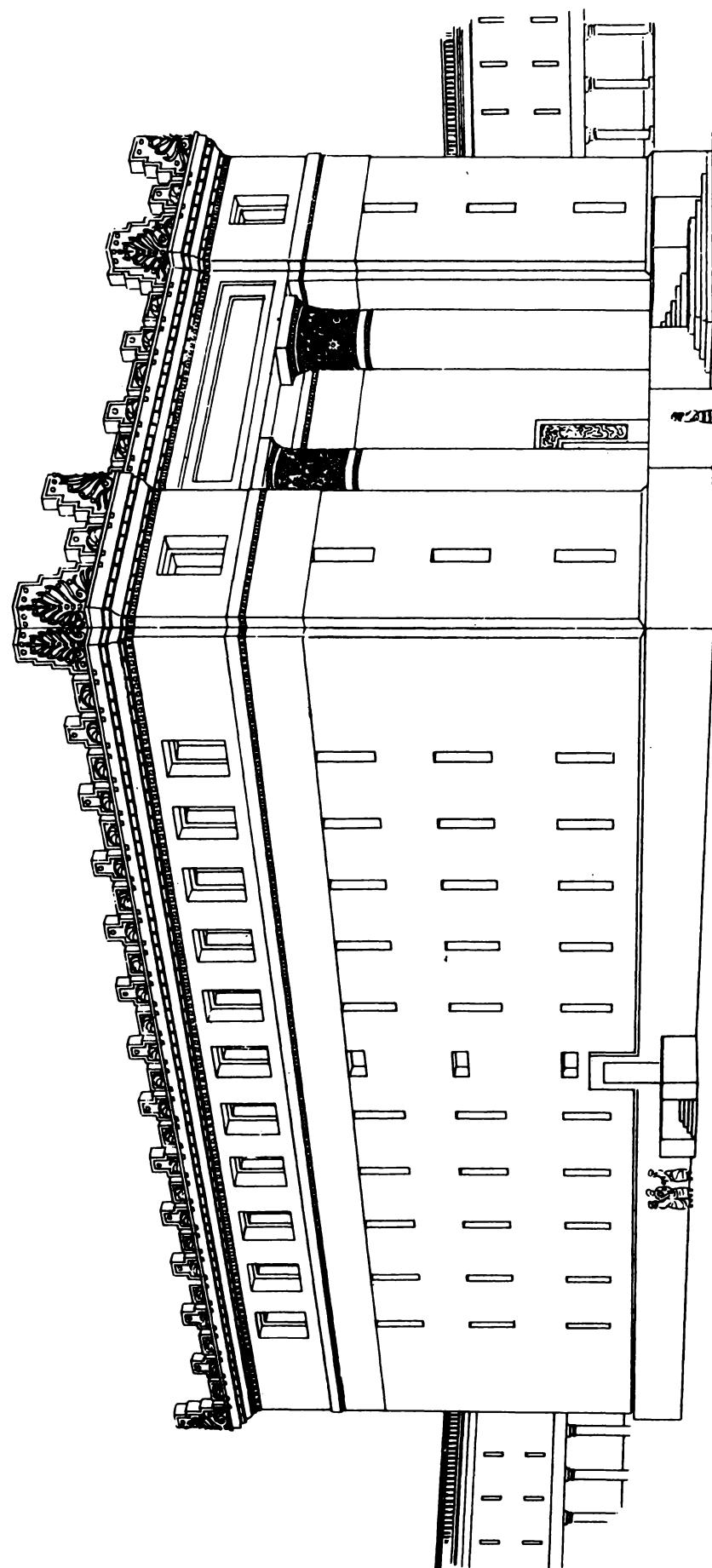
G. Miller Lewis - Boston

COURT OF THE PRIESTS

DOOR TO MIDDLE CHAMBER

ELEVATION OF COURT WALL

ALTAR



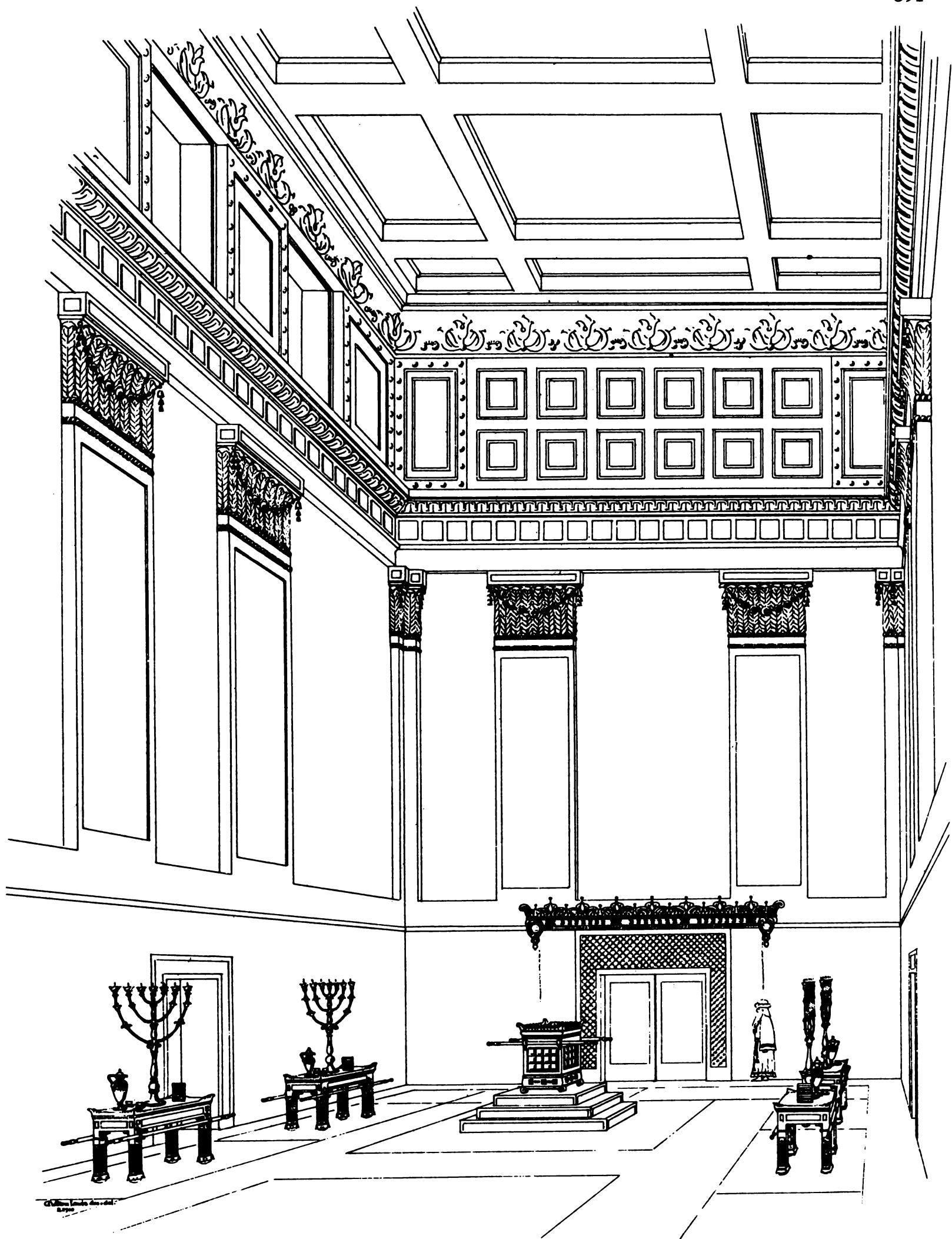
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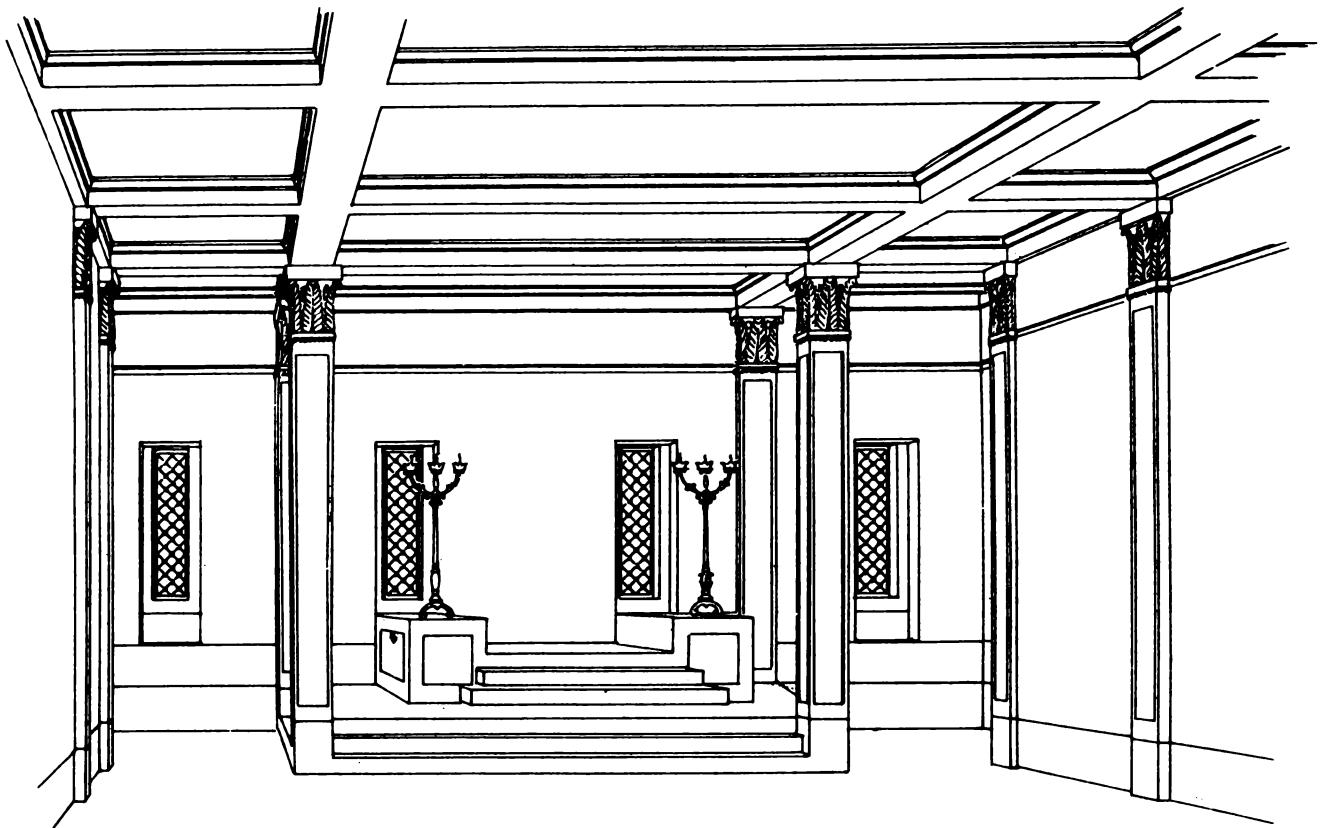
"THE HOUSE WHICH KING SOLOMON BUILT FOR JEHOVAH"  
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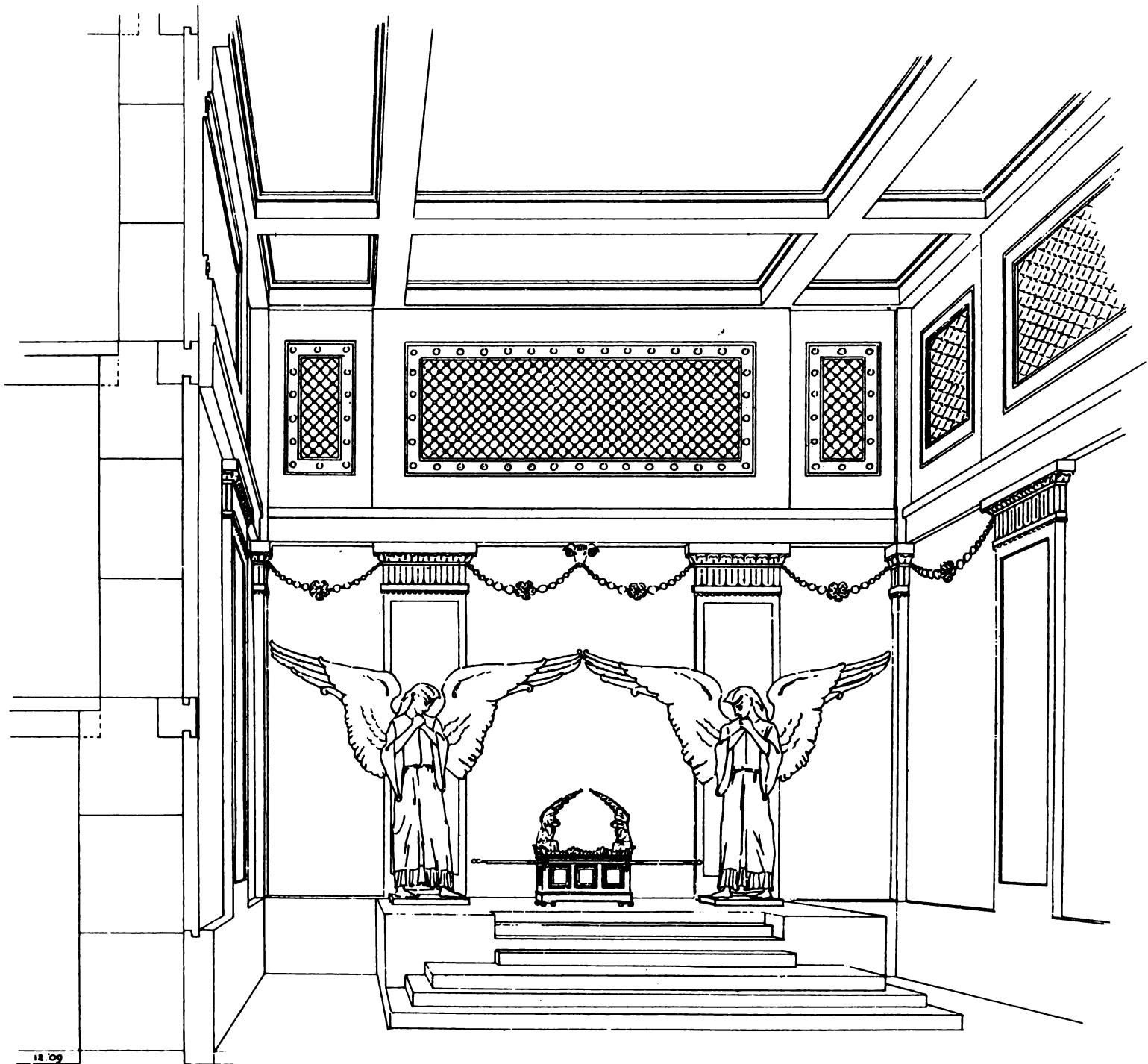
A perspective of the complete temple and courts can not be made from the Bible data. But the house itself sustains every Bible premise, and stands unique among published sketches, models and descriptions.



MOLY PLACE--THE MHOUSE



THE UPPER HOUSE



THE MOST HOLY PLACE

## THE CHRONOLOGY FROM THE EXODUS TO BUILDING OF SOLOMON'S TEMPLE, B. C. 1491-1091

**1 Kings 6:1.** "And it came to pass in the four hundred and eightieth year after the children of Israel were come out of Egypt, in the fourth year of Solomon's reign over Israel, in the month Ziv, which is the second month, that he began to build the house of Jehovah."

**Acts 13:19.** "And when he had destroyed seven nations in the land of Canaan, he gave them their land for an inheritance, for **ABOUT** four hundred and fifty years."

### I—BY DISREGARDING OVERLAPPINGS PAUL RECKONED "ABOUT 450 YEARS" (Acts 13:19)

1.	MESOPOTAMIAN SERVITUDE .....	8 years	Judges 3:	8.
	(1) Othniel .....	40 years	Judges 3:	11.
2.	MOABITE SERVITUDE .....	18 years	Judges 3:	14.
	(2) Ehud .....	80 years	Judges 3:	30.
	(3) Shamgar—"died in the first year of his government." Jos. Ant. V. IV. 3.) .....		Judges 5:	6.
3.	JABIN'S SERVITUDE .....	20 years	Judges 4:	1-3.
	(4) Deborah and Barak .....	40 years	Judges 5:	31.
4.	MIDIAN SERVITUDE .....	7 years	Judges 6:	1.
	(5) Gideon .....	40 years	Judges 8:	28.
	(6) Abimelech .....	3 years	Judges 9:	22.
	(7) Tola .....	23 years	Judges 10:	1, 2.
	(8) Jair .....	22 years	Judges 10:	3.
5.	AMMON'S SERVITUDE .....	18 years	Judges 10:	8.
	(9) Jephthah .....	6 years	Judges 12:	7.
	(10) Ibzan .....	7 years	Judges 12:	8, 9.
	(11) Elon .....	10 years	Judges 12:	11.
	(12) Abdon .....	8 years	Judges 12:13,	14.
6.	PHILISTINE SERVITUDE .....	40 years	Judges 13:	1.
	(13) Samson .....	20 years	Judges 16:30,	31.
	(14) Eli .....	40 years	1 Sam. 4:	18.

**14** Judges with overlappings that total...450 years See Acts 13: 19.

**7.** The language of Acts 13:19 indicates that Paul reckoned from Joshua's conquest, thus eliminating 40 years from the 480 mentioned in 1 Kings 6:1. This also harmonizes with Stephen's speech, in the words, "*the nations that God thrust out before the face of our fathers, unto the days of David*" (Acts 7:45).

The ten additional years (40 plus 450) are unquestionably covered by known overlappings.

## II—OVERLAPPINGS OF PERIODS WOULD REDUCE THE TIME FROM 450 YEARS, AND THUS MAKE POSSIBLE THE STATEMENT OF 480 YEARS FROM THE EXODUS.

(1 Kings 6:1)

1. Othniel evidently overlapped the Mesopotamian servitude. (Jos. Antiquities, V. III, 3.)
2. Ehud may have overlapped the Moabite servitude. (Jos. Ant. V. IV, 3.)
3. Jephthah apparently overlapped the Ammonite servitude. (Jos. Ant. V. VIII, 12.)
4. The Scripture narrative indicates that Samson overlapped the Philistine servitude (Judges 14 and 15.)
5. The twelve years that Samuel is said to have prophesied alone (Jos. Ant. VI, XIII 5), may have merely meant that his work was separate from that of Saul, yet contemporaneous with him.

**NOTE:** These facts would clearly indicate that the period of the Judges was much less than 450 years. All overlapped time would be counted twice to make the sum of 450 years.

6. The actual periods which would total 480 years from the exodus to the building of the temple.

(1) Wilderness period (Num. 14:33) .....	40 years
(2) Period of Joshua's conquest (Jos. Ant. V. I, 29.) .....	25 years
(3) Period of Judges, with overlappings of 118 years .....	33 years
(4) Reign of Saul (Acts 13:21) .....	40 years
(5) Reign of David (1 Kings 2:11) .....	40 years
(6) Three years of Solomon's reign (1 Kings 6:1) .....	3 years

Total time ..... 480 years

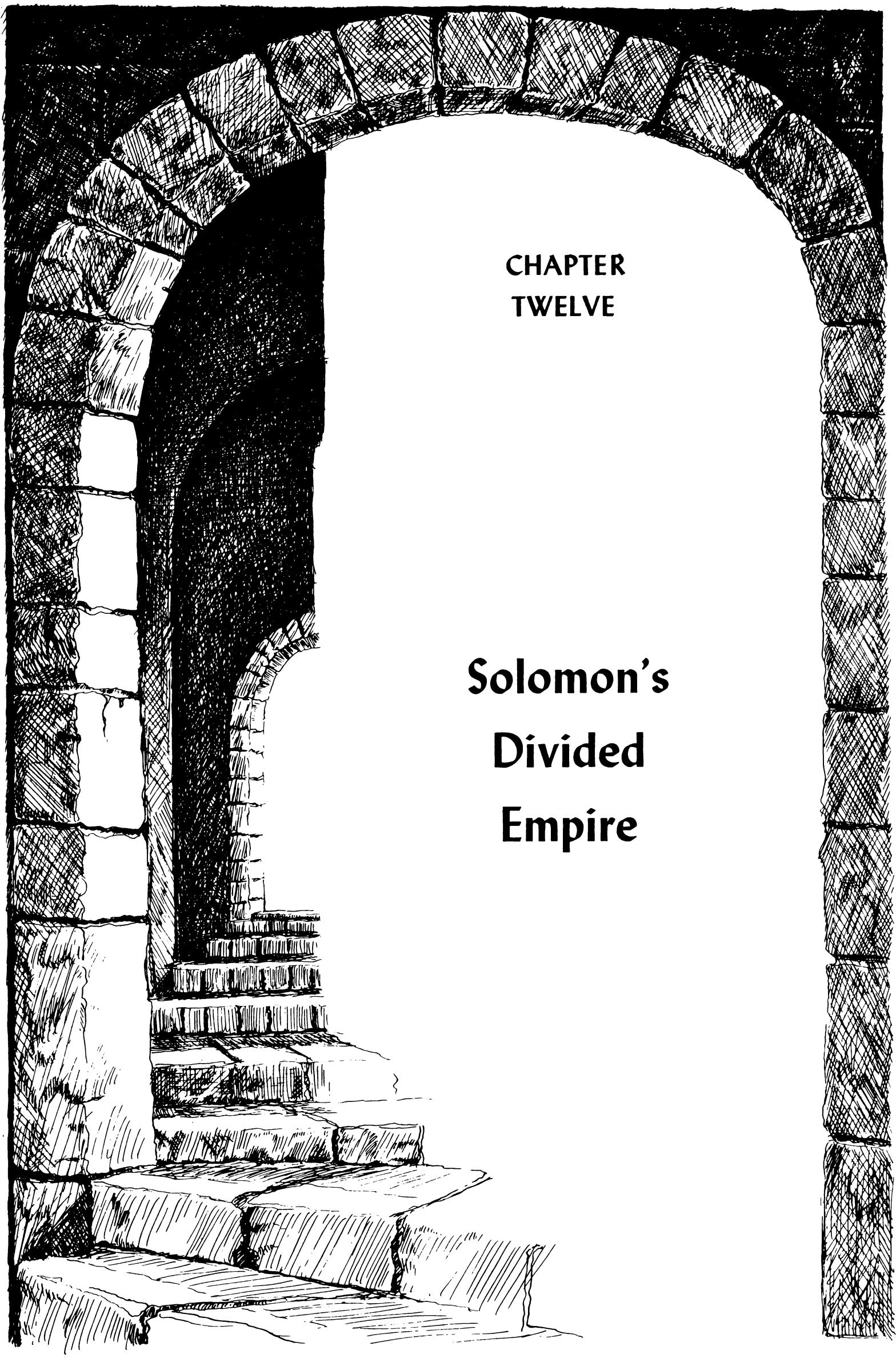
7. Josephus, the Jewish historian (A. D. 37—about 100) counts twelve years for the time Samuel governed Israel, and computes the overlapping of periods so as to make 592 years.

*“Now he (Samuel) governed and presided over the people alone, after the death of Eli the high priest, twelve years, and eighteen years together with Saul the king”* (Ant. VI. XIII, 5).

(1) Wilderness period (Num. 14:33) .....	40 years
(2) Period of Joshua's conquest (Ant. V. I, 29.) .....	25 years
(3) Period of Judges, with 18 years allowed for overlapping.....	432 years
(4) Period of separate reign of Samuel (Ant. VI. XIII, 5) .....	12 years
(5) Reign of Saul (Ant. VI. XIV. 9; Acts 13:21) .....	40 years
(6) Reign of David (1 Kings 2:11) .....	40 years
(7) Time passed on Solomon's reign (1 Kings 6:1) .....	3 years

Total time ..... 592 years

8. CONCLUSION: There is no room to question the accuracy of either account, when the standpoint of the writer is taken into consideration.



**CHAPTER  
TWELVE**

**Solomon's  
Divided  
Empire**



## CHAPTER TWELVE

### *Solomon's Divided Empire*

#### INTRODUCTION

Very shortly after the death of Solomon, the prophecy of Ahijah (I Kings 11:29-40) was fulfilled; his kingdom was rent in twain, and the parts, both greatly weakened by the disruption, formed the separate kingdoms of JUDAH and of ISRAEL. It may be well to take a preliminary view of the somewhat intricate annals of these kingdoms, and of the very different character which marked each. To a superficial observer, the northern kingdom, including ten tribes, about two-thirds of the population, and, with the region east of Jordan, more than the same proportion of the land, and that much the best in quality, would seem to have had all the elements of greater strength. (The areas of the two kingdoms were respectively, Israel about 9,375 square miles, Judah about 3,435.) But, on the other hand, Judah retained the capital, the center of the organized system of government and of the material interests of the nation, together with the accumulated treasures of Solomon. And, to say nothing of the energy of the tribe of Judah, which perhaps was equalled by Ephraim, Zebulun, and Naphtali, all the moral and religious elements of greatness were on the sides of the southern kingdom.

From the very first, the blot of rebellion clung to the cause of Israel; the divine selection of Jeroboam to punish the sins of Solomon was not held to justify his rebellion. He was indeed assured that obedience to God's law would be rewarded by the establishment of his kingdom and his dynasty; but his very first acts severed every religious bond to Jehovah and his worship, and his course was followed by his successors, of whom, with scarcely an exception, we read the emphatic sentence, "he did evil in the sight of Jehovah, and walked in the way of Jeroboam, who made Israel to sin."

On the other hand, the kingdom of Judah was preserved from the defection of the other tribes, expressly for the sake of God's covenant with David, and to maintain his worship at its chosen seat; and the immediate consequence of Jeroboam's *religious* revolt was to drive all the priests and Levites to Jerusalem. With the line of David remained God's promise of a permanent kingdom, made doubly sure by its ultimate reference to the Messiah; in that family the crown was handed on, gener-

ally from father to son; while, in Israel, the dynasty of Jeroboam ended with his son; and there followed a series of murders and usurpations, among which the longest dynasties, those of Omri and Jehu, numbered only four and five kings each. From the disruption to the epoch at which Ahaziah, king of Judah, and Jehoram, king of Israel, were killed at the same time by Jehu, a period of ninety years (B.C. 975-884), Judah had only six kings (though Ahaziah reigned but one year), while Israel had nine; and in the whole period of 255 years, from the disruption to the captivity of Israel (B.C. 975-721) twelve kings of Judah occupy the same space as nineteen kings of Israel; a striking indication of the greater stability of the former dynasty. The moral superiority is equally striking, not only in the preservation of the worship of Jehovah at Jerusalem, while Israel was sunk in idolatry, but even on the comparatively weak ground of the personal character of the kings. It is true that the house of David was deeply corrupted, chiefly by its connection with the wicked house of Ahab; but it boasts the names of Asa, Jehoshaphat, Uzziah, Jotham, the godly Hezekiah, the penitent Manasseh, the pure Josiah; while not one of the kings of Israel is free from the blot of foul wickedness; for even the fierce zeal of Jehu had not purity of motive. The two kingdoms were equally distinguished in their final fate. The sentence of captivity was executed upon Israel about 130 years sooner than on Judah; and while the ten tribes never returned to their land, and only a scattered remnant of them shared the restoration of Judah, the latter became once more a small but powerful nation, not free from the faults of their fathers, but worshipping God with a purity and serving Him with a heroic zeal unequalled since the days of Joshua, and preparing for the restoration of the true spiritual kingdom under the last great son of David. — *William Smith*, in “Old Testament History.”

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We will begin our study in this chapter with a consideration of the kingdom of Israel since it was the first to be carried away into captivity. Our procedure will be to follow through each portion of Solomon's divided empire separately. You will notice on the next page a chart of the dynasties of Israel and the kings that ruled. Note carefully the prophets that were contemporary with the kings. Throughout this chapter there will appear eight maps showing the condition of Israel and Judah as compared with the surrounding nations at different periods in their history. Study these maps very carefully.

## THE DYNASTIES OF ISRAEL

Dynasties	KINGS	Prophets	Contemporaneous Kings of Judah
First.....	1. Jeroboam (22). * Ahijah. 2. Nadab (2). Iddo.		Rehoboam, Abijah, Asa.
Second....	3. Baasha (24). Jehu. 4. Elah (2).		"
Third.....	5. Zimri (7 days).		"
Fourth....	6. Omri (12). 7. Ahab (22). Elisha. 8. Ahaziah (2). Elijah, Mi- caiah. 9. Jehoram (12).		Jehoshaphat.
Fifth....	10. Jehu (28). 11. Jehoahaz (17). 12. Joshua (16). Jonah. 13. Jeroboam II (41). Hosea.		Joash.
Sixth....	14. Zachariah (6 mo.). Amos.		"
Seventh...-	15. Shallum (1 mo.). 16. Menahem (10). 17. Pekahiah (2).		Amaziah.
Eighth....	18. Pekah (20). Oded.		"
Ninth....	19. Hoshea (9).		Jotham, Ahaz.
			Ahaz, Hezekiah.

\*Years of reign.

**THE DIVIDED KINGDOM*****Israel*****1. JEROBOAM***The return of Jeroboam.***I Kings 12:1-15; II Chro. 10:1-11.**

1. What is the first mention of Jeroboam? cf. I Kings 11:26
2. Of what tribe was Jeroboam?
3. Who was his father?
4. What promise did Jeroboam give if Rehoboam would lighten the taxes?
5. What about the three day period?
6. Why did Rehoboam refuse?
7. Why were the people so willing to follow Jeroboam? cf. I Kings 11:30-39.

*The accession and sin of Jeroboam.***I Kings 12:16-24; II Chro. 10:12; 11:4.**

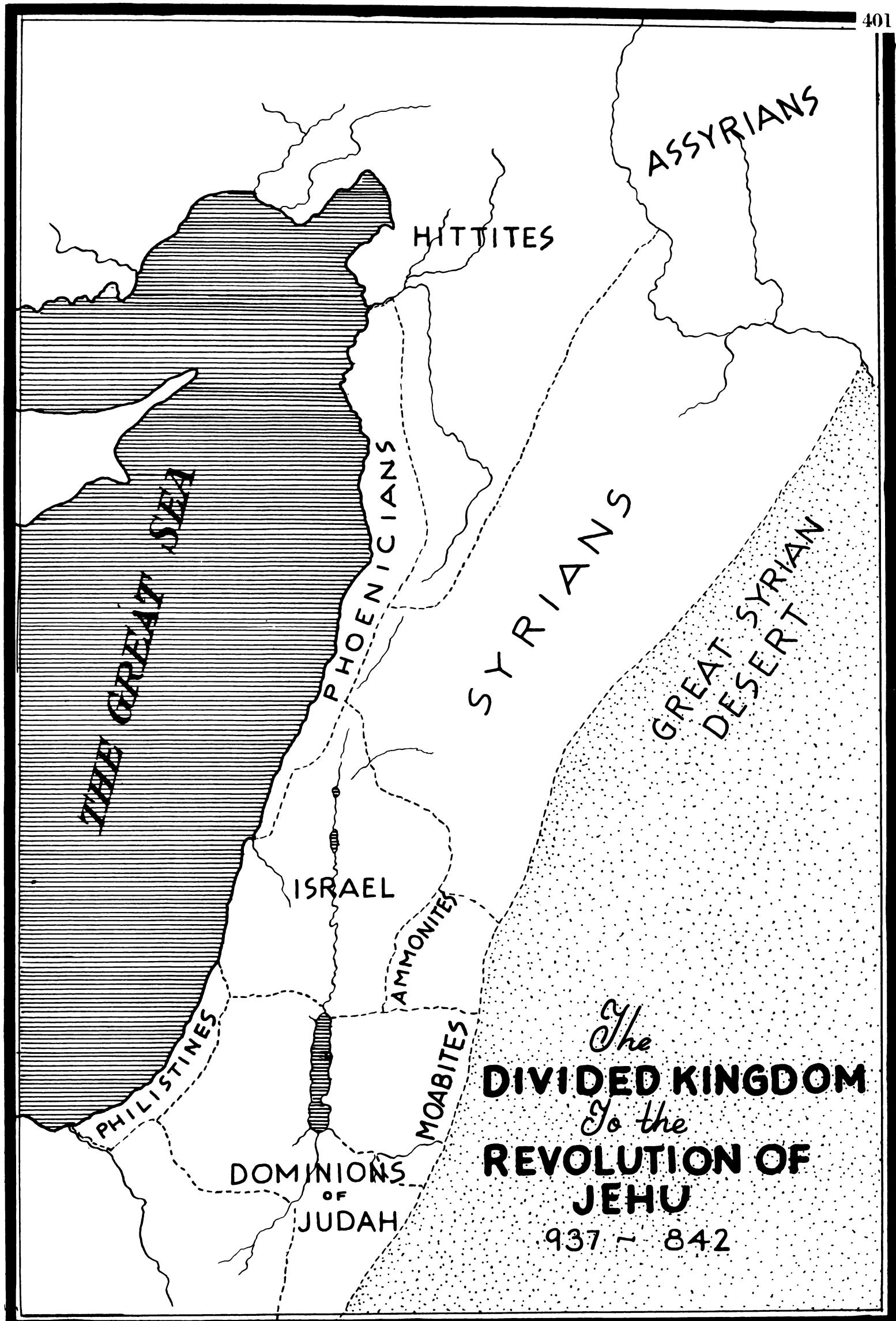
1. What two towns did Jeroboam build up as forts in the land?
2. Why did Jeroboam set up the golden calves?
3. What appeal did he have for worshipping them?
4. What is a "high place"?
5. What was wrong with priests of Jeroboam?
6. Why did Jeroboam have a feast set up?
7. What does "the way of Cain" have to do with this sin of Jeroboam?
8. Who was the prophet, or prophets, during the reign of Jeroboam?

*Destruction of altar foretold.***I Kings 13:1-10.**

1. How does Josiah fit into the reign of Jeroboam?
2. Where was Jeroboam when the prophet spoke against him? In what town?
3. What disease would be comparable to the punishment of Jeroboam?
4. When was the altar broken up and the ashes poured out?
5. What request did Jeroboam make of the man of God that he could not fulfill? Why?

*Disobedience and death of the man of God.***I Kings 13:11-32.**

1. Was the old prophet of Bethel a true man of God?
2. How did he know of what went on at the altar?
3. Where was the young prophet when the old prophet found him?
4. Where and when did the Lord tell the young prophet that he was displeasing to Him?
5. How did the death of the young prophet show the will of God?
6. How did the place of burial fulfill prophecy?



*A prophecy against Jeroboam.*

I Kings 13:33—14:18.

1. Who was the first mentioned son of Jeroboam?
2. Why put on a disguise to go see the prophet? Where did she go?
3. Did the deception work? If not, why not?
4. What was the first thing Jeroboam's wife was to tell him upon return?
5. What is the meaning of the "dogs eating his descendants in the streets"?
6. When was the young child to die?
7. Why mourn for the boy and not the other members of the family?
8. What is the meaning of "scattered beyond the river"?
9. Where is Tirzah? Locate it on the map.

*The war between Abijah and Jeroboam.*

I Kings 15:7, II Chro. 13:3-19.

1. What were the numbers of soldiers in the respective armies?
2. What and where was the mountain from which Abijah made his speech? Locate.
3. What was the main gist of Abijah's speech?
4. Who won and how? How many slain?
5. How long was Israel under Judah?

*The death of Jeroboam.*

I Kings 14:19-20; II Chro. 13:20.

1. How long did he reign?
2. Who was his son?

**2. NADAB**

I Kings 15:25-27

1. Who was reigning in Judah at the same time? For how long?
2. How long did Nadab reign?
3. What did he do about worshipping Jehovah?
4. Who was Baasha?
5. What were the circumstances of the death of Nadab?
6. Where is Gibbethon? Locate on the map.

**3. BAASHA**

I Kings 15:17-22; 27:29; 32-33; 16:1-7.

1. Whose prophecy was fulfilled by this king? What was it?
2. Who was reigning in Judah at this time?
3. How long did Baasha reign?
4. What was the subtle attempt of Baasha to defeat the kingdom of Judah?

5. Where is Ramah? Locate on the map.
6. Who is Benhadad? How does he enter the discussion?
7. What towns of Baasha were attacked by Benhadad? Locate.
8. What league did Baasha have with Benhadad?
9. Locate Tirzah. (again).
10. Who was the prophet in his day and what did he say, i.e., about Baasha?

#### 4. ELAH

**I Kings 16:8-14**

1. Who reigned in Judah when Elah took over in Israel? Who was the father of Elah?
2. How long did Elah reign?
3. Who assassinated Elah?
4. Under what conditions was he killed?
5. Who was Arza?

#### 5. ZIMRI

**I Kings 16:11-20**

1. Whose prophecy did Zimri fulfill?
2. How long did he reign?
3. Why did the people not accept his reign?
4. Who was Omri? Where were they fighting?
5. Who else was slain in a battle at Gibbethon against the Philistines?
6. How did Zimri die?
7. How was the will of God accomplished by his death?

#### 6. OMRI

**I Kings 16:21-28**

1. What was the fifty-fifty situation in the days of Omri?
2. Why would it seem logical to imagine that the followers of Omri would prevail over Tibni?
3. How long did Omri reign? From where? How long in each place?
4. How much is two talents of silver?
5. What was the character of Omri?
6. Where was he buried? How did he meet his death? Natural or unnatural?

#### 7. AHAB

**I Kings 16:29 — 22:40**

*The accession and marriage of Ahab.*

**I Kings 16:28-34**

1. Who was the father of Ahab?
2. Who was the wife of Ahab?
3. What nationality and standing was his wife?
4. What is Baal and Asherah?

*The rise of Elijah.**I Kings 17:1*

1. From what part of the country was Elijah?
2. What is a Tishbite?
3. What were his first words to Ahab? What does James add to this?  
cf. Jas. 5:14-17.

*Elijah flees to Cherith.**I Kings 17:2-7.*

1. What and where is Cherith? Locate on the map.
2. What was his food? How did he get it?
3. Why did the brook dry up?

*Elijah goes to Zarephath.**I Kings 17:8-16.*

1. Where is Zarephath? Locate on the map.
2. Who did he meet here?
3. What was she doing?
4. What was his request? Was not this unfair?
5. What miracle performed?

*Elijah raises the widow's son.**I Kings 17:17-24.*

1. What was the first thought of the widow upon the sickness of her son? Why?
2. What was the first thought of Elijah?
3. What did he do about it?
4. What is the meaning of "he lay upon the son"?
5. Show the thought of the soul and the body here.
6. What was the conclusion of the widow upon receiving her son alive?

*Elijah meets Ahab.**I Kings 18:1-16*

1. How long did the famine last?
2. Who was Obadiah?
3. What about the 100 prophets?
4. What position did Obadiah hold in the house of Ahab?
5. Why was Obadiah so reluctant to obey Elijah?

*Elijah and the prophets of Baal.**I Kings 18:17-41*

1. Who called who a "troubler of Israel"?
2. How many false prophets all together?
3. Why those of "Asherah" eating at Jezebel's table?
4. Locate Mt. Carmel on the map.
5. What was the challenge of Elijah to those that gathered to see the contest? What response?

6. Why remind them that there were 400 to one?
7. What is a "Bullock"?
8. Why let the prophets of Baal have the first try?
9. Do you think those 400 really believed in the power of Baal?
10. Why the leaping?
11. What four possibilities did Elijah offer for the failure of Baal to answer?
12. Why cut themselves?
13. When did Elijah start his offering?
14. Out of what did Elijah build his altar?
15. How much are two measures of seed?
16. How did Elijah go beyond the proposition he first made?
17. What was the two-fold reason Elijah gave for God sending the fire?
18. How many words in this prayer? Note the contrast.
19. What was the response of the people to the fire?
20. Wasn't it too severe to kill the sincere prophets of Baal now that they had a real chance to believe in Jehovah?

*Elijah on Mt. Carmel.*

I Kings 18:42-46

1. Why suggest to Ahab that he was now to eat and drink?
2. Where did Elijah want Ahab to go to do this eating and drinking?
3. Why did Elijah fall down upon his knees?
4. Why the seven times?
5. How could the rain stop Ahab?
6. Locate Jezreel on the map.
7. Who arrived in Jezreel first?

*Jezebel's Threat.*

I Kings 19:1-7

1. Where was Jezebel when she heard about Elijah?
2. Why was she so angry?
3. What was the threat?
4. Why would this frighten Elijah?
5. Where was the first place mentioned in the flight of Elijah?
6. Who did Elijah leave in Beersheba? Locate this on the map.
7. How far from Beersheba to the Juniper tree?
8. Why was he so discouraged?
9. How did God reassure and refresh the prophet?
10. What was unusual about the strength received from the cake?

*Elijah at Horeb.*

I Kings 19:8-18.

1. Why send Elijah to Horeb and then ask him why he was there?
2. Was Elijah justified in his fear?
3. Why the great demonstrations of the earthquake, wind, and fire?
4. What lesson did Elijah learn here?
5. What three persons did God tell Elijah he was to anoint?
6. For what offices?
7. Why tell of the 7,000?

*The call of Elisha.*

I Kings 19:19-21

1. Was Elisha plowing with 12 yokes of oxen or just one yoke?
2. What was the meaning of throwing his mantle over him?
3. Was the request of Elisha granted?
4. What is the meaning of "Go back again; for what have I done to thee"?
5. Why boil the oxen?

*Ahab's first war with Syria.*

I Kings 20:1-22.

1. Where have you heard of Benhadad before?
2. Why accept the first request of Benhadad but turn down the second?
3. What is the meaning of the figurative reply of Benhadad to the refusal of Ahab?
4. What was the sharp retort of Ahab?
5. What appetite of Benhadad got him into trouble?
6. Why was God so gracious to this wicked king Ahab?
7. What two wise military questions did Ahab ask the prophet of God?
8. Who were to be leaders? How many in the army altogether?
9. Why did Benhadad suggest that the men of Israel be taken alive?
10. How did Benhadad save his life?
11. When did Ahab join the battle?

*Ahab's second war with Syria.*

I Kings 20:23-43

1. What was the warning of the prophet to Ahab?
2. What superstitious belief is shown in the words of the Syrians regarding God?
3. Why put captains in place of kings?
4. When was the battle fought? What time of year?
5. What picturesque language is used to describe the army of Israel before those of Syria?
6. Where was the battle fought? Locate on the map.

7. What reason did the prophet give for the victory?
8. How many Syrians were slain in one day?
9. What happened at the wall of Aphek?
10. What subtle plan did Benhadad's servants form to save their king?
11. Did the servants have very much faith in their own plan?
12. What palaver did Benhadad employ when he sat down alongside Ahab in his chariot?
13. When were any streets named for Benhadad's father in Samaria?
14. Why did the son of the prophet want to be smitten?
15. Was it right for God to send a lion out and kill the one who did not understand?
16. Tell briefly the unusual way the prophet had for letting Ahab know God's will concerning Benhadad.

*Jezebel has Naboth slain.*

I Kings 21:1-16

1. What is a "garden of herbs"?
2. What is meant by "The inheritance of my father's"? Why couldn't he sell it?
3. What does the loss of appetite on the part of Ahab reveal about his character?
4. What is left out of the answer Ahab gave to Jezebel?
5. Do you suppose that Jezebel wrote the letters with the consent of her husband? Letters to what city?
6. What is the meaning of "proclaiming a fast"?
7. Who was Belial?
8. What can you see of the character of the elders and nobles of the city?
9. How could Ahab take the vineyard even if Naboth were dead?
10. What lesson is in this for us?

*Elijah announces Ahab's doom.*

I Kings 21:17-29

1. What two sins was Elijah to rebuke in Ahab's action?
2. Where had the dogs licked the blood of Naboth?
3. Why did Ahab call Elijah "my enemy"?
4. What two examples were called in to show Ahab how his house would be dealt with?
5. What special thing is said here of Jezebel?
6. Note a familiar verse of condemnation pronounced against Ahab's house.
7. What is the meaning of "sell thyself" to work wickedness?
8. What three acts of penance did Ahab perform when he heard the message of the prophet?
9. How did the humility of Ahab help the punishment of his sin?
10. Who was the agitator in all of Ahab's wickedness?

*Ahab's third war with Syria.*

I Kings 22:1-40; II Chro. 18:1-34

1. Why no war for three years?
2. How is it that the Syrians who were supposed to be friends were in possession of an Israelite city?
3. Was Jehoshaphat of Judah a righteous king?
4. Was it right for him to go into alliance with Ahab?
5. How did Jehoshaphat reveal his dependence on God as they planned the war?
6. Who were the 400 prophets who were consulted?
7. Who was Micaiah? Why didn't Ahab like him?
8. Who was Zedekiah? Was he a true or false prophet?
9. Why was the messenger to Micaiah so anxious that he prophesied good?
10. Where is the courage of Micaiah revealed?
11. How is it that at first Micaiah told them to go up?
12. How did the king know he wasn't telling the truth?
13. Who said, "I told you so"?
14. How does the picture in Job 2:1-6 compare with I Kings 22:19-23?
15. What was the objection of Zedekiah to Micaiah? Why?
16. What was the answer of Micaiah?
17. Who was Amon and Joash; which king's son?
18. Show how Micaiah was faithful to the last while before Ahab.
19. What indication is there that Ahab really did believe the prophet?
20. Why was Benhadad so interested in killing Ahab?
21. How did Jehoshaphat escape from being killed for Ahab?
22. What is the meaning of "drew a bow at a venture"?
23. What was "the harness" of the king?
24. Why did the king stand up in the chariot even though he was mortally wounded?
25. How was the prophecy fulfilled with the chariot of Ahab and his armor?
26. Where was Ahab buried?

## 8. AHAZIAH

I Kings 22:51-53, II Kings 1:1-18

*The accession of Ahaziah.*

I Kings 22:51

1. Who was reigning in Judah at this time? What year of his reign?
2. How long did Ahaziah reign?

*The character of Ahaziah.*

I Kings 22:52-53.

1. Are you surprised at the character of this king? Why not?

*The sickness and death of Ahaziah.*

II Kings 1:1-18

1. Who brought Moab under the control of Israel to begin with?
2. Did Ahaziah fall through the lattice-work because he was sick, or did his fall cause his sickness?
3. What god was Baalzebub?
4. How did Elijah hear of Ahaziah's desire to inquire of the god of Ekron?
5. What is to be commended in the messengers that the king sent?
6. Of whom does the description of Elijah remind you? What did Jesus say about these two men?
7. Why did the king send the captains and their men after Elijah?
8. Was it not an unjust act for Elijah to thus call fire down from heaven to consume those 102 men? If not, why not?
9. How is the mercy of God shone in this whole procedure?
10. Did Elijah answer Ahaziah's original question?
11. What is different about the king that followed Ahaziah?

## 9. JEHORAM

II Kings 1:17—8:28

*The accession of Jehoram.*

II Kings 1:17-18; 3:1-3

1. What relation to the former king was Jehoram?
2. What improvement in rulership is manifest in the rule of Jehoram?
3. What is meant by "cleaving unto the sins of Jeroboam the son of Nebat"?

*The translation of Elijah.*

II Kings 2:1-18

1. Why do you imagine God translated Elijah?
2. Why did Elijah want Elisha to tarry in Gilgal and other places?
3. Who were the sons of the prophets?
4. Trace the course of the two from the start to the translation.
5. What is the meaning of "a double portion of thy spirit"?
6. What is the meaning of the expression of Elisha, "the chariots of Israel and the horsemen thereof"?
7. Why ask the question, "Where is the Lord God of Elijah"?
8. What is revealed in the attempt to find Elijah?

*Elisha heals the waters.*

II Kings 2:19-22

1. What is the meaning of the words, "the land miscarrieth"?
2. Do you believe that the manner in which Elisha healed the waters had anything to do with the miracle?

*Irreverent children devoured by bears.***II Kings 2:23-25**

1. Do you believe the punishment of the 42 children was just? If so, why?
2. What is the meaning of “thou baldhead”?

*The rebellion of Moab.***II Kings 3:4-27**

1. Do we have any further information about Mesha of Moab? What about modern findings?
2. What other king of Israel called on Jehoshaphat for help? Against whom?
3. What three kings joined together to fight the king of Moab?
4. Why were they afraid they would be delivered into his hands?
5. Where was Elisha when they went to inquire of him?
6. What is the meaning of “poured water on the hands of Elijah”?
7. What was the rebuke of the prophet to Jehoram?
8. How would the words of Jehoram dissuade the prophet?
9. What is a minstrel? Why have one at this occasion?
10. Why dig the ditches?
11. Which was the greatest miracle, the water or the victory over the Moabites?
12. From whence came the water?
13. Why did the Moabites think the ditches were filled with blood?
14. Tell of the completed destruction of the land of the Moabites by the armies of Israel, Judah, and Edom.
15. What was the final attempt of the king of Moab to overcome the Edomites?
16. What terrible, tragic thing did the king of Moab do to stop the battle?

**Elisha's Miracles****II Kings 4:1 — 6:7**

During the reign of Jehoram, Elisha performed a number of notable miracles:

*The miracle of the widow's oil. 4:1-7*

1. There was a widow in distress in Elisha's time; what was her trouble?
2. Why perform this miracle?
3. What lesson is there in this for us?

*The miracle with the woman from Shunem. 4:8-37*

1. Locate Shunem on the map.
2. What is the meaning of “there was a great woman” in Shunem?
3. Why go and eat so often with this woman?

4. What was meant by building a room "on the wall"?
5. What was put into this room?
6. Who was the servant of Elisha?
7. What is the meaning of the offer Elisha made to the woman?
8. The meaning of her answer?
9. Before whom did the woman stand to answer the first question?
10. Who suggested that she be given a son for her kindness?
11. What happened to the boy when he was out in the field with the reapers?
12. When did he die?
13. Why lay the corpse in the room of the man of God?
14. What was the meaning of the answer of her husband upon her desire to go see Elisha?
15. Where was Elisha? Locate the place on the map.
16. Why tell Gehazi that it was well with them when it was not?
17. Why did Gehazi try to thrust the woman away from Elisha?
18. How could Elisha know what was the matter by the words of the woman?
19. Why send his servants first?
20. What is the meaning of "salute" as here used?
21. What power was there in the staff of Elisha?
22. Why was the attempt of Gehazi unsuccessful?
23. Tell in your own words of the strange method Elisha used to raise the son.

*Death in the pot. 4:38-41.*

1. Why did not the sons of the prophets eat in their own homes?
2. What poisoned the food?
3. How was it known that there was "death in the pot"?
4. How did Elisha help the situation?

*The multiplying of the bread. 4:42-44.*

1. Locate Baalshalishah on the map.
2. What was the miracle here performed? Of what does it remind you in the New Testament?
3. How many men to be fed on how many loaves?

*The healing of Naaman. 5:1-27.*

1. Who was the king under whom Naaman ruled?
2. How could it be that Jehovah would use Naaman?
3. How did Naaman hear of Elisha the prophet?
4. Why write a letter to the king when it was the prophet that could help him?

5. What was the response of Jehoram?
6. How did Naaman learn what the prophet wanted him to do?
7. Why did Elisha so treat Naaman?
8. What are Abanah and Pharpar?
9. What was the wise advice of the servant of Naaman?
10. How did Naaman want to express his gratitude to the man of God?
11. Why refuse the gifts?
12. What is meant by "let there be given to thy servant two mules' burden of earth"?
13. Why ask "pardon of Jehovah" for bowing in the house of Rimmon?
14. What sin was Gehazi committing?
15. Show the craftiness of Gehazi.
16. Where did Elisha know of his servant's sin?
17. What was his punishment?

*The floating ax-head. 6:1-7.*

1. What is the meaning of the complaint of the sons of the prophets?
2. How did they propose to build the house?
3. Why be so troubled over the loss of an ax-head?
4. Why cast a stick into the water?
5. What law of God's creation does this miracle defy?

*Elisha defeats the plans of Benhadad.*

II Kings 6:8-23.

1. How did Elisha know of the plans of Benhadad?
2. What was the natural conclusion of Benhadad to this situation?
3. How did the servant of Benhadad know that Elisha was the cause of their defeat?
4. Why "fetch" Elisha?
5. Locate Dothan on the map.
6. What were the words of fear on the part of Elisha's servant?
7. What were the words of faith on the part of Elisha?
8. What miraculous vision of encouragement was given?
9. Did Elisha really lead the blinded army to the man whom they sought?
10. How was the victory over Benhadad here very much like what Jesus and Paul advised as to the treatment of our enemies?

*The Siege and Famine of Samaria.*

II Kings 6:24 — 7:20

1. How is it that if "the bands of the Syrians came no more into the land of Israel" that Benhadad is here found besieging Samaria?
2. What evidence is given of the extreme hunger in the city? How much is "four score pieces of silver"?

3. What irony is spoken by Jehoram?
4. What is revealed by two women as to the terrible conditions of the city?
5. When the king tore his clothes, what did the people see, "within upon his flesh"?
6. Who was blamed by Jehoram for this circumstance? What did he propose to do about it?
7. Why call Jehoram "the son of a murderer"? Who were the elders?
8. Why did Elisha want the door shut in the face of the messenger?
9. Who said: "Behold this evil is of Jehovah; why should I wait for Jehovah any longer"? What does it mean?
10. What was the strange prophecy of Elisha?
11. To whom was Elisha speaking? What did he mean when he said: "Behold, thou shalt see it with thine eyes but shall not eat thereof"?
12. Who would you say was the starvation committee?
13. What was the proposal of these four leprous men?
14. What was the surprise given to these four? How come?
15. What two things did these four do upon entering the vacated camp?
16. Why imagine they would be punished if they waited till morning?
17. Who was first in Samaria to hear the good news?
18. What was the cautious action of Jehoram?
19. Why did the two chariots go down toward the Jordan?
20. How was the prophecy of Elisha fulfilled in the case of the captain of the king?

*The second incident with the Shunammite woman.*

II Kings 8:1-6

1. What caused the woman to move from Shunem?
2. Why no famine in the land of the Philistines?
3. How is it that she lost her house and land?
4. Show the providence of God in the incident.
5. Who was the helper appointed for the woman? How could he help?

*Elisha Visits Damascus.*

II Kings 8:7-15

1. What was the problem of Benhadad?
2. Who was Hazael?
3. What was the present taken for Elisha?
4. How could the prophet say that the king would recover in light of what took place?
5. Who looked at whom until he was ashamed?
6. Why did Elisha weep?

7. How could Hazael call this “a great thing”?
8. Did Hazael believe the prophet?
9. What was the matter with Hazael’s answer to Benhadad?
10. How did Benhadad die?

*Jehoram Wars with the Syrians.*

II Kings 8:28-29

Jehoram warred with the Syrians in Ramoth-gilead. In this he was joined by Ahaziah, king of Judah.

1. What happened to Jehoram in this battle?
2. Where was he convalescing?
3. Who came to see him?

**10. JEHU**

II Kings 9:1 — 10:36

*Jehu anointed king.*

II Kings 9:1-13

1. Where was Jehu when anointed? Locate this on the map. What was he doing here?
2. Why run away after the anointing?
3. What did the young prophet add that Elisha had not mentioned?
4. Where had Elijah said this? (Book, chapter, and verse.)
5. Why call the prophet “a mad fellow”?
6. Why evade the other captains’ questions?
7. What custom is spoken of in 9:13?

*The Destruction of Jehoram and the House of Ahab.*

II Kings 9:14 — 10:18

1. What precaution did Jehu take while in Ramoth-gilead?
2. How did Jehu handle the two messengers from Jehoram?
3. How did Jehoram know it was Jehu before he arrived in Jezreel?
4. What is providential about the place where Jehu met Jehoram?
5. How did Jehoram die? Why not fight back?
6. What did Jehu say to Bidkar?
7. When had Bidkar and Jehu rode after Ahab?
8. How was Ahaziah of Judah warned?
9. What was the “garden house”?
10. How was Ahaziah slain? Where did he die? Locate. Where buried?
11. How account for the actions of Jezebel when she heard of Jehu’s entrance into Jezreel?
12. What is meant by “thou Zimri”?

13. Who threw Jezebel out of the window? Why?
14. How is the indifference and hatred of Jehu shown?
15. How was Elijah's prophesy fulfilled to the letter?
16. How many sons had King Ahab?
17. What was the subtle proposition put to the elders who brought up these sons?
18. What was the immediate response?
19. What caused their fear?
20. How could the men who brought up these boys treat them so?
21. What gory request did Jehu make?
22. What lesson was there to be in the two piles of heads?
23. Who was slain in Jezreel?
24. What 42 followers of Ahaziah were slain by Jehu? Where? Why?
25. Who was Jehonadab, the son of Rechab? (cf. I Chro. 2:55.)
26. Why did Jehu treat him as he did?
27. Who was left in Samaria for Jehu to slay?

*The Extirpation of Baal-worship.*

II Kings 10:19-29

1. What ruse did Jehu use to get all the worshippers of Baal together?
2. Where was the great convention of Baal to be held?
3. What special precaution was taken?
4. Why did Jehu bother to make a sacrifice to Baal?
5. How many executioners did Jehu have?
6. What was done besides the slaughter of the Baal-worshippers?
7. For what was the house of Baal used after this?

*The Blessing Promised.*

II Kings 10:30-31

1. What was the one big mistake of Jehu?
2. What specific blessing was promised to Jehu?
3. What was the heart condition of Jehu?

*The Decline of Israel.*

II Kings 10:32-33

1. What is the meaning of "began to cut Israel short"?
2. How would the attack of Hazael cut Israel short?

*The Death of Jehu.*

II Kings 10:34-36

1. Where was Jehu buried?
2. How long did he reign?

**11. JEHOAHAZ**

II Kings 13:1-9

*The Accession of Jehoahaz.*

II Kings 13:1-3

1. Who was reigning in Judah when Jehoahaz took the throne in Israel?
2. What was his character? The result?

*The Repentance of Jehoahaz.*

II Kings 13:4-7

1. Why did Jehovah harken unto the prayer of this king?
2. What intervention did Jehovah give to Israel? Who was the Saviour?
3. Did Israel learn their lesson?
4. What descriptive word is given as to the extreme oppression of Israel by Hazael?

*The Death of Jehoahaz.*

II Kings 13:8-9

1. Are the acts of Jehoahaz recorded in Chro.? If not, why not?

**12. JEHOASH**

II Kings 13:10-13; 13:14-21; 22-25; 14:8-16

*The Accession of Jehoash.*

II Kings 13:10-11

1. Who was reigning in Judah at this time?
2. How long did Jehoash reign? Character?

*The Illness and Death of Elisha.*

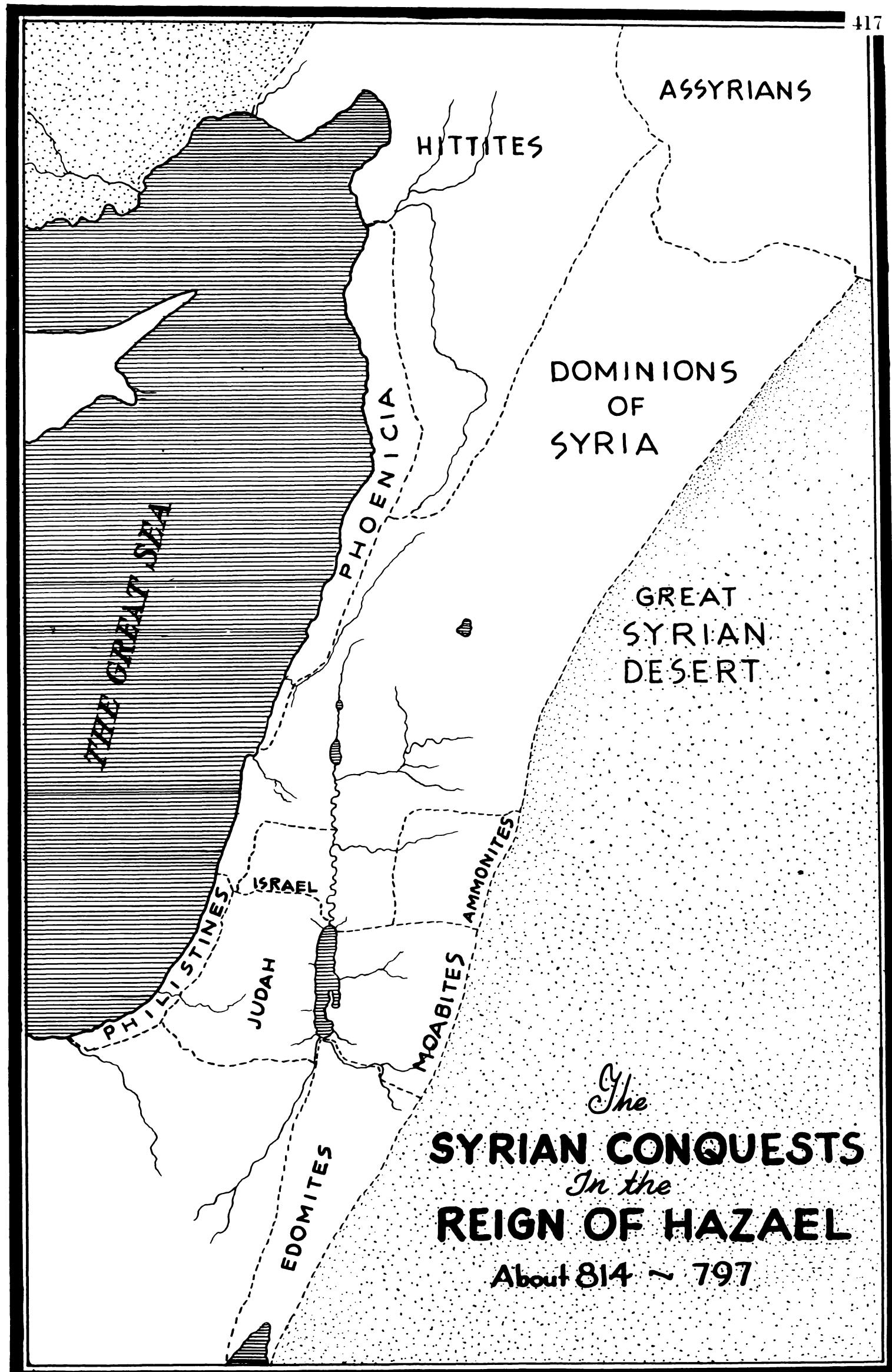
II Kings 13:14-21

1. Why was Jehoash so concerned over Elisha? What did he mean by the statement: "My father, my father, the chariots of Israel and the horsemen thereof"?
2. In what strange way did Elisha let this king know that he would prevail over Hazael of Syria?
3. Where is Aphek? Locate on the map.
4. Why was it fair to make the number of times the king struck the floor with the pack of arrows the number of times he would smite the Syrians? Why was the prophet angered?
5. Where was Elisha buried? (Look up in Bible Dictionary.)
6. How was the power of the prophet felt even after he was buried?

*The Wars of Jehoash.*

II Kings 13:22-25; 14:8-15

1. For what specific reason was Jehovah gracious unto Israel in not delivering them into the hand of the Syrians?
2. Who was the son of Benhadad? Who was the son of Hazael?



3. What dealings did Jehoash have with Benhadad II?
4. What was meant by the request of Amaziah of Judah in saying "come, let us look one another in the face"?
5. Explain the figure of speech which constituted the reply of Jehoash to Amaziah. Who was what?
6. Why did Amaziah feel he could conquer Israel?
7. Did Jehoash's parable come true?
8. What special act of violence and conquest did Jehoash carry out at Jerusalem?

**13. JEROBOAM II**  
**II Kings 14:23-29**

1. What is the monotonous phrase that keeps reappearing in the reign of these kings?
2. What conquest did Jeroboam carry out?
3. Who was Jonah, the son of Amittai? Locate Gath-hepher.
4. What is the meaning of "for there was none shut up nor left at large"?
5. What two places did Jeroboam recover for Israel that did belong to Judah?
6. How long did he reign?

**14. ZECHARIAH**  
**II Kings 15:8-12**

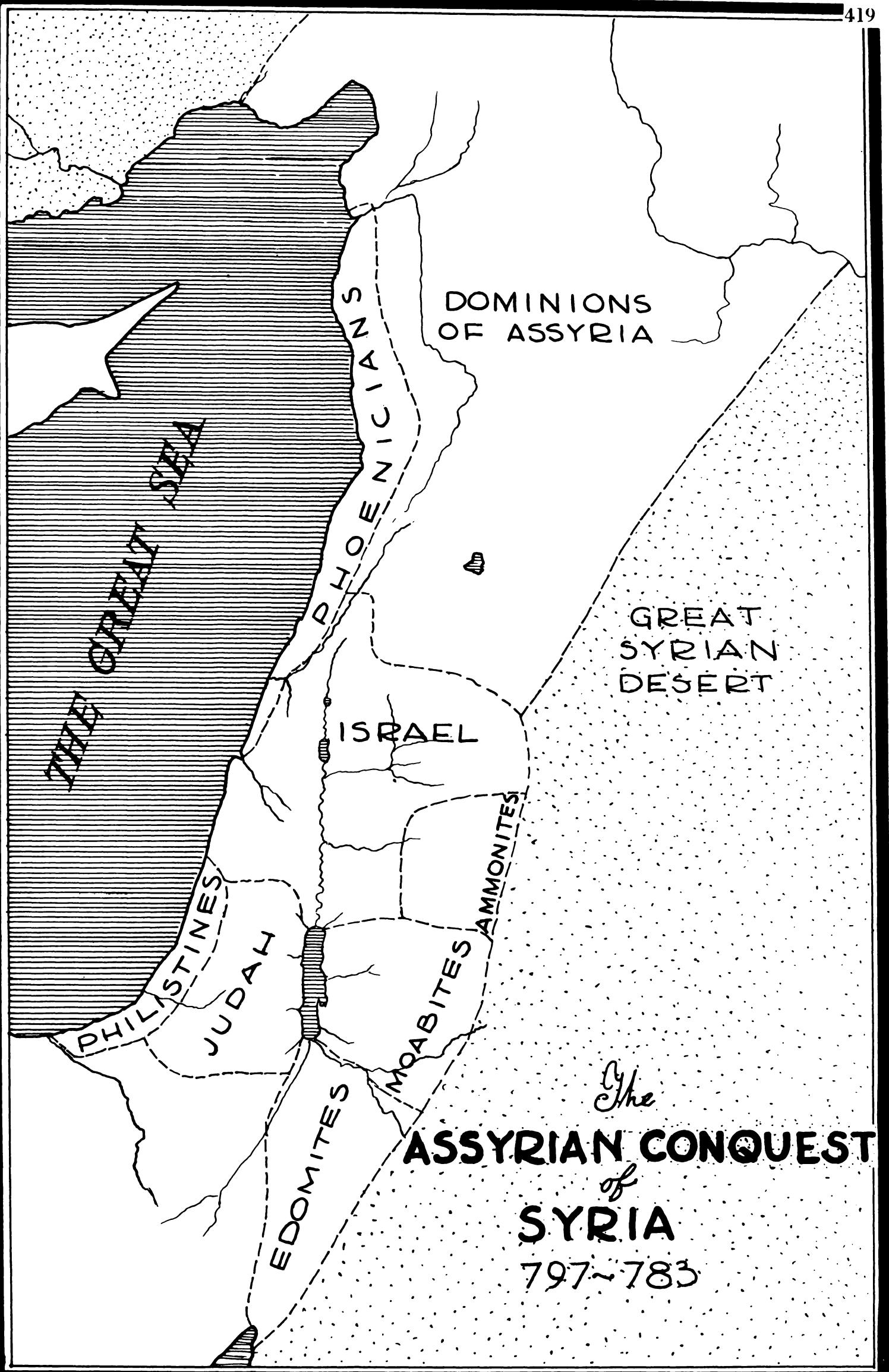
1. Who reigned in Judah at the same time?
2. How long did Zechariah reign?
3. How did Zechariah meet his death? Where did this take place?
4. What promise of God did this king fulfill?

**15. SHALLUM**  
**II Kings 15:13-15**

1. How long did this one last?
2. Why such a short reign?
3. Locate Tirzah on the map.

**16. MENAHEM**  
**II Kings 15:16-20**

1. What is Tiphsah? Why smite it?
2. Who was Pul?
3. How did Menahem avert war with Assyria? How much is a thousand talents of silver?
4. Where did the king get the money?
5. How long did Menahem reign?



**17. PEKAHIAH****II Kings 15:21-26**

1. Who was his father?
2. How long did he reign? His character?
3. Who became his assassin? What official position?
4. What is the meaning of “ . . . with Argob and Arieh”?

**18. PEKAH****II Kings 15:27-31**

1. What special incident of import took place in the days of Pekah?
2. Locate on the map the places taken by Tiglath-pileser of Assyria.
3. How long did Pekah reign? How did he die?

**19. HOSHEA****II Kings 17:1-41***The Accession of Hoshea.***II Kings 17:1-2**

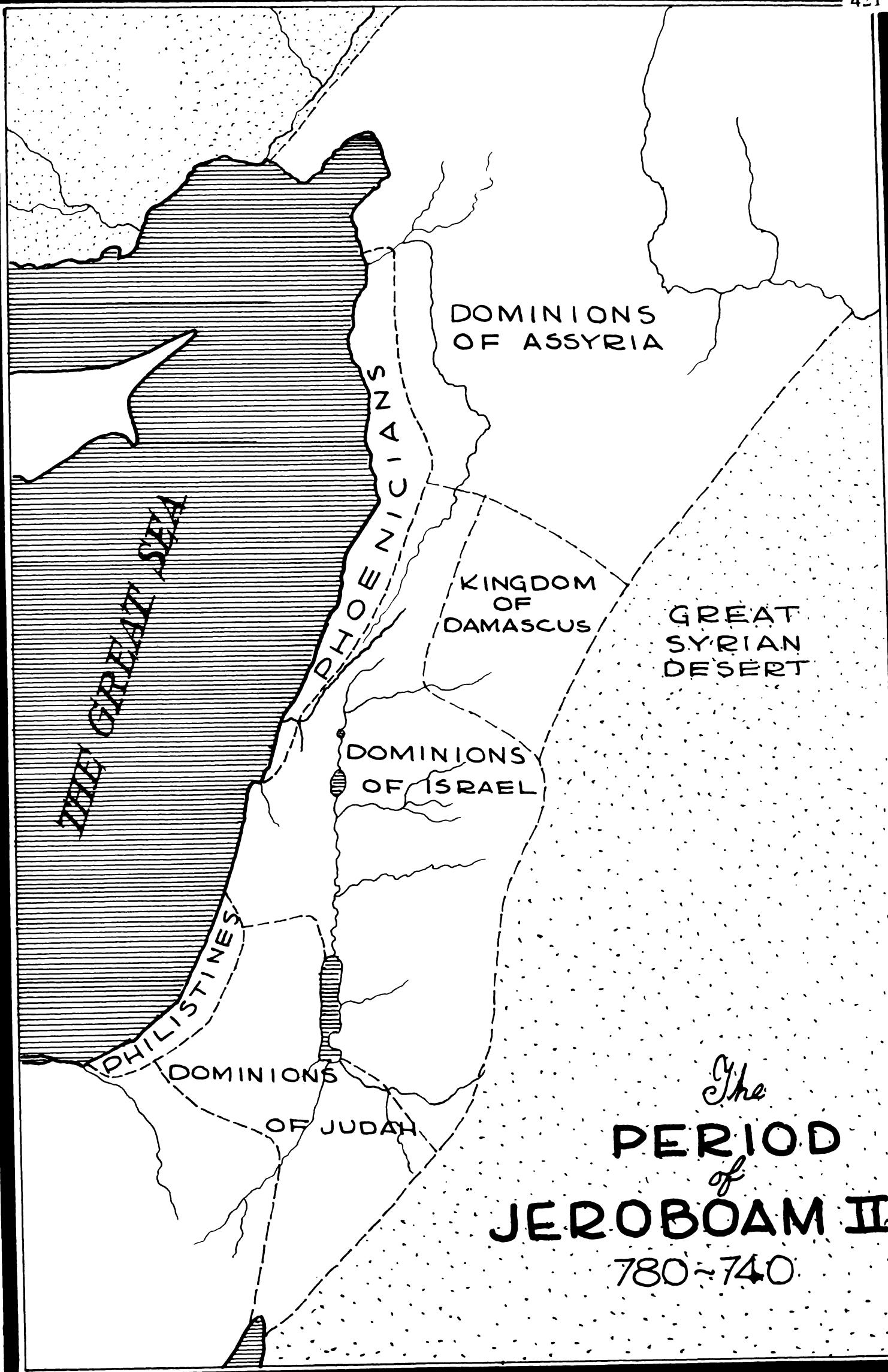
1. What heartening note is sounded concerning the character of this king?

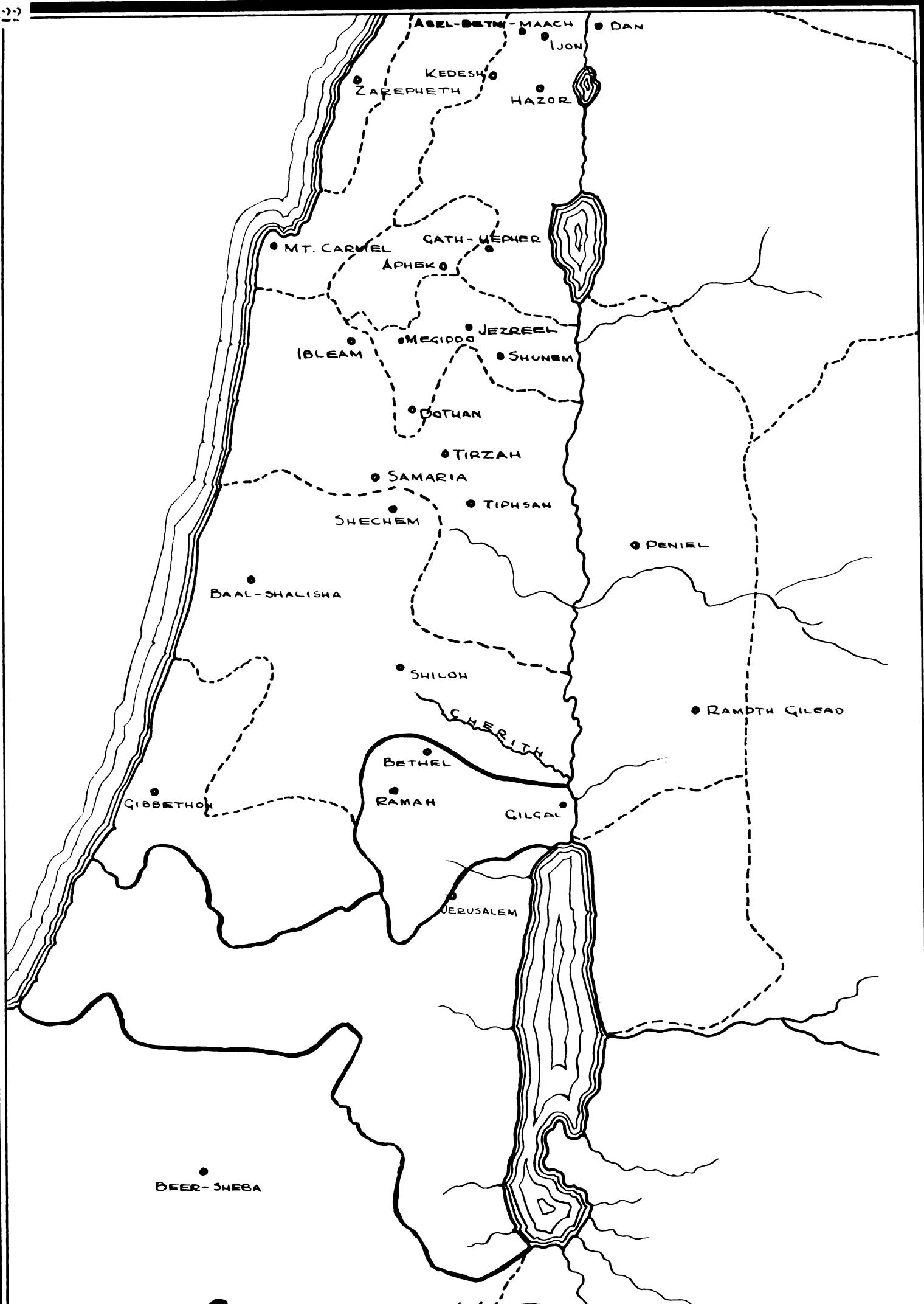
*Israel Becomes Tributary to Assyria.***II Kings 17:3**

1. Who was Shalmaneser? Any relation to Tiglath-pileser?

*The Deportation of the Ten Tribes.***II Kings 17:4-41**

1. Just what was the conspiracy of Hoshea against Shalmaneser of Assyria?
2. What was the punishment for this conspiracy?
3. Why besiege Samaria three years?
4. Locate the places of captivity on the map.
5. Read carefully verses 17:7-41 and note the additional facts concerning Israel's sin and why they were carried away into captivity.





**SOME of the PLACES  
MENTIONED in SOLOMON'S DIVIDED EMPIRE**

## THE KINGS OF JUDAH

Old Date	KINGS	Prophets	Contemporaneous Kings of Israel
975	1. Rehoboam (17).	Shemaiah, Iddo.	Jeroboam. "
951	2. Abijam (3)		" Nadab,
955	3. Asa (41)	Azariah, Hanani, Jehu.	Baasha, Elah, Zimri, Omri, Ahab.
914	4. Jehoshaphat (25)	Jehu, Jahaziel, Eliezer	Ahab, Ahaziah, Jehoram.
889	5. Jehoram (8)		Jehoram
885	6. Ahaziah (1)		"
884	(0) Athaliah (6)	Obadiah.	Jehu.
878	7. Joash (40)	Joel, Zechariah.	" Jehoahaz, Joash.
839	8. Amaziah (29)		Joash, Jeroboam II.
810	9. Uzziah (52)		Jeroboam II, Zachariah Shallum, Menahem, Pekahiah, Pekah.
758	10. Jotham (16)	Isaiah, Micah.	Pekah.
742	11. Ahaz (16)		" Hoshea.
728	12. Hezekiah (29)		Hoshea.
698	13. Manasseh (55)		
743	14. Amon (2)	Nahum	
641	15. Josiah (31)	Jeremiah. Zephaniah.	
610	16. Jehoahaz (3 mo.)		
	17. Jehoiakim (11)		
		Habakkuk.	
598	18. Jehoiachin (3 mo.)		
	19. Zedekiah(11)		
587	FALL OF JERUSALEM		

**THE DIVIDED KINGDOM***Judah***1. REHOBOAM****I Kings 12:1-24; 14:21-31****II Chron. 10:1 — 12:16**  
**Securing the Throne****I Kings 12:1-24. II Chron. 10:1-19*****True or False***

- \_\_\_\_\_ 1. Rehoboam first went to Jerusalem to be crowned king.
- \_\_\_\_\_ 2. Rehoboam could have ruled over all Israel.
- \_\_\_\_\_ 3. Jeroboam was in Judah when he heard of the accession of Rehoboam.
- \_\_\_\_\_ 4. The complaint of the people voiced by Jeroboam had to do with taxes.
- \_\_\_\_\_ 5. The old men told Rehoboam that he was a servant of the people.
- \_\_\_\_\_ 6. The young men suggested a modification of the counsel of the old men.
- \_\_\_\_\_ 7. The counsel of the young men appealed to the vanity of the king.
- \_\_\_\_\_ 8. Thus the course of the nation of Israel was altered by the impetuous act of a young king.
- \_\_\_\_\_ 9. The people of Israel when they heard the answer of Rehoboam to their request begrudgingly submitted.
- \_\_\_\_\_ 10. Adoram, the superintendent of works, had to suffer for the sin of Rehoboam.
- \_\_\_\_\_ 11. Jeroboam had no influence on any in Israel prior to the rise of Rehoboam.
- \_\_\_\_\_ 12. Rehoboam commanded an army of 180,000 men.
- \_\_\_\_\_ 13. A bloody war between brothers was only averted by the counsel of a prophet.
- \_\_\_\_\_ 14. Adino was the prophet in those days.

**The Rule of Rehoboam****I Kings 14:21-31 II Chro. 11:5—12:16*****Fill In The Blanks***

1. Rehoboam was how old when he began to reign in Judah? \_\_\_\_\_
2. The length of the reign of Rehoboam.\_\_\_\_\_
3. How many wives did Rehoboam have? \_\_\_\_\_  
How many concubines? \_\_\_\_\_
- 4.“Judah did that which was evil in the sight of Jehovah . . . above all that their fathers had done. For they built them \_\_\_\_\_ and pillars and Asherim, on every high hill and under every green tree; . . .”
5. “And there were also \_\_\_\_\_ in the land.”
6. Rehoboam was warned concerning the invasion of the king of Egypt by whom? \_\_\_\_\_.
7. The king of Egypt who was sent to punish Rehoboam was named \_\_\_\_\_.
8. What special treasure of the house of Jehovah is mentioned as being stolen by the king of Egypt? \_\_\_\_\_.
9. What metal did Rehoboam substitute for gold? \_\_\_\_\_.  
Isn’t this also typical of his character? \_\_\_\_\_.
10. What prevented the king of Egypt from complete victory? \_\_\_\_\_  
\_\_\_\_\_.

**2. ABIJAH****I Kings 15:1-8 II Chro. 13:1-22*****Fill in the Blanks***

1. “In the eighteenth year of King Jeroboam began Abijah to reign over Judah. \_\_\_\_\_ years reigned he in \_\_\_\_\_. ”
2. “And there was war between Abijah and \_\_\_\_\_. ”
3. “And Abijah joined battle with an army of valiant men of war, even \_\_\_\_\_ - chosen men: and Jeroboam set the battle in array against him with \_\_\_\_\_ - chosen men, . . . ”
4. “And there were gathered unto him worthless men, base fellows, that strengthened themselves against Rehoboam the son of Solomon when Rehoboam was \_\_\_\_\_ and \_\_\_\_\_, and could not withstand them.”

5. ". . . and ye are a great multitude, and there are with you the \_\_\_\_\_ which Jeroboam made you for gods."
6. From what place did Abijah address the multitude of Israel? \_\_\_\_\_.
7. Abijah concluded his speech by saying: "O children of Israel, fight ye not against \_\_\_\_\_, the \_\_\_\_\_ of your fathers; for ye shall not prosper."
8. Who won in the battle between the two houses of Jeroboam and Rehoboam? \_\_\_\_\_.
9. Who fought with the men of Judah to give them the victory? \_\_\_\_\_.
10. Three of the cities taken by Abijah in the battle with Jeroboam were: \_\_\_\_\_, \_\_\_\_\_ and \_\_\_\_\_.
11. Speaking of Abijah, I Kings states: "And he walked in all the \_\_\_\_\_ of his father which he had done before him; and his heart was not \_\_\_\_\_ with Jehovah his God."

### 3. ASA

I Kings 15:9-24 II Chro. 14:1 — 16:14

*Identify the Following*

1. "foreign altars, high places, pillars, Ahserim."
2. "Walls, and towers, gates and bars;"
3. "Zerah with an army of one million."
4. "Gerar."
5. "Azariah the son of Oded."
6. "a teaching priest."
7. "the porch of Jehovah."
8. "in the third month of the fifteenth year of his reign."
9. "She had made an abominable image for Asherah."
10. "went up against Judah, and built Ramah."

*Match the Following in The Reign of Asa*

- |              |  |
|--------------|--|
| 1. Benhadad  | 1. Those whom the Lord delivered into the hand of Asa. |
| 2. A league. | 2. The affliction Asa had in his old age.              |

- 3. Dan, and Abel-beth-maacah.
- 4. "and all the store cities of Naphtali."
- 5. Hanani.
- 6. Lubim.
- 7. ". . . and put him in prison."
- 8. ". . . The disease that was exceedingly great."
- 9. The bed which was filled with sweet odors and divers kinds of spices.
- 3. Two of the cities Benhadad smote in Israel.
- 4. What Asa formed between himself and the king of Syria.
- 5. The king of Syria.
- 6. The prophet who rebuked and warned Asa.
- 7. The place where Asa put the seer.
- 8. Those cities captured by Benhadad.
- 9. The final resting place of the body of the king.

#### 4. JEHOSHAPHAT

I Kings 15:24; 22:41-50 II Kings 8:16

II Chro. 17:1 — 21:3

#### A Character Study of Jehoshaphat (*Chronological in order*)

- 1. What would you say as to the evidence of parental training and example in the life of this king?
- 2. What comparison is there as to the number of "high places" in the lives of the son and father?
- 3. What attitude toward immorality is seen in the lives of son and father?  
cf. I Kings 22:46.

List the points designated in the text  
of strength and weakness. Note:

- Strength*
- 1. II Chro. 17:2.
  - 2. II Chro. 17:3-4.
  - 3. II Chro. 17:6.
  - 4. II Chro. 17:7-9.
  - 5. II Chro. 18:6.
  - 6. I Chro. 19:4-11.
  - 7. II Chro. 20:3-13; 18-19.

- Weakness*
- 1. II Chro. 18:1-3.
  - 2. II Chro. 19:35-37.
  - 3. Can you discover any more weaknesses than those listed?

**5. JEHORAM**

**I Kings 22:50   II Kings 8:16-24  
II Chro. 21:1-20**

*Just suppose that Jehoram was seeking a “second term” (?) in the position of king. Jehovah had made out the following form for you to fill out. Basing your answers on his first “term” as king, how would you answer the following questions?*

1. What was the age of this man when he began to reign over Judah?
  2. What was the name of his wife? Of his father? Of his brothers?
- 

3. Would you say that this man is trustworthy? Yes? \_\_\_\_\_ No? \_\_\_\_\_ Please tell the reason for your answer. \_\_\_\_\_
  4. Is this man capable of commanding an army? \_\_\_\_\_. Upon what do you base your answer? \_\_\_\_\_
  5. Do you have any reason to question the moral integrity of this man? \_\_\_\_\_ Tell why you answer as you do. \_\_\_\_\_
  6. Do you know of two reliable persons who would recommend this man for the position of king? If so, specify: \_\_\_\_\_
  7. Do you know of anyone who has a charge, or charges, against this man? \_\_\_\_\_. If so, specify: \_\_\_\_\_
  8. Do you know of any evidence of divine disfavor in the period of his first rule? If so, what? If not, why not? \_\_\_\_\_
  9. Could you personally recommend this man for a “second term” as king? Yes? \_\_\_\_\_ No? \_\_\_\_\_ Why? \_\_\_\_\_
- 

**6. AHAZIAH**

**II Kings 8:24—9:29   II Chro. 22:1-9**

*Learn of the reign of this king by answering the following questions:*

1. Who led in making this man king?
2. In point of years what son was he of Jehoahaz?
3. What inherent disadvantage did this man have? (cf. II Chro. 22:3).

4. Did this man reign at the same time as his father? (cf. II Chro. 22:5-6; II Kings 8:25-29).
5. How did this king die?

## 7. ATHALIAH

II Kings 11:1-16; II Chro. 22:10 — 23:15

*Affirm or Deny, but Tell the Reason Why.*

1. Athaliah inherited her evil tendencies from her mother and father, therefore she is not to be blamed. Affirm? \_\_\_\_\_ Deny? \_\_\_\_\_  
Tell why: \_\_\_\_\_
2. Joash was saved from death by his aunt. Affirm? \_\_\_\_\_ Deny? \_\_\_\_\_  
Tell why: \_\_\_\_\_
3. Athaliah was opposed by Jehovah? Affirm? \_\_\_\_\_ Deny? \_\_\_\_\_  
Tell why: \_\_\_\_\_
4. The opposition to Athaliah was general or widespread. Affirm? \_\_\_\_\_ Deny? \_\_\_\_\_ Tell why: \_\_\_\_\_
5. Athaliah was surprised and shocked that there was anyone left of the royal seed of the house of David. Affirm? \_\_\_\_\_ Deny? \_\_\_\_\_  
Tell why: \_\_\_\_\_

## 8. JEHOASH (or JOASH)

II Kings 11:1 — 12:21 II Chro. 22:10 — 24:27

*Underline the mistakes in the following section.*

The reign of Joash began when he was seven years old. He reigned only twenty years. An agreement was made by Jehoiada, his uncle, that the king, as well as the people, would serve Jehovah instead of Baal. Athaliah had built a temple to Baal in Jerusalem. Joash was not influenced by Jehoiada. All the high places of Baal were taken away. An effort was made to repair the house of Jehovah. The repair of the house was delayed by the neglect of the priests. A special levy was the method used by Joash to raise the necessary money for the repair of the house of God. Jehoiada was 130 years old when he died. The people of Judah repented at the preaching of Zechariah. The death of Zechariah was at the command of Joash. Jehovah delivered the great host of Judah into the hands of the Syrians because of their sin. Hazael was bought off by Joash with money from the treasuries of the temple. Joash died at the hands of his own servants in revenge for the death of Zechariah.

**9. AMAZIAH****II Kings 14:1-20 II Chro. 25:1-28***Answer Yes or No to The Following Questions*

- \_\_\_\_\_ 1. Did Amaziah reign 25 years?
- \_\_\_\_\_ 2. Did this king take revenge for the assassination of his father?
- \_\_\_\_\_ 3. In putting to death the murderers of his father, was this king careful about the law of Moses?
- \_\_\_\_\_ 4. Did this king rely upon the might of Jehovah?
- \_\_\_\_\_ 5. Did Amaziah respect the word of the prophet in regard to his army?
- \_\_\_\_\_ 6. Does the punishment of the Edomites (cf. II Chro. 25:12) seem cruel? Was it necessary? \_\_\_\_\_
- \_\_\_\_\_ 7. After the battle and victory in Edom was there any thanksgiving to Jehovah for the victory?
- \_\_\_\_\_ 8. Was it wise to treat the prophet of God the way he did? We refer to the prophet sent to him after the battle in Edom.
- \_\_\_\_\_ 9. Did the sarcastic parable of the king of Israel find a fulfillment?
- \_\_\_\_\_ 10. Were there some in the household of the king who were both grieved and angry at his turning away from Jehovah?

**10. UZZIAH****II Kings 15:1-7; II Chro. 26:1-23***True or False*

- \_\_\_\_\_ 1. This king was twenty-six years old when he began to reign.
- \_\_\_\_\_ 2. Azariah is another name for this man.
- \_\_\_\_\_ 3. This king reigned more than fifty years.
- \_\_\_\_\_ 4. God prospered this man as long as he sought to worship Him.
- \_\_\_\_\_ 5. Uzziah was successful in war against everyone but the Philistines.
- \_\_\_\_\_ 6. The city of Jerusalem was fortified by this king.
- \_\_\_\_\_ 7. The first mention of gun powder is noted in his reign.
- \_\_\_\_\_ 8. This king would have made a good farmer in his love for animals.

- \_\_\_\_\_ 9. Uzziah had a great army but they were very poorly equipped.
- \_\_\_\_\_ 10. The fame of this man spread even to Egypt.
- \_\_\_\_\_ 11. This king was great because God helped him, and not only because of his own efforts.
- \_\_\_\_\_ 12. Uzziah evidently decided that he was not only king but also priest.
- \_\_\_\_\_ 13. God struck this king dead for defiling the house of the Lord.
- \_\_\_\_\_ 14. The priests of God were weak, and therefore agreed with the king in his sin.
- \_\_\_\_\_ 15. This king was a leper till the day of his death, therefore his son Jotham had to reign with him until his death.

## 11. JOTHAM

II Kings 15:32-38 II Chro. 27:1-4

*One Word Will Answer the Following,*

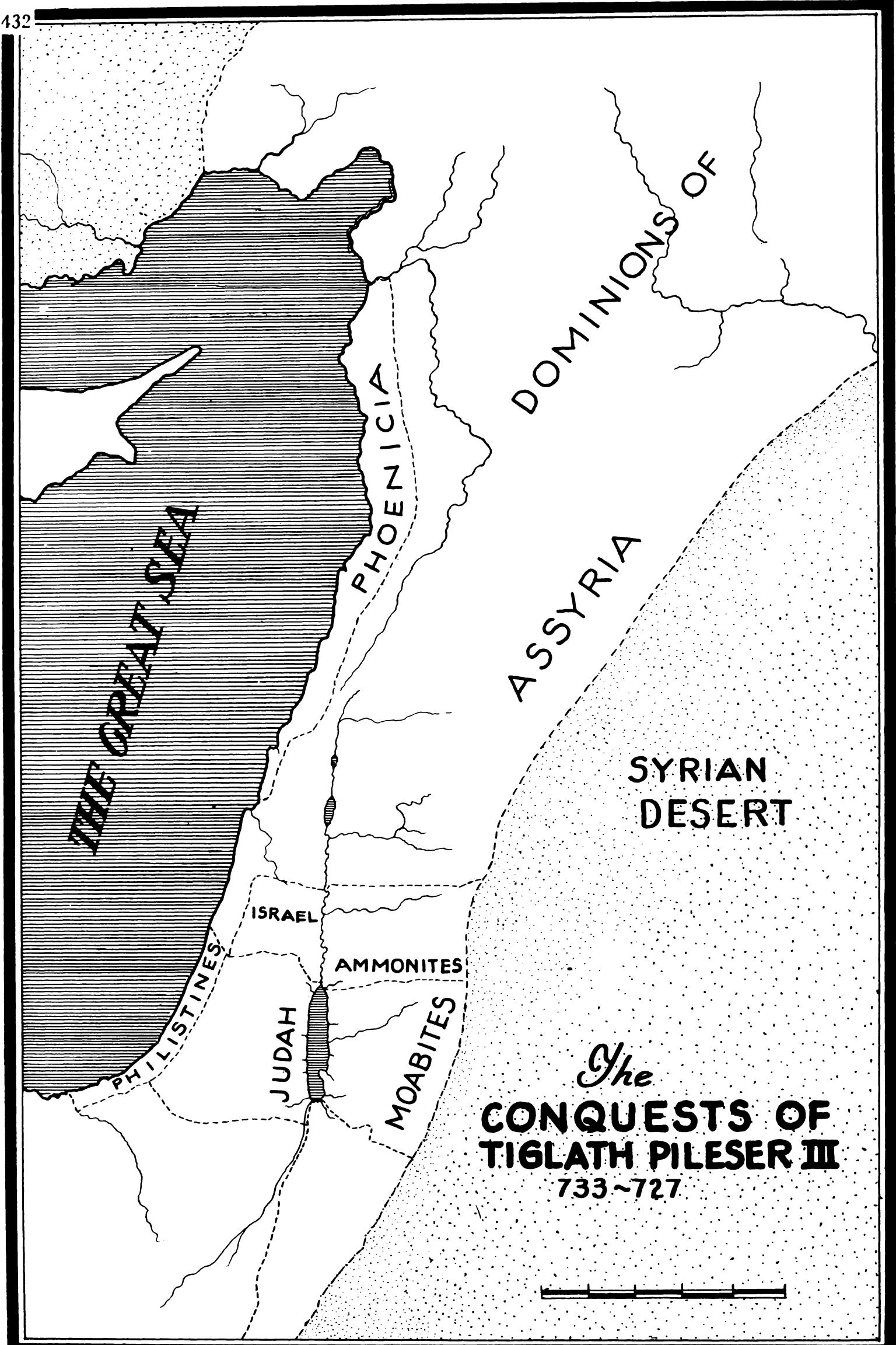
### *Fill It In*

- \_\_\_\_\_ 1. While his father lived he was over the king's house. What did he do for the people of the land?
- \_\_\_\_\_ 2. The number of years this king reigned.
- \_\_\_\_\_ 3. The name of his father-in-law.
- \_\_\_\_\_ 4. The one place into which this king did not go.
- \_\_\_\_\_ 5. What Jotham built in the forests.
- \_\_\_\_\_ 6. Those who were overcome and paid tribute.
- \_\_\_\_\_ 7. The name of the king of Syria that the Lord sent against Judah.
- \_\_\_\_\_ 8. The city where this king was buried.

## 12. AHAZ

II Kings 16:1-20 II Chro. 28:1-27

*Learn of The Reign of This King by  
Answering the Following*



1. How would you describe the general character of this king?
2. What was the greatest sin committed by this king? (In your estimation).
3. Locate Elath on the map. What significance is attached to this place?
4. Name two groups of people who suffered because of the sin of this king.
5. What personal loss did Ahaz suffer as a result of war?
6. What argument did Oded use to dissuade the men of Israel from keeping the captives of Judah?
7. What did certain men of Israel add to the argument of the prophet?
8. Locate on the map the conquests of the Edomites and Philistines. cf. II Chro. 28:17-18.
9. Instead of calling upon the Lord for help to whom did Ahaz appeal?
10. How did Ahaz defile the house of the Lord?
11. What was the first town captured in the conquest of Tilgathpileses?
12. What did Ahaz see in Damascus that especially attracted him?
13. Explain what was done with the brazen altar of the Lord.
14. What preference between the two altars was made by the king?
15. What happened to the Laver and the sea of brass?
16. Why all this change in the items of worship?
17. What distinction did this king have in his burial? cf. II Chro. 28-27a.

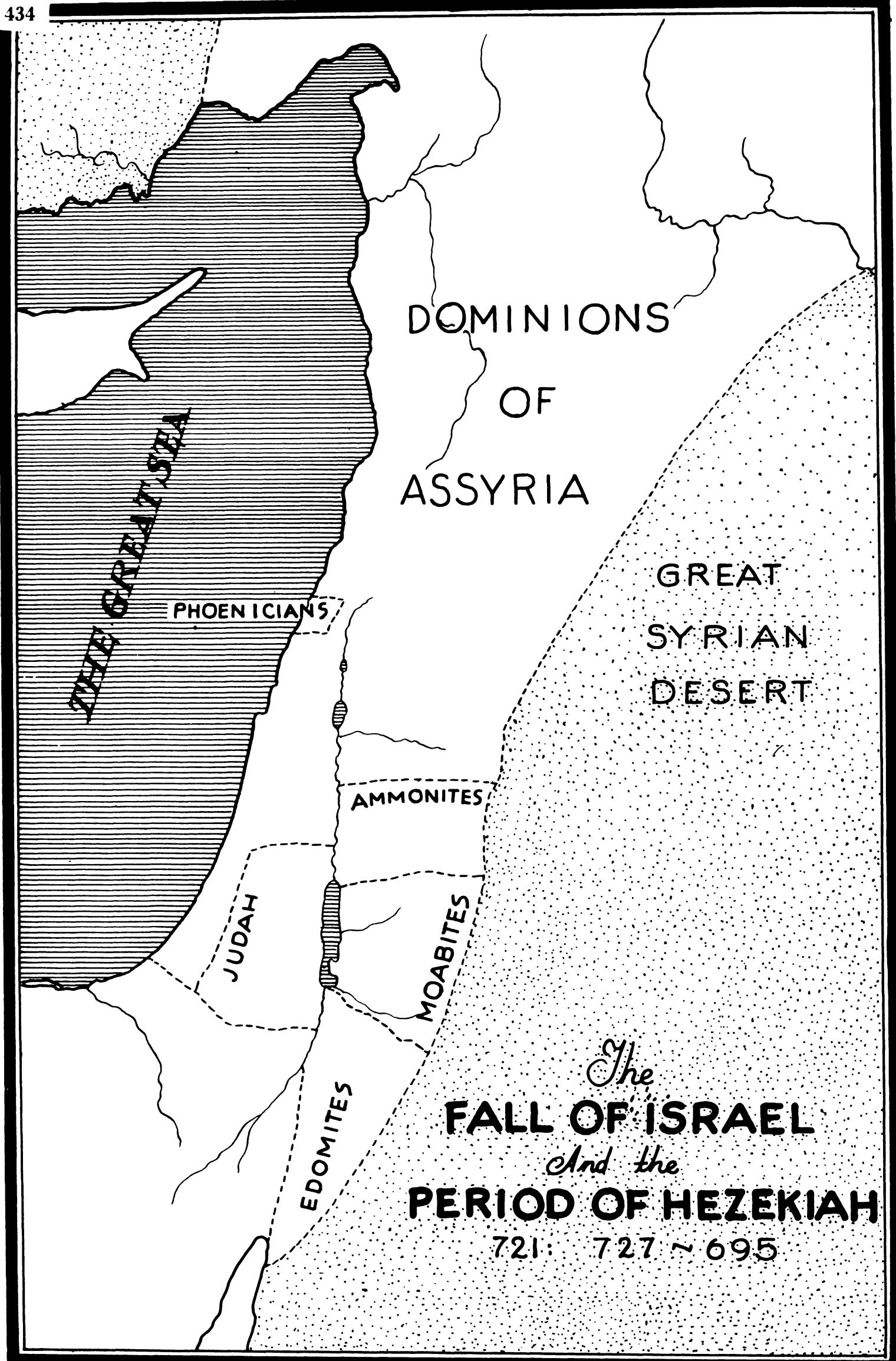
### 13. HEZEKIAH

II Kings 18:1 — 21:26 II Chro. 29:1 — 32:33

Compare Isaiah 38:1 — 39:8

#### *Fill in The Blanks*

1. Hezekiah did that which was \_\_\_\_\_ in the sight of the Lord.
2. He broke in pieces something that Moses had made. What was it?  
The \_\_\_\_\_.
3. Who did Hezekiah call to clean up the house of the Lord? The \_\_\_\_\_ and the \_\_\_\_\_.
4. That which the fathers of Hezekiah had shut up \_\_\_\_\_  
that which they had put out \_\_\_\_\_.
5. To where did they take the debris that they found in the house of God? The \_\_\_\_\_.



6. How many days did it take them to clean the temple? \_\_\_\_\_.
7. The names of the 28 animals that were offered unto the Lord in the reconsecration of the temple. Seven \_\_\_\_\_, Seven \_\_\_\_\_, Seven \_\_\_\_\_ and Seven \_\_\_\_\_.
8. Name some of the musical instruments that were found in the house of the Lord. \_\_\_\_\_.
9. What began at the same time the burnt offering began? The \_\_\_\_\_.
10. In all the celebration of the renewal of worship there was only one thing in which they were short. There were too few \_\_\_\_\_.
11. Hezekiah wanted all the nation to observe a certain feast. What was it? The \_\_\_\_\_.
12. Special mention is made of two tribes who received an invitation to observe the feast. Who were they? \_\_\_\_\_ and \_\_\_\_\_.
13. What did most of the people do in response to the messengers? They \_\_\_\_\_.
14. In what month was the Passover observed? \_\_\_\_\_.
15. In what month should it have been observed? \_\_\_\_\_.
16. Hezekiah had to make a special request of Jehovah for the people because the people had failed to do something. What was it? To \_\_\_\_\_.
17. How many days in the feast that follows the Passover? \_\_\_\_\_.
18. Name three representations of idolatry that were destroyed? \_\_\_\_\_.
19. "He appointed also the king's \_\_\_\_\_ of his substance for the burnt offerings, . . . "
20. Moreover he commanded the people that dwelt in Jerusalem to give the \_\_\_\_\_ of the priests and the Levites, that they might give themselves to the law of the Lord.
21. "And in every work, that he began in the service of the house of God, and in the law, and in the commandments, to seek his God, he did it with all his \_\_\_\_\_, and \_\_\_\_\_."
22. Two of those against whom Hezekiah fought. \_\_\_\_\_ and \_\_\_\_\_.
23. Why did Hezekiah change his mind about Sennacherib? He \_\_\_\_\_.
24. Where did the king get the gold he used to pay off Sennacherib? \_\_\_\_\_.
25. Who was the prophet that told Hezekiah that he would die and not live? \_\_\_\_\_.

26. What was it that kept the king from dying when the prophet said he would? *i.e.*, from the human side. \_\_\_\_\_.
27. How many years were added to the life of the king? \_\_\_\_\_.
28. What promise did Jehovah make concerning Assyria? That God would \_\_\_\_\_. \_\_\_\_\_.
29. What was the cause of the sickness of the king? What remedy was used in his healing? \_\_\_\_\_.
30. What was to move as a sign that Isaiah was giving the king a true message? The \_\_\_\_\_. \_\_\_\_\_.
31. Who was taken on a tour of the treasure house of Jehovah? \_\_\_\_\_.  
\_\_\_\_\_.
32. Who conducted the tour? \_\_\_\_\_. Why? \_\_\_\_\_.
33. Isaiah prophesied to Hezekiah of the time when all the children of Judah would be carried into \_\_\_\_\_. \_\_\_\_\_.
34. In an attempt to oppose Sennacherib, Hezekiah tried to cut off the supply of what? \_\_\_\_\_.
35. Hezekiah felt that he would overcome the Assyrian host because of what factor? \_\_\_\_\_.
36. What purpose did Hezekiah have for the storehouses? For \_\_\_\_\_ and \_\_\_\_\_ and \_\_\_\_\_ and \_\_\_\_\_.
37. What two powers were mentioned by the messengers of Assyria as being those in whom Hezekiah could trust? \_\_\_\_\_ and \_\_\_\_\_.
38. To whom did the messengers appeal in opposing Hezekiah? \_\_\_\_\_ of \_\_\_\_\_. \_\_\_\_\_.
39. Why did the message need repeating? \_\_\_\_\_.
40. What one word describes the attitude of the people and the king upon hearing the report from the messengers of Assyria? \_\_\_\_\_.
41. Upon what did Hezekiah depend for his help in the hour of trouble?  
\_\_\_\_\_.
42. What events in his past experience gave Sennacherib such confidence in his power to win? \_\_\_\_\_.
43. In the figure of speech used by Isaiah what persons were used to represent the nation of Judah? The \_\_\_\_\_ and the \_\_\_\_\_ of \_\_\_\_\_. \_\_\_\_\_.
44. In the words of Sennacherib against Hezekiah he was actually reproaching someone else. Who was it? \_\_\_\_\_.
45. The Lord said through the prophet Isaiah that he would treat the proud king of Assyria as a man treats a horse; what parts of the trappings are used in this figure of speech? \_\_\_\_\_ and  
\_\_\_\_\_.

46. Who was sent from God to save Israel? \_\_\_\_\_.
47. How many were slain in one night? \_\_\_\_\_.
48. What was the capital of the kingdom of Assyria? \_\_\_\_\_.
49. Several times in the record is mention made of one work of Hezekiah (cf. II Kings 20:20). What was this work? \_\_\_\_\_.

#### 14. MANASSEH

II Kings 21:1-18 II Chro. 33:1-20

*Affirm or Deny, But Tell The Reason Why*

1. Manasseh was evil but his good characteristics outweighed the evil. Affirm? \_\_\_\_\_ Deny? \_\_\_\_\_ Tell why: \_\_\_\_\_
2. Manasseh built altars in the Temple for the worship of Jehovah. Affirm? \_\_\_\_\_ Deny? \_\_\_\_\_ Tell why: \_\_\_\_\_
3. This king burned his own children alive. Affirm? \_\_\_\_\_ Deny? \_\_\_\_\_ Tell why: \_\_\_\_\_
4. Manasseh caused Israel to sin to a greater extent than any of the heathen nations ever did. Affirm? \_\_\_\_\_ Deny? \_\_\_\_\_ Tell why: \_\_\_\_\_
5. Sennacherib died during the reign of Manasseh; he was slain by an army of Judah. (cf. II Kings 19:37a; II Chro. 32:21b). Affirm? \_\_\_\_\_ Deny? \_\_\_\_\_ Tell why: \_\_\_\_\_
6. The Lord promised he would “wipe” Jerusalem as “a woman wipeth a dish.” Affirm? \_\_\_\_\_ Deny? \_\_\_\_\_ Tell why: \_\_\_\_\_
7. Although this king repented he was never returned from captivity? Affirm? \_\_\_\_\_ Deny? \_\_\_\_\_ Tell why: \_\_\_\_\_
8. After the king returned to God the influence of his sin yet remained. Affirm? \_\_\_\_\_ Deny? \_\_\_\_\_ Tell why: \_\_\_\_\_
9. Manasseh was buried in a garden. Affirm? \_\_\_\_\_ Deny? \_\_\_\_\_ Tell why: \_\_\_\_\_

#### 15. AMON

II Kings 21:19-26 II Chro. 33:21-25

*Multiple Choice*

1. Amon was how old when he began to reign? a) 30 b) 22 c) 25.
2. He ruled how many years? a) 2 b) 10 c) 22.
3. Amon walked in the way of whom? a) His father. b) Jehovah. c) Ahab.

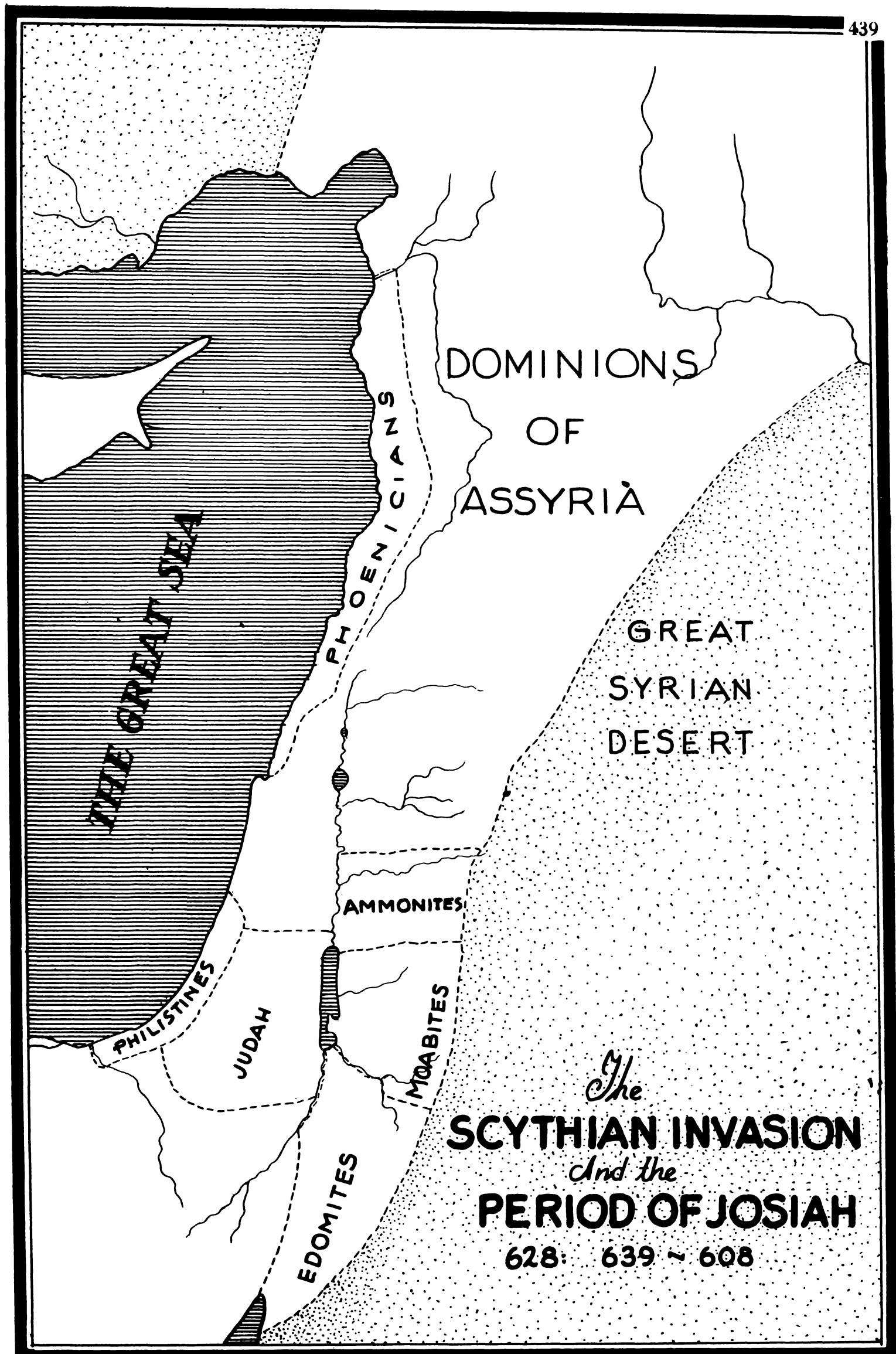
4. Amon was slain by whom? a) His servants. b) The Lord. c) The Assyrians.
5. Where was Amon buried? a) In the sepulchres of the kings. b) In a cave. c) In the garden with his father.

## 16. JOSIAH

**II Kings 22:1 — 23:30 II Chro. 34:1 — 35:25**

*Learn of This Good King by Answering These Questions*

1. How old was Josiah when he began to reign? How long did he rule?
2. Do you believe his age when he was crowned had anything to do with his character as king in later life? If so, what?
3. How is it that we read, "there was no king like him in righteousness"? What about Hezekiah?
4. If Josiah was so righteous how is it that the Lord was yet angry with the nation?
5. Name three specific acts in the reformation of Josiah.
6. Tell of the repairing of the Temple; who did the work; where did they get the money; what was done?
7. Why was the king so disturbed at the finding and reading of the book of the law?
8. How was the significance or meaning of the words of the prophecy ascertained?
9. Because of the righteousness of Josiah what special consideration was given him?
10. How did Josiah renew the covenant of the Lord both for himself and the people?
11. Name five things this king did to cleanse the Temple.
12. Identify the following: "the host of heaven", "the Asherah," "the houses of the sodomites," "Topheth," "the chariots of the sun."
13. What prophecy did Josiah fulfill at Bethel?
14. Why burn the bones of men upon the heathen altars?
15. What special feast was remembered by Josiah?
16. Why was this observance of the Passover so significant?
17. Show in the record the points of careful planning for the Passover.
18. How old was Josiah when this great Passover was held?
19. How was Josiah slain?
20. Was it right for Josiah to fight against the king of Egypt?



**17. JEHOAHAZ****II Kings 23:30-34 II Chro. 36:1-4***True or False*

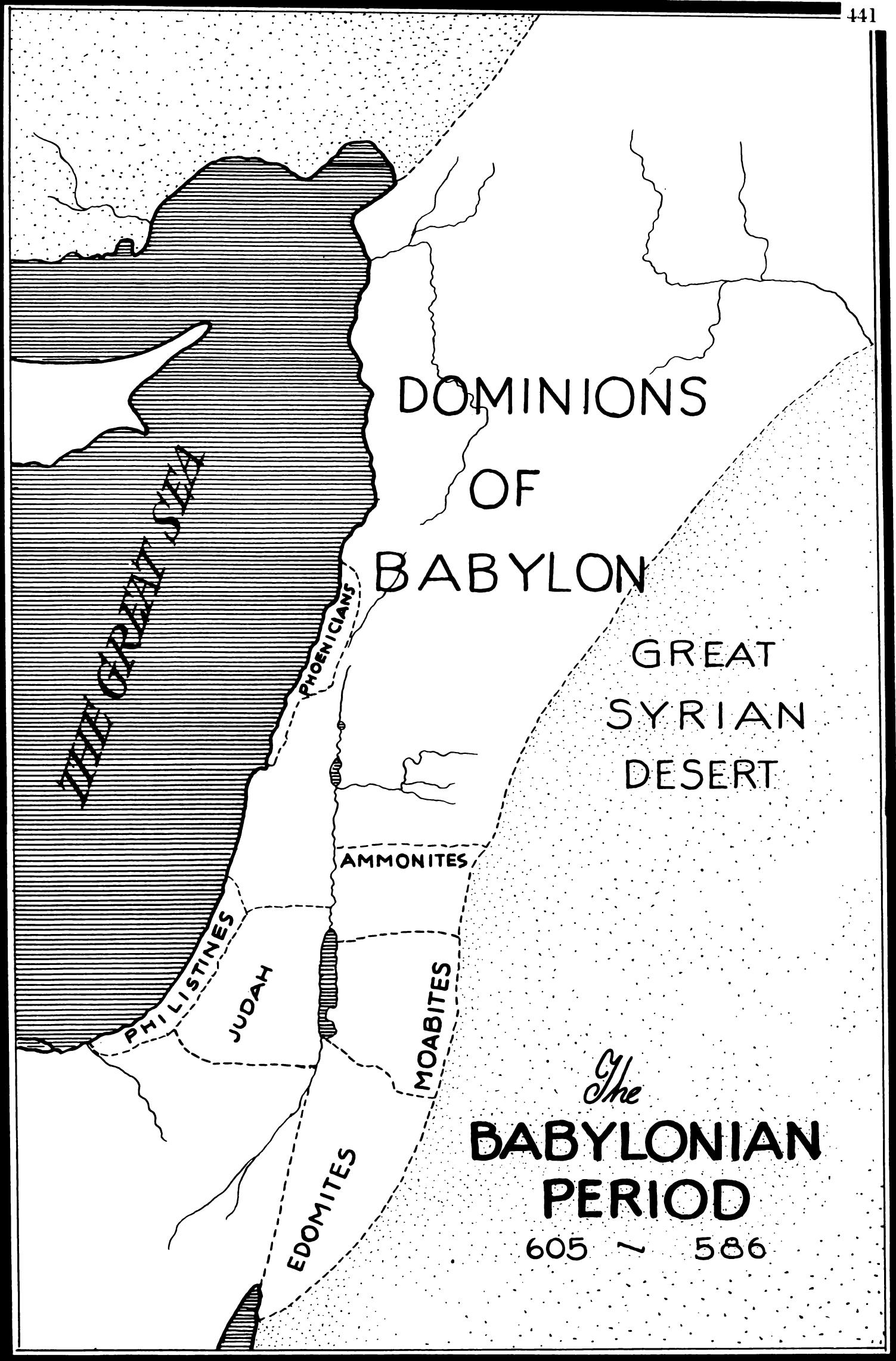
- \_\_\_\_\_ 1. This king was only twelve years old when he began to reign.
- \_\_\_\_\_ 2. He reigned only three months.
- \_\_\_\_\_ 3. He was righteous like his father Josiah.
- \_\_\_\_\_ 4. The king of Egypt put this king in prison.
- \_\_\_\_\_ 5. During life of this king the land was under heavy taxation to Egypt.

**18. JEHOIAKIM****II Kings 23:34 — 24:6 II Chro. 36:5-8***True or False*

- \_\_\_\_\_ 1. Eliakim was the other name for this king.
- \_\_\_\_\_ 2. This king rebelled against Pharaoh-necho.
- \_\_\_\_\_ 3. This king was vassal to two kings.
- \_\_\_\_\_ 4. The punishment God promised in the days of Manasseh was fulfilled in the reign of this king.
- \_\_\_\_\_ 5. God sent bands of Syrians and Moabites and Ammonites to help Jehoiakim fight against Nebuchadnezzar.

**19. JEHOIACHIN****II Kings 24:8-17 II Chro. 36:9***True or False*

- \_\_\_\_\_ 1. Jehoiachin was eighteen years old when he began to reign.
- \_\_\_\_\_ 2. He ruled for three years.
- \_\_\_\_\_ 3. Nebuchadnezzar took this king captive.
- \_\_\_\_\_ 4. He was a righteous king.



**20. ZEDEKIAH****II Kings 24:17 — 25:21 II Chro. 36:11-21*****True or False***

- 1. Zedekiah rebelled against the king of Babylon.
- 2. God sent messengers in the days of this king but they were not heeded.
- 3. In the twentieth year of the reign of Zedekiah did Nebuchadnezzar besiege Jerusalem.
- 4. The sons of the king were slain before his eyes.
- 5. This last king of Judah was led bound and blind to Babylon.

**From The Overthrow of Jerusalem to The Decree of Cyrus****II Kings 25:8 — 30 II Chro. 36:17-23*****Answer The Following Questions***

1. How long after the captivity of Judah did the overthrow of Jerusalem occur?
2. Name three specific things that were done in this overthrow.
3. Name three prominent persons who were put to death at this time.
4. What happened to the items of worship in the Temple?
5. Read II Kings 25:11 and try to reconstruct the various deportations. cf. II Chro. 36:6; II Kings 24:14; Jer. 52:30.
6. How many years were the children of Israel in captivity?
7. What is the meaning of the comment about the sabbath in II Chro. 36:21?
8. Who was Gedaliah and why did he die?
9. Why was Jehoiachin set at liberty after being bound for thirty-seven years?
10. What prophecy of Jeremiah was fulfilled in the proclamation of Cyrus?

**SPECIAL STUDIES**  
CLASSIFICATION  
of  
**OLD TESTAMENT PROPHETIC BOOKS**  
  
**THE KINGS AND PROPHETS**  
**OF ISRAEL AND JUDAH**  
  
**THE MESSIANIC PROPHECIES**

*by*

WALTER L. STRAUB, M.A., B.D., D.Litt.

*From his book, BIBLICAL ANALYSIS*

**CLASSIFICATION OF OLD TESTAMENT PROPHETIC BOOKS****I—THE BOOKS OF SAMUEL AND KINGS**

In the original Hebrew text, the books of Samuel and Kings were regarded as one book each. In the Septuagint translation (about B. C. 285), they were regarded as First, Second, Third, and Fourth Kings, which division was followed by the Latin Vulgate (A. D. 405), and the Douay Version (A. D. 1609-10). The modern division of these books was introduced into the Hebrew printed Bible, 1518.

The First book of Samuel is in reality a continuation of the book of Judges. The name "Samuel" was not an original prefix to the books, and doubtless owes its origin to Samuel as the hero of the first division.

The authorship of Samuel is variously ascribed by modern scholars to David, Jeremiah, Hezekiah, and Ezra the scribe. The Jews, in general, have held that Samuel was the author of the first 27 chapters, which contains a history of his own life and Government, and that the remaining 24 chapters were written by the prophets Gad and Nathan. This opinion is partially deduced from 1 Chron. 29:29. The latter portion was undoubtedly constructed out of original and authentic documents, but by a compiler who was not a contemporary with the facts that he narrates (comp. 2 Sam. 1:1; 2:1 ; 3:1-3; 22: et al).

Jewish tradition names Jeremiah as the writer of the books of Kings, which is also suggested by the language and style.

The following historical analysis will enable the student to form a mental picture of the scope and contents of these books:

<b>1 Samuel 100 years</b>	From the birth of Samuel to the death of Saul (B. C. 1155-1055).	<b>1 Sam. 1:19, 20. 31:12, 13.</b>
<b>2 Samuel 39 years</b>	From the second anointing of David in Hebron, to David's appointment of Solomon as his successor, two years before his death (B. C. 1055-1016).	<b>2 Sam. 2:2-4. 1 Kings 1:28-30.</b>
<b>1 Kings 126 years</b>	From the anointing of Solomon to the death of Jehoshaphat, King of Judah (B. C. 1016-890).	<b>1 Kings 1:32-40. 22:50.</b>
<b>2 Kings 328 years</b>	From the death of Jehoshaphat, to the reign of Evil-merodach, King of Babylon (B. C. 890-562).	<b>1 Kings 22:51. 2 Kings 24:8. 2 Kings 25:27-30.</b>

**II—HISTORIC CLASSIFICATION OF LATER PROPHETIC BOOKS**

The popular classification of these books into "Major Prophets," and "Minor Prophets" is arbitrary and meaningless. There is no prophetic book, the size of which constitutes a key to the interpretation of any passage therein; but the inter-

pretation of many of the books may be based on the period in which they were written. We therefore submit the following interpretative classification:

1. The Northern Kingdom, or Kingdom of Israel.

In B. C. 721 this kingdom fell, and the ten tribes were led away captives to Assyria, never to be restored as a body. The straggling wanderers who returned were insufficient in number to restore their kingdom.

2. The Southern Kingdom, or Kingdom of Judah.

The first captivity to Babylon was B. C. 606, and the first return was 70 years later, B. C. 536. Jerusalem fell B. C. 587 (Jer. 29:10; 25:12; Dan. 9:2; Zech. 1:12; 7:5).

3. Prophets Before the Captivity.

(1) Prophets of Israel.

Jonah	.....	B.C. 586-784.
Amos	.....	B.C. 810-795.
Hosea	.....	B.C. 810-725.

(2) Prophets of Judah.

Isaiah	.....	B.C. 810-698.
Joel	.....	B.C. 810-660.
Micah	.....	B.C. 758-699.
Nahum	.....	B.C. 720-698.
Zephaniah	.....	B.C. 640-609.
Jeremiah	.....	B.C. 628-586.
Habakkuk	.....	B.C. 612-534.

4. Prophets During the Captivity.

Daniel	.....	B.C. 606-534.
Obadiah	.....	B.C. 588-583.
Ezekiel	.....	B.C. 583-562.

5. Prophets After the Captivity.

Haggai	.....	B.C. 520-518.
Zechariah	.....	B.C. 520-518.
Malachi	.....	B.C. 436-420.

This leaves a period of 420 years between the Old and the New Testament, during which time the Apocryphal books were written, and the Septuagint Greek translation of the Hebrew Old Testament was made.

## THE BOOK OF CHRONICLES

The historic setting of the Chronicles is fundamental in Bible study.

The two books, First and Second Chronicles, were originally one, and, like the Kings, are cited in the singular number (Ex. 1 Kings 14:9; 15:7, 23, 31). The Hebrew Bible adopted the present division of these books in 1518, but still places them at the end of the Old Testament.

1. The Title. The Hebrew title, "*The Diaries*," is practically the equivalent of our English word "Chronicles." The Septuagint translators supplied the title "*Paralipomena*," meaning "*things omitted*," from the erroneous presumption that they were compiled to supply omissions from the books of Samuel and Kings. Jerome (A. D. 390-405) introduced the title "*Chronicles*," from the meaning of

designations within the books (2 Kings 16:19; 14:19, 29; et al), and Luther and English translators retained the title.

**2. Date of Composition.** Both Jewish and Christian tradition ascribe the authorship to Ezra, which places the composition after the return from captivity (B. C. 536). This period is also indicated by the reference to Jeremiah's prophecy of the return from Babylon after seventy years (2 Chron. 36:22; comp. Jer. 25:11; 29:10), and by the reference to the decree of Cyrus, king of Persia, permitting the Jews to return from Babylon to Jerusalem, B. C. 536 (2 Chron. 36:22, 23; comp. Ezra 1:1-4; Isa. 44:28; Jos. Ant. XI. I. 1-3). The genealogy to the sixth generation after Zerubbabel, who is known to have lived in B. C. 520, would indicate that later genealogies were included as late as Alexander the Great (B. C. 335-330. See 1 Chron. 3:19-24).

Repeated references to "*the book of the kings of Judah and of Israel*," would indicate that Chronicles were compiled after Kings (Ex. 2 Chron. 16:11; 20:34; 27:7; 28:2; 33:18; et al).

The references in the books of Kings to "*the book of the chronicles of the kings of Judah*," and of "*Israel*," evidently refer to the original records or chronicles from which our present "*Chronicles*" have been abridged. This is indicated by the fact that our books of Kings frequently refer to further information "*in the book of the chronicles*," which is not included in the abridged "*Chronicles*" that we now have. The following are examples of such citations:

(1) 1 Kings 15:31. "*The rest of the acts of Nadab, and all that he did, are they not written in the book of the chronicles of the kings of Israel?*" (Omitted from our abridged Chronicles).

(2) 1 Kings 16:14. "*The rest of the acts of Elah, and all that he did, are they not written in the book of the chronicles of the kings of Israel?*" (Omitted from our abridged Chronicles.)

(3) 1 Kings 16:20. "*The rest of the acts of Zimri, and the treason that he wrought, are they not written in the book of the chronicles of the kings of Israel?*" (Omitted from our abridged Chronicles.)

**3. Sources.** The work is an abridgment of official records and genealogies, at least eleven of which are mentioned (1 Chron. 29:29; 2 Chron. 9:29; 12:15; 13:22; 16:11; 20:34; 26:22; 27:7; 32:32). The compiler did not live contemporaneous with the facts that he narrates.

**4. Purpose.** The compiler evidently included such historic information and genealogies as would point out the line of the Promises from David to Christ. This pre-eminent purpose may also be discerned from the manner in which the line of Judah is followed, and Israel eliminated wherever foreign to this objective.

## THE KINGS AND PROPHETS OF ISRAEL AND JUDAH

Arranged in Chronological Harmony  
From Saul to the Fall of Jerusalem, A. D. 70  
(B. C. 1095 to A. D. 70)

(The dates and time periods apply to the kings. The names of contemporaneous prophets are placed in parenthesis. The books of Samuel, Kings, and Chronicles are arranged in chronological harmony, thus constituting a thesaurus for simplified study and ready reference.)

### I—THE UNITED KINGDOM (B. C. 1095-1015.)

B. C.	KINGS	PROPHETS	SCRIPTURE LIMITATIONS	REIGN	TEXT
1095	Saul	(Samuel)	1 Sam. 9:26 to 31:7.	40 years	Acts 13:21.
1055	David	(Gad)	1 Sam. 16:13. 2 Sam. 1:1 to 2 Kings 2:11	40 years	1 Kings 3:11.
1015	Solomon	(Nathan)	2 Kings 1:39. 2 Kings 2:12 to 11:43.	40 years	1 Kings 11:42.

### II—THE DIVIDED KINGDOM (B. C. 975-586.)

B. C.	JUDAH or SOUTHERN KINGDOM	B. C.	ISRAEL or NORTHERN KINGDOM
975-586.	From the ascension of Rehoboam to the fall of Jerusalem. 1 Kings 12:1 to 2 Kings 17:40.	975-721.	From the ascension of Jeroboam to the fall of Samaria. 2 Chron. 10:1 to 32:23.
975	Rehoboam (17 yrs.) (Shemaiah). 1 Kings 12:21-24. 2 Chron. 11:1-4, 11-13, 16, 17.	975	Jeroboam (22 yrs.) (Abijah). 1 Kings 12:20 to 14:20.
958	Abijah (3 yrs.) (Iddo) 1 Kings 14:31 to 15:8. 2 Chron. 12:16 to 14:1.	954	Nadab (2 yrs.) 1 Kings 14:20; 15:25-31.
955	Asa (41 yrs.) (Obed, Azariah, Hanan). 1 Kings 15:8-23. 2 Chron. 14:1 to 16:14.	953	Baasha (24 yrs.) 1 Kings 15:28 to 16:6. 2 Chron. 16:1-6.
		930	Elah (2 yrs.) 1 Kings 16:5-14.
		929	Zimri (7 days) 1 Kings 16:11-20.
		929	Omri (12 yrs.) 1 Kings 16:16-30; 2 Kings 8:26. 2 Chron. 22:2.

**B. C. JUDAH or SOUTHERN KINGDOM**

**914** Jehoshaphat(25 yrs.) (*Jehu, Jehaziel*).

1 Kings 15:24; 22:41-50.

2 Chron. 17:1 to 20:34.

**NOTE:** According to 2 Kings 3:1, the first year of Joram, son of Ahab, was the 18th year of Jehoshaphat.(B. C. 896.) But according to 2 Kings 8:16, the 5th year of Joram, son of Ahab, (B. C. 891-2) was the first year of Jehoram, son of Jehoshaphat. This would place the beginning of the reign of Jehoram, son of Jehoshaphat, 3 years before Jehoshaphat's death. This places Jehoram as associate king with his father Jehoshaphat 3 years, after which he reigned 5 years alone. It should also be noted that Ahaziah, king of Judah, succeeded Jehoram in the 12th year of Joram the king of Israel (B. C. 885-4, 2 Kings 8:25).

**892** Jehoram (or Joram) (8 yrs.) 3 years as associate king with his father Jehoshaphat, and—

**889** ALONE after the death of Jehoshaphat.(5 yrs.)

1 Kings 22:50.

2 Kings 8:18-24.

2 Chron. 21:1-20.

**885** Ahaziah (1 year.)

2 Kings 8:24 to 9:29.

2 Chron. 22:1-9.

**884** Athaliah (6 yrs.)

2 Kings 11:1-20.

2 Chron. 22:9 to 23:21.

**878** Jehoash (or Joash) (40 yrs.) (*Zechariah, son of Jehoiada*)

2 Kings 11:17 to 12:21.

2 Chron. 23:16 to 24:27.

**B. C. ISRAEL or NORTHERN KINGDOM**

**918** Ahab (22 yrs.) (*Elijah*).

1 Kings 16:28-34; 18:1 to 2 Kings 3:1.

2 Chron. 18:1-19; 21:5, 6, 13; 22: 5-8.

**897** Ahaziah (2 yrs.) (*Elisha*).

1 Kings 22:40-53; 2 Kings 1:1-18.

1 Chron. 3:11; 20:35-37.

**896** Joram (or Jehoram) (12 yrs.)

2 Kings 1:17; 2:1 to 9:15.

2 Chron. 22:5, 6.

(2 Kings 8:25.)

**884** Jehu (28 yrs.)

1 Kings 19:16, 17; 2 Kings 9: 2-31; 10:18-36; 12:1; 13:1; 15:12.

2 Chron. 22:9.

**B. C. JUDAH or SOUTHERN KINGDOM**

**NOTE:** Joash (Jehoash) king of Judah, is clearly distinguished from Joash (Jehoash) king of Israel. Joash of Judah ruled 40 years, was a righteous king (2 Kings 12:1, 2), and is further distinguished by the name of his mother, *Zibiah* (2 Kings 12:1; 13:9, 10; 2 Chron. 24:1).

- 839 Amaziah (29 yrs.)**  
2 Kings 14:3-17;  
2 Chron. 24:27; 25:1-28.
- 810 Uzziah (called Azariah) (52 yrs.)**  
(*Zechariah, Amos, Hoshea, Isaiah.*  
comp. 2 Chron. 26:5, 22).  
2 Kings 14:21 to 15:3.  
2 Chron. 26:1-23.

**NOTE:** When Uzziah presumed to unlawfully perform the sanctuary service, he was smitten with leprosy (2 Chron. 26:16-23; 2 Kings 15:1-7). “*Uzziah the king was a leper unto the day of his death, and dwelt in a separate house, being a leper: for he was cut off from the house of Jehovah: and Jotham his son was over the king’s house, judging the people of the land*” (2 Chron. 26:21).

- 758 Jotham (16 yrs.) (*Isaiah*. See Isa. 1:1).**  
2 Kings 15:5-7, 32-28.  
2 Chron. 26:21 to 27:9.

- 742 Ahaz (16 yrs.) (*Micah*).**  
2 Kings 15:38; 16:1-20.  
2 Chron. 27:9; 28:1-15.

**B. C. ISRAEL or NORTHERN KINGDOM**

- 856 Jehoahaz (17 yrs.) (*Jonah*).**  
2 Kings 10:35; 13:1-22.
- 841 Joash (called Jehoash) (16 yrs.)**  
2 Kings 13:9, 10, 13; 14:8-16.  
2 Chron. 25:17-28.

**NOTE:** Joash (Jehoash) king of Israel, is clearly distinguished from Joash (Jehoash) king of Judah. It should be observed that Joash of Israel ruled 16 years, was an unrighteous king (2 Kings 3:11), and is further distinguished by the name of his father, *Jehoahaz* (2 Kings 13:10; 2 Chron. 25:17).

- 825 Jeroboam II (41 yrs.) (*Hoshea, Amos*).**  
2 Kings 13:13; 14:16-29.
- 784 Interregnum of eleven years.**  
(comp. 2 Kings 14:23; 15:1, 2, 8).
- 773 Zachariah (6 months.)**  
2 Kings 14:29 to 15:12.
- 772 Shallum (1 month.)**  
2 Kings 15:10-18.
- 772 Menahem (10 yrs.)**  
2 Kings 15:13-26; 1 Chron. 5:26.
- 761 Pekahiah (2 yrs.)**  
2 Kings 15:23-26.
- 759 Pekah (20 yrs.)**  
2 Kings 15:27-31.
- 739 Interregnum period of anarchy (9 yrs.)**  
2 Kings 15:19, 20, 28-31.  
1 Chron. 5:25, 26.
- 730 Hoshea (9 yrs.)**  
2 Kings 17:1-6.

**B. C. JUDAH or SOUTHERN KINGDOM**

**NOTE:** The age of Ahaz, when he began to reign, has occasioned some difficulty. According to 2 Kings 16:2, he began to reign at the age of twenty, reigned sixteen years, and therefore died at the age of thirty-six.

According to 2 Kings 18:2, his son Hezekiah, at the age of twenty-five, succeeded his father who died at the age of thirty-six. This would allow only eleven years for the age of Ahaz when Hezekiah was born.

But in 2 Chron. 28:1, the Septuagint Greek version (B. C. 285) reads "*twenty and five years*" (*eikosi kai pente etoon*), instead of "*twenty*," for the age of Ahaz when he began to reign. The autograph Hebrew manuscripts therefore evidently read "*twenty and five*," thus allowing sixteen years for Ahaz' age when Hezekiah was born.

- 726 Hezekiah (29 yrs.) (*Nahum*).**  
**2 Kings 16:20; 18:1-8.**  
**2 Chron. 28:27 to 31:31.**

**NOTE:** The first six years of his reign were in the dual kingdom, before the Assyrian captivity in B. C. 721.

**B. C. ISRAEL or NORTHERN KINGDOM**

**NOTE:** In Kings 15:30, Hoshea is said to have begun his reign "*in the twentieth year of Jotham, the son of Uzziah.*" But Jotham was actually king of Judah only 16 years (2 Kings 15:32, 33). The compiler here merely credits Jotham with the nine years that he "*was over the king's house, judging the people*" (2 Chron. 26:21) in behalf of his father Uzziah, who was king, but "*was cut off from the house of Jehovah*" (v. 21) because he was a leper.

Hoshea therefore began his reign in the twentieth year of Jotham's service as king, but in the eleventh year of his official reign (comp. 2 Kings 15:7).

- 721 Captivity of the kingdom of Israel, by the Assyrians.**  
**2 Kings 17:3-41; 18:12.**  
**2 Chron. 30:1 to 31:1.**

**III—THE KINGDOM OF JUDAH ALONE (B. C. 720-586.)**

- 720 Hezekiah (The last 23 years of his reign were during the period of Judah alone.)**  
**2 Kings 18:1 to 20:11. 2 Chron. 32:1-33.**
- 698 Manasseh (55 yrs.) (*Joel*).**  
**2 Kings 20:21 to 21:18. 2 Chron. 32:33 to 33:20.**
- 643 Ammon (2 yrs.)**  
**2 Kings 21:18-36. 2 Chron. 33:20-24.**

- 641 Josiah (31 yrs.) (*Jeremiah*).**  
**2 Kings 21:24 to 23:20. 2 Chron. 33:25 to 35:25.**
- 610 Jehoahaz (3 months.) (*Habakkuk*).**  
**2 Kings 23:30-33. 2 Chron. 36:1-3.**
- 610 Jehoiakim (11 yrs.) (*Zephaniah*).**  
**2 Kings 23:34 to 24:7. 2 Chron. 36:5-8.**
- 599 Jehoiachin (100 days) (*Ezekiel* and *Daniel*).**  
**2 Kings 24:6-12. 2 Chron. 36:8, 9.**
- 599 Zedekiah (11 yrs.) (*Obadiah*).**  
**2 Kings 24:13 to 25:29. 2 Chron. 36:10-23.**
- 586 Jerusalem destroyed, and the first deportation to Babylon. (*Obadiah*). (From the first deportation to the first return was 70 years, ending B. C. 536 (Jer. 25:11, 12; 29:9; Dan. 9:1, 2).  
**2 Kings 25:1-30. 2 Chron. 36:11-23.****

#### IV—PERSIAN SUPREMACY (B. C. 558-331.)

The kingdom properly dates from B. C. 558, when Cyrus united the Medes and Persians into a world empire (Dan. 8:1-8).

<b>536 Zerubbabel and Haggai.</b>	<b>B.C. 558-529</b>	Cyrus. (29 yrs.)
	<b>529-522</b>	Cambyses. (7 yrs.)
	<b>522-521</b>	Pseudo-Smerdis. (8 months.)
	<b>521-486</b>	Darius Hystaspes. (35 yrs.)
	<b>486-465</b>	Xerxes I. (21 yrs.)
	<b>465-425</b>	Artaxerxes. (40 yrs.)
<b>457 Ezra and Zechariah.</b>	<b>425</b>	Xerxes II. (45 days.)
<b>445 Nehemiah and Malachi</b>	<b>425-424</b>	Sodgianus. (6 months.)
	<b>424-405</b>	Darius II. (19 yrs.)
	<b>405-359</b>	Artaxerxes II. (66 yrs.)
	<b>359-338</b>	Artaxerxes III. (21 yrs.)
	<b>338-336</b>	Arses. (2 yrs.)
	<b>336-331</b>	Darius III. (6 yrs.)
	<b>331</b>	The battle of Arbela, and the overthrow of Persia by Alexander the Great.

**V—GRECIAN SUPREMACY (B. C. 331-165.)**

Grecian supremacy dates from the battle of Arbela, B. C. 331, when Alexander overthrew Persia. At his death in 323, the kingdom divided into four rival factions, and gradually declined in influence. Grecian influence, however, prevailed to some extent until the uniting of the states into the Roman Empire, under Augustus, B. C. 31.

**331** Alexander made world ruler (7 yrs.).

**323** Alexander's death, and the division of the empire (*Dan. 8:5-8*). "*The great horn was broken.*"

**323** The Egyptian Period to B. C. 204.

**204** The Syrian Period to B. C. 167.

**165** Overthrow of Antiochus Epiphanes, by Judas Maccabeus.

**167** The Maccabean Period to B. C. 63.

U

**VI—THE MACCABEAN PERIOD**

**168-166** Mattathias.

**166-161** Judas Maccabeus.

**161-143** Jonathan Maccabeus.

**143-135** Simon Maccabeus.

**135-105** John Hyrcanus.

**105-104** Aristobulus I.

**104- 78** Alexander Janneus.

**78- 69** Alexandra.

**69- 63** Aristobulus II.

**VII—THE ROMAN PERIOD (B. C. 63 to A. D. 70.)**

It should be noted that the rise of Rome begins about **264** B. C. But it was never consolidated into a united empire until Caesar Augustus, **31** B. C. (For the chronology of the Roman Emperors, see Appendix.)

# THE MESSIANIC PROPHECIES

(Luke 24:44; John 5:46; 1:45)

## INTRODUCTION

There are more predictions concerning Christ than of any other subject. It is a recognized fact that prophecies and their known fulfillments serve to explain each other. By this method, the Bible becomes its own interpreter.

We have noticed the development of the promises to Abraham in two distinct lines—a natural kingdom or nation, and a spiritual line ending in Christ.

This partial list of the prophecies concerning Christ is presented in classification, without elaboration, as a guide and foundation on which to build an exhaustive study.

We have "*the word of prophecy made more sure*" (2 Pet. 1:19), by the accuracy of fulfillment.

## I—HIS LINEAGE

### PROPHECY

1. The seed of the woman (Gen. 3:15).
2. Of the seed of Abraham (Gen. 12:2, 3).
3. "*In Isaac shall the seed be called*" (Gen. 21:12).
4. Through Jacob (Gen. 28:1-4).
5. Of the tribes of Judah (Gen. 49:10; Psa. 60:7; 78:67, 68).
6. Of "*the house of David*" (Psa. 89:3, 4; 132:11).
7. Born of a virgin (Isa. 7:14).
8. Called "*Immanuel*" (Isa. 7:14).
9. Begotten by the Holy Spirit (Psa. 2:7).
10. To be the Son of God (Psa. 2:7).
11. Sinless (Isa. 53:9).

### FULFILLMENT

1. Christ was "*born of woman*" (Gal. 4:4; Luke 1:34, 35).
2. "*Thy seed which is Christ*" (Gal. 3:16; Acts 13:26).
3. "Abraham begat Isaac" (Matt. 1:2).
4. "*Isaac begat Jacob*" (Matt. 1:2).
5. "*Our Lord hath sprung out of Judah*" (Heb. 7:14).
6. Christ, "*of the seed of David*" (Rom. 1:3; Acts 13:22, 23; Matt. 22:42).
7. Jesus was born of a virgin (Matt. 1:18).
8. Was called "*Immanuel*" (Matt. 1:23).
9. Christ was begotten by the Holy Spirit (Luke 1:35; Heb. 1:5; John 1:14).
10. Jesus was the Son of God (Mark 14:61, 62; John 9:35-37).
11. "*Without sin*" (Heb. 4:15; 7:26; John 8:46; 1 Pet. 2:22).

## HIS CHARACTER

**PROPHECY**

12. Holy and just (Zech. 9:9).
13. Devout (Psa. 69:9).
14. The Spirit of God upon him (Isa. 42:1).
15. Quiet and composed (Isa. 42:1).
16. Bear his reproach with silence (Isa. 53:7).
17. To intercede for transgressors (Isa. 53:12).
18. Meek and lowly (Zech. 9:9; Isa. 42:1, 2).

**HIS NATIVITY**

19. Born at Bethlehem (Micah. 5:2).
20. To visit the land of Zebulun and Naphtali (Galilee) (Isa. 9:1, 2).
21. To be called out of Egypt (Hos. 11:1).

**HIS CAREER**

22. Introduced by a harbinger (Isa. 40:3; Mal. 3:1-3; 4:5).
23. A deliverer from the captivity of sin (Isa. 61:1-3).
24. To teach in parables (Psa. 78:2).
25. To be rejected by the Jews (Isa. 53:3).
26. To be hated without a cause (Isa. 69:4; 35:19).
27. To be disbelieved by many (Isa. 53:1).
28. "To be a stone of stumbling, and a rock of offense" (Isa. 8:14).

**FULFILLMENT**

12. "*Holy and righteous One*" (Acts 3:14; Heb. 1:8, 9).
13. "*The sceptre of uprightness*" (Heb. 1:8, 9; Luke 2:49; John 2:17).
14. Christ said, "*The Spirit of the Lord is upon me*" (Luke 4:18).
15. "*He shall not strive nor cry aloud; neither shall any one hear his voice in the streets*" (Matt. 12:19).
16. "*Jesus held his peace*" (Matt. 26:63; 27:12-14).
17. Jesus prayed for his enemies, and for the thief on the cross (Luke 23:43; 23:34).
18. Meek and lowly (Matt. 21:4, 5).
19. Born at Bethlehem (Matt. 2:1; Luke 2:4-6).
20. Jesus visited Zebulun and Naphtali (Galilee) (Matt. 4:14-16).
21. Was called out of Egypt (Matt. 2:15).
22. Jesus was introduced by a harbinger (Matt. 3:1-3; John 1:29).
23. Jesus came to deliver captives under sin (Luke 4:16-21; Eph. 4:8).
24. He taught in parables (Matt. 13:34, 35).
25. "*His own received him not*" (John 1:11; 7:5).
26. "*They hated me without a cause*" (John 15:24, 25).
27. "*They believed not on him*" (John 12:37, 38).
28. "*A stone of stumbling and a rock of offense*" (Rom. 9:32; 1 Pet. 2:8).

## PROPHECY

29. Rejected by rulers (Psa. 118:22).
30. Triumphal entry into Jerusalem (Zech. 9:9).
31. To be betrayed by a friend (Psa. 41:9; 55:12-14).
32. "*Smite the shepherd and the sheep shall be scattered*" (Zech. 13:7).
33. To be sold for thirty pieces of silver (Zech. 11:12).
34. Potter's field to be bought with the betrayal money (Zech. 11:13).
35. To be smitten on the cheek (Micah. 5:1).
36. To be tortured and spit upon (Isa. 50:6; Psa. 35:15).
37. His visage marred (Isa. 52:14; 53:3).
38. To cast lots for his vesture (Psa. 22:18).
39. To be mocked and taunted (Psa. 22:7, 8).
40. "*Vinegar to drink*" (Psa. 69:21).
41. Would appeal to God (Psa. 22:1).
42. Rulers to unite for his death (Psa. 2:1-4).
43. Hands and feet to be pierced (Psa. 22:16).
44. Was crucified in behalf of sinners (Isa. 53:8; Psa. 69:9).
45. His death a sin offering (Isa. 53: 4-6; Dan. 9:26).
46. To look unto him whom they have pierced (Zech. 12:10).

## FULFILLMENT

29. Was rejected by the rulers (Matt. 21:42; John 7:48).
30. Triumphal entry into Jerusalem (Matt. 21:5-9).
31. Was betrayed by one of the twelve (John 13:18-21).
32. Was forsaken by the twelve (Matt. 26:31-35).
33. Was sold for thirty pieces of silver (Matt. 26:15).
34. The potter's field was purchased with the betrayal money (Matt. 27:5-7; Acts 1:18, 19).
35. Was smitten by a reed (Matt. 27:30).
36. To be tortured and spit upon (Mark 14:65; John 19:1).
37. Was arrayed in purple robe and a crown of thorns (John 19:1-5).
38. "*They parted his garments among them, casting lots*" (Matt. 27:35).
39. "*They that passed by reviled on him*" (Matt. 27:39-42).
40. They offered him vinegar (Luke 23:36).
41. Appealed to God (Matt. 27:46).
42. Herod and Pilate united for the conviction of Christ (Luke 23:12; Acts 4:27, 28).
43. Hands and feet were pierced (John 19:18; 20:25).
44. "*Christ redeemed us from the curse*" (Gal. 3:13; Rom. 15:3).
45. "*His life a ransom for many*" (Matt. 20:28; Heb. 9:10).
46. They pierced his side with a spear (John 19:34-37).

**PROPHECY**

47. Not a bone of his body to be broken (Exo. 12:46).
48. Buried in the grave of a rich man (Isa. 53:9).
49. His flesh not to see corruption (Psa. 16:8-10).
50. Was to ascend on high (Psa. 68:18).

**FULFILLMENT**

47. They broke not his legs (John 19:33-37).
48. Was buried in the tomb of Joseph, a rich man (Matt. 27:57).
49. His flesh did not see corruption (Acts 2:31).
50. Jesus ascended to heaven (Luke 24:51; Acts 1:9).

**HIS OFFICE**

51. Anointed of God (Isa. 61:1; Psa. 45:7).
52. "*A prophet like unto*" Moses (Deut. 18:15-18).
53. A priest after the order of Melchizedek (Psa. 110:4).
54. A King "*of the seed of David*" (Psa. 89:2-4).

51. "*God anointed him with the Holy Spirit* (Acts 10:38).

52. A prophet like unto Moses (Acts 3:20-23).

53. "*A priest forever after the order of Melchizedek*" (Heb. 7:17; 5:5, 6, 20).

54. A King "*of the seed of David*" (Luke 1:32; Rom. 1:3).

**HIS KINGDOM**

55. To receive his "*dominion, glory and a kingdom*" from God (Dan. 7:13, 14; Psa. 24:7-10).
56. To be set up in Jerusalem (Isa. 2:2, 3; Micah 4:2).
57. The kingdom was to be set up during the days of the fourth world empire (Roman)—between 31 B. C. and 476 A. D. (Dan. 2:44; comp. verses 36-45).
58. To be universal (Psa. 2:6-8).

59. It was to be a kingdom of righteousness and justice (Isa. 9:7; Psa. 45:6, 7).

60. When the kingdom is made acceptable to God, by the Gospel, Christ is to return and receive it and deliver it back to God (1 Cor. 15:20-28).

55. He was given "*all authority*" "*in heaven and on earth*" (Matt. 28:18, 19; He is "*King of Kings*" (1 Tim. 6:15).

56. The kingdom under Christ as King was set up in Jerusalem, on Pentecost (Luke 24:46-49;; Acts 2).

57. The kingdom was set up 30 A. D. in Jerusalem, during the days of the kings of the fourth world empire (Acts 2).

58. Christ's kingdom is universal (Matt. 28:18; Phil. 2:9-11).

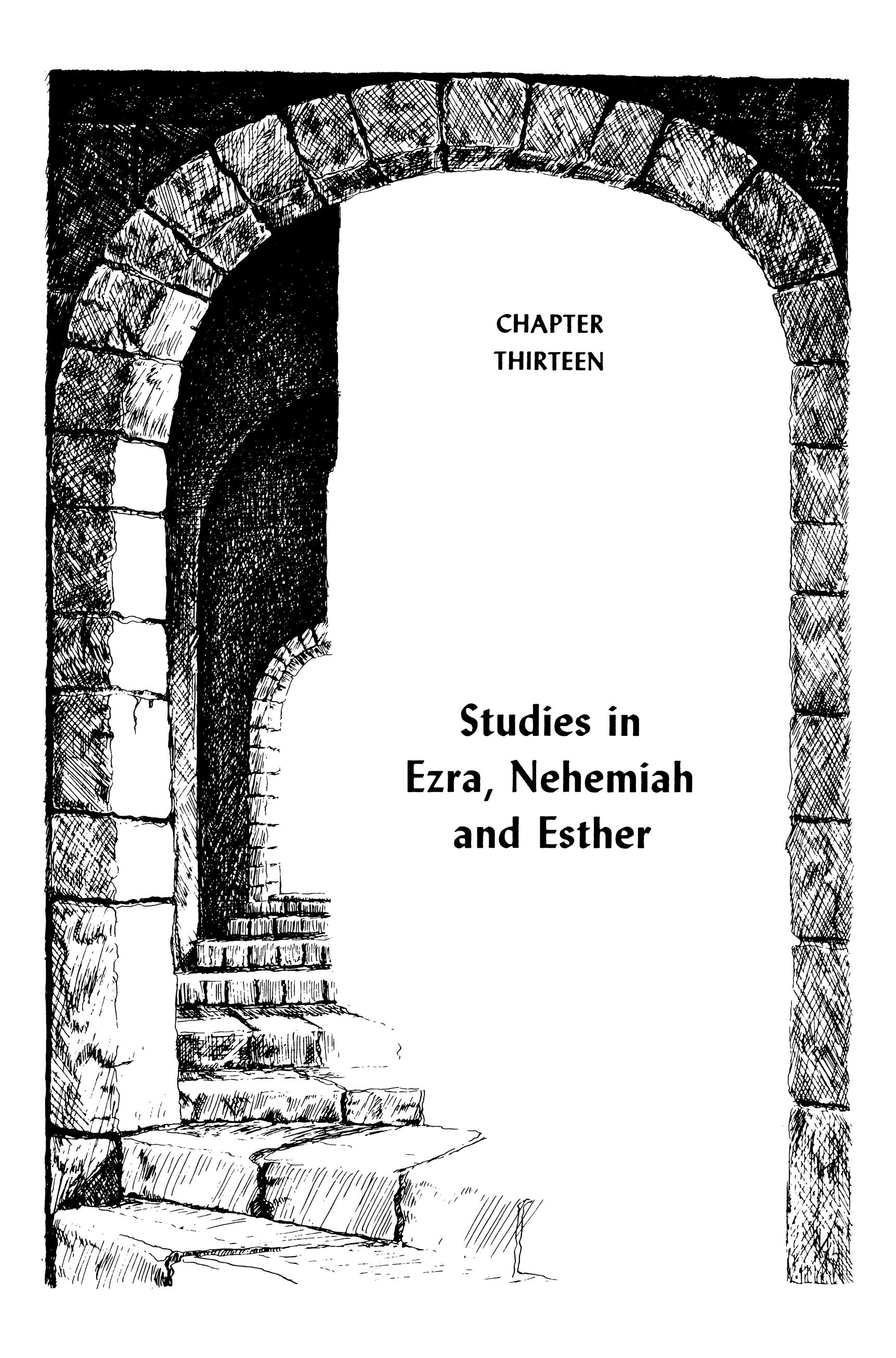
59. Christ's kingdom is spiritual, just, and righteous (Eph. 4:9-16).

60. The Gospel is now being preached, in order that the kingdom may attain the perfected state acceptable for Christ (Eph. 5:25-27; Rev. 19:6-8).

## SUMMARY

1. **Harmony of testimony.** Peter affirms concerning Christ, "*To him bear all the prophets witness*" (Acts 10:38). They wrote from different countries, in different languages, on different subjects, to different people, and from different standpoints, yet their testimony makes Christ the grand center and objective.
2. The coming of the Messiah was so definite and specific that no imposter could usurp the sceptre. Christ fulfilled every detail.
3. Just as the first coming was the grand objective of the Old Testament, the second coming is the grand event of the new. Christ is thus the center of all divine revelation to man.





CHAPTER  
THIRTEEN

**Studies in  
Ezra, Nehemiah  
and Esther**



## CHAPTER THIRTEEN

*Studies in The Books of Ezra, Nehemiah, and Esther*

### INTRODUCTION

I make no apology for borrowing freely from Adam Clarke's commentary on Ezra.

"At the conclusion of II Kings and also of II Chronicles, we have seen the state of misery and desolation to which the kingdoms of Israel and Judah were reduced through their unparalleled ingratitude to God, and their innumerable backslidings and rebellions. These at last issued in their captivity; the inhabitants of the former country being carried away by the Assyrians, and those of the latter by the Chaldeans. The former never recovered their ancient territories, and were so disposed by their enemies that they either became amalgamated with the heathen nations, so as to be utterly indistinguishable, or they were transported to some foreign and recluse place of settlement, that the place of their existence, though repeatedly guessed at, has for more than *two thousand years* been totally unknown.

In mercy to the less polluted inhabitants of the kingdom of Judah, though delivered up into the hands of their enemies, God promised by his prophet, that at the expiration of *seventy years* they should be enlarged, and restored to their own country. This prediction was most literally fulfilled; and the books of *Ezra*, *Esther*, and *Nehemiah*, inform us *how* the Divine goodness accomplished this most gracious design, and the *movers and agents* He employed on the occasion. The writer of the following book was undoubtedly the chief agent under God . . . "

### STUDIES IN THE BOOK OF EZRA

The book may be outlined in the following manner:

I — The history of the returning exiles, consisting of an account of rebuilding the Temple. 1:1 — 6:22.

II — The personal history of the migration of Ezra to Palestine. 7:1 — 10:44.

These two main divisions of the book can be subdivided into the following headings:

- The decree of Cyrus. 1:1-11
- The return of the exiles. 2:1-70
- Worship in Jerusalem. 3:1-13
- Hindrances to the work. 4:1 — 5:5
- The decree of Darius. 5:6 — 6:13
- Dedication feast. 6:14-22
- Arrival of Ezra in Jerusalem. 7:1 — 8:36
- The confession and prayer of Ezra. 9:1-15
- The reformation. 10:1-44

Under the preceding headings we will study this book.

**The Decree of Cyrus  
1:1-11**

*Explain The Following Fragments From  
This Chapter*

1. The first year of Cyrus. (What happened in this year?)
2. “ . . . hath charged me to build him a house in Jerusalem . . . ”
3. “ . . . the heads of the fathers' houses of Judah and Benjamin . . . ”
4. “ . . . the vessels of the house of Jehovah, . . . ”
5. “Mithredath, the treasurer.”

**The Return of The Exiles  
2:1-70**

*Identify The Following Persons  
From This Chapter*

1. Nebuchadnezzar
2. Zerubbabel
3. Nehemiah
4. Jeshua
5. Asaph
6. Jedaiah
7. The Nethinim

**Worship In Jerusalem**

**3:1-13**

*When Did The Following Take Place?*

1. When did Israel gather to Jerusalem to worship?
2. When did they offer the burnt-offerings upon the altar?
3. When did they begin work on the Temple?
4. When did they begin to sing one to another?
5. When did old men weep for joy?

**Hindrances To The Work**

**4:1 — 5:5**

*Fill In The Details In The Following Section*

1. The children of the captivity offered a subtle compromise to those of Judah and Benjamin. What was it?
2. The leaders in the building program appeal to the decree of what king as a reason for their work? Find this decree in this book.
3. False accusations were written to the king of Persia. What was the name of the king and what were the charges?
4. How was appeal made to past history to defeat the work of rebuilding the Temple?
5. The adversaries of Judah and Benjamin caused the building of the Temple to cease; when and how?

**The Decree of Darius**

**5:6 — 6:13**

*Why Did The Following Happen?*

1. That construction was resumed?
2. Why didn't the governor stop the work immediately?
3. Why mention to Darius the men who were the leaders in the building?
4. Why search in the king's treasure house?
5. Why is it that Darius helped in the building of the Temple?

**Dedication Feast****6:14-22*****Identify The Following Persons***

1. Who were the prophets that helped in the building of the Temple?
2. Who were the kings of Persia who helped with the Temple?
3. Who kept the feast of dedication?
4. Who was prepared for the service of God in the Temple?
5. Who turned the heart of the king of Assyria unto Israel?

**The Arrival of Ezra in Jerusalem****7:1 — 8:36*****True or False***

- \_\_\_\_\_ 1. Ezra came to Jerusalem when Darius was king of Persia.
- \_\_\_\_\_ 2. Ezra was a descendant of Aaron.
- \_\_\_\_\_ 3. Ezra was both a priest and a scribe.
- \_\_\_\_\_ 4. It took five months to make the trip to Jerusalem from Babylon.
- \_\_\_\_\_ 5. Ezra was at liberty to build the Temple but he had to raise the money by free-will offerings.
- \_\_\_\_\_ 6. Obedience to the law of God was compulsory in the day of Ezra.
- \_\_\_\_\_ 7. Ezra attributed the action of Artaxerxes to the providence of God.
- \_\_\_\_\_ 8. Ezra and those who came out of the Babylonian captivity camped for three days by a river.
- \_\_\_\_\_ 9. All those who came out with Ezra were descendants of Levi.
- \_\_\_\_\_ 10. A fast was proclaimed by Ezra for the purpose of reconsecration and asking the help of God.

**The Confession and Prayer of Ezra****9:1-15*****Fill In The Blanks***

- \_\_\_\_\_ 1. Who was chief in the sin of idolatry? Name one.
- \_\_\_\_\_ 2. Ezra says when he heard of the idolatry of the

people he sat down in what attitude of mind?

- 
3. Name one physical evidence of the grief of Ezra.
  4. Ezra said that two groups in Israel had been especially responsible for the wickedness of the people. Name one.
  5. Ezra said that God had granted unto them a "little moment" of what?
  6. What place did Israel have in the holy place of God?
  7. What word did Ezra use to describe the blessings of God upon the nation?
  8. What one act of the people of Israel with the other nations brought on most of their difficulty?

### The Reformation

10:1-44

#### *True or False*

- 
1. Many others were as concerned as Ezra over the sin of Israel.
  2. The priests felt there was no hope for Israel.
  3. Those who had sinned were willing to make restitution.
  4. An agreement was entered into by which all mixed marriages would be dissolved.
  5. Word was sent only to the inhabitants of Judah and Benjamin for they were the chief offenders.
  6. Three days were given as the time limit for traveling to Jerusalem.
  7. The people who gathered for this meeting in Jerusalem trembled for two good reasons.
  8. Everyone agreed to put away the foreign women.
  9. It took two months to settle the matter of intermarriage.
  10. Only the poorer in the nation had married foreign women.

### STUDIES IN THE BOOK OF NEHEMIAH

We will study the book under the following headings:

Nehemiah's prayer. 1:1-11.

Nehemiah arrives in Jerusalem. 2:1-20.

The builders of the wall. 3:1-32.

**Working and watching.** 4:1 — 5:19.  
**Sanballat's opposition.** 6:1 — 7:73.  
**The law read and heard.** 8:1 — 9:3.  
**The confession of the Levites.** 9:4-38.  
**The covenant sealed.** 10:1-39.  
**Roll call.** 11:1 — 12:43.  
**The reformation.** 13:1-31,

### Nehemiah's Prayer

1:1-11

#### *Multiple Choice*

1. Nehemiah lived in what place when he prayed this prayer? a) Elam?  
b) Shushan? c) Haran?
2. Nehemiah held what position in the court of Artaxerxes? a) Cup-bearer? b) Armorbearer? c) Counselor?
3. How did Nehemiah hear of the condition of Jerusalem? a) He read a report of it. b) It was told him by those who had but recently been there. c) The Lord revealed it to him.
4. When Nehemiah learned of the condition of Jerusalem what was his immediate response? a) He sat down and mourned in fasting and prayer. b) He tore his garments and cried out for God's vengeance. c) He said it was no more than Israel as a nation deserved.
5. Nehemiah appealed to Jehovah to help on the basis of: a) The fact that the name of God was being blasphemed among the heathen. b) They had now repented and learned their lesson. c) That God had made a promise with certain conditions, these conditions had been met and the results should be forthcoming.

### Nehemiah Arrives in Jerusalem

2:1-20

#### *Answer Yes or No*

- \_\_\_\_\_ 1. Nehemiah was so visibly affected by the news of Jerusalem that the king asked the cause of his sadness.
- \_\_\_\_\_ 2. Nehemiah prayed to God before he made request of the king for Judah.

- \_\_\_\_\_ 3. The king gave permission to rebuild Jerusalem with an unlimited time to do so.
- \_\_\_\_\_ 4. Sanballat and Tobiah were greatly disturbed by the position and power of Nehemiah.
- \_\_\_\_\_ 5. When proposal was made for the building of the walls Nehemiah was greeted with scorn by Sanballat and Tobiah.

### The Builders of the Wall

3:1-32

**Name five gates that were repaired and who led in the work.**

- 1. The \_\_\_\_\_ gate. Led by \_\_\_\_\_.
- 2. The \_\_\_\_\_ gate. Led by \_\_\_\_\_.
- 3. The \_\_\_\_\_ gate. Led by \_\_\_\_\_.
- 4. The \_\_\_\_\_ gate. Led by \_\_\_\_\_.
- 5. The \_\_\_\_\_ gate. Led by \_\_\_\_\_.

### Working and Watching

4:1 — 5:19

**True or False**

- \_\_\_\_\_ 1. Sanballat had no support in his opposition to Nehemiah.
- \_\_\_\_\_ 2. Tobiah said, "... if a fox go up, he shall break down their stone wall."
- \_\_\_\_\_ 3. The wall was built because the people had a mind to work.
- \_\_\_\_\_ 4. The opposition was going to take the form of open war if Sanballat had his way.
- \_\_\_\_\_ 5. The people of the land offered very little resistance to the work; they were too busy with their own affairs to notice it.
- \_\_\_\_\_ 6. Nehemiah encouraged military preparedness.
- \_\_\_\_\_ 7. God allowed all of this circumstance to go on, but He had no part in it.
- \_\_\_\_\_ 8. The trumpet was a signal of war.
- \_\_\_\_\_ 9. Nehemiah and his servants were so concerned about their work that they did not take time to change their clothes.
- \_\_\_\_\_ 10. At this time there arose a problem of fornication in the camp of Israel.

- \_\_\_\_\_ 11. The leaders of Israel were taking advantage of the poor.  
 \_\_\_\_\_ 12. Nehemiah called a meeting to rebuke the rulers of Israel for their unjust use of power and money.  
 \_\_\_\_\_ 13. Nehemiah was governor and received a governor's pay.  
 \_\_\_\_\_ 14. Nehemiah and his servants presented a wonderful example of self-sacrifice and devotion to the nation.

**Sanballat's Opposition****6:1 — 7:73***Why did the following take place? Answer in a sentence.*

1. Why did Sanballat want a conference on the plains of Ono? \_\_\_\_\_
2. Why did Nehemiah refuse the four requests for a conference? \_\_\_\_\_
3. Why did Sanballat resort to the use of an open letter? \_\_\_\_\_
4. Why did Nehemiah go into the house of Shemaiah? \_\_\_\_\_
5. Why did Shemaiah suggest that Nehemiah flee to the Temple? \_\_\_\_\_
6. Why did Nehemiah refuse to go into the Temple? \_\_\_\_\_
7. Why was there an exchange of letters between Nehemiah and Tobiah? \_\_\_\_\_
8. Why not open the gates of Jerusalem "until the sun be hot;"? \_\_\_\_\_
9. Why was the finding of the book of genealogy important at this time? \_\_\_\_\_
10. Why was the giving of the governor mentioned? Why not named? \_\_\_\_\_

**The Law Read and Heard****8:1 — 9:3***Affirm or Deny, but Tell the Reason Why*

1. The law that was read was only the moral law that God gave to Moses.  
 Affirm? \_\_\_\_\_ Deny? \_\_\_\_\_ Tell why: \_\_\_\_\_

2. Some of the people did not give heed to the reading of the law. Affirm? \_\_\_\_\_ Deny? \_\_\_\_\_ Tell why: \_\_\_\_\_
  3. Ezra both read and gave the understanding of the law with no help from anyone. Affirm? \_\_\_\_\_ Deny? \_\_\_\_\_ Tell why: \_\_\_\_\_
  4. The people were frightened at the reading of the law. Affirm? \_\_\_\_\_ Deny? \_\_\_\_\_ Tell why: \_\_\_\_\_
  5. The feast of tabernacles was renewed at this time. Affirm? \_\_\_\_\_ Deny? \_\_\_\_\_ Tell why: \_\_\_\_\_
- 

### The Confession of the Levites

9:4-38

*Read this record carefully and make an outline. Note the main divisions of the history of God's people; under each main division give several subdivisions. Summarize the conclusion.*

### The Covenant Sealed

10:1-38

*Answer the following questions on this chapter*

1. Why was it important that this covenant be sealed?
2. Is there a difference in sealing the covenant and entering into an oath regarding it?
3. What special precautions were taken concerning the people of the land?
4. Name three things that were done to care for the house of God and the priesthood.

### Roll Call

11:1 — 12:43

*Explain the purpose and importance of this roll call.*

**The Reformation****13:1-31*****True or False***

- \_\_\_\_\_ 1. The book of the law did not say anything definite about mixed marriages, but the people felt they should not marry the foreigners.
- \_\_\_\_\_ 2. Eliashib gave Tobiah one of the chambers of the temple for his residence.
- \_\_\_\_\_ 3. Nehemiah was too busy with the affairs of state to handle this problem immediately.
- \_\_\_\_\_ 4. The Levites went back home because they were not paid for their services.
- \_\_\_\_\_ 5. Nehemiah made provisions for the maintenance of the house of God in an orderly fashion.
- \_\_\_\_\_ 6. Nehemiah witnessed the breaking of the sabbath and rebuked both those of Judah and the Gentiles for doing so.
- \_\_\_\_\_ 7. Provisions were made for the closing of the city to selling upon the sabbath.
- \_\_\_\_\_ 8. Rebuke and punishment were given to those who had married foreign women.
- \_\_\_\_\_ 9. Eliashib the high priest had married his son to the daughter of Tobiah.
- \_\_\_\_\_ 10. Nehemiah felt his own need of God's blessing and hoped that God would remember his good works.

**STUDIES IN THE BOOK OF ESTHER**

If we were to locate this book in relation to the two preceding ones we would place it between the sixth and seventh chapters of Ezra. All the events recorded in this book happened before Ezra left for Jerusalem.

The author is unknown. Possibly Mordecai (cf. 9:20). There are some who feel that Ezra was the author.

According to Robert Lee the contents of the book can be outlined under three feasts:

- I — The Feast of Ahasuerus. 1-2.
- II — The Feast of Esther. 3-7.
- III — The Feast of Purim. 8-10.

The feasts can be subdivided in the following manner:

**I — The Feast of Ahasuerus.**

1. Vashti's disobedience. 1:1-22.
2. Esther's coronation. 2:1-20.
3. Mordecai saves the king's life. 2:21-23.

**II — The Feast of Esther.**

1. Haman's plot. 3:1-15.
2. The Jews' mourning. 4:1-17.
3. Esther's petition. 5:1-14.
4. Mordecai's exaltation. 6:1-14.
5. Haman's death. 7:1-10.

**III — The Feast of Purim.**

1. The king's decree in favor of the Jews. 8:1-17.
2. The vengeance of the Jews. 9:1-19.
3. The origin of the feast of Purim. 9:20-32.
4. Mordecai's greatness. 10:1-3.

We will study the book under the three headings.

**The Feast of Ahasuerus**

**1:1 — 2:23**

***WHY did the following happen?***

***Answer in a sentence.***

1. WHY did the writer of this book give such an elaborate description of the wealth and power of King Ahasuerus? (cf. 1:1-8)
2. WHY did the queen refuse to come at the command of the king?
3. WHY was her refusal deemed so important?
4. WHY was Esther brought to the palace? (There seem to be two reasons.)
5. WHY was Esther chosen?
6. WHY did she conceal her identity as a Jewess?
7. WHY were two of the king's chamberlains hanged?

**The Feast of Esther****3:1 — 7:10*****HOW did the following happen?******Answer in a sentence.***

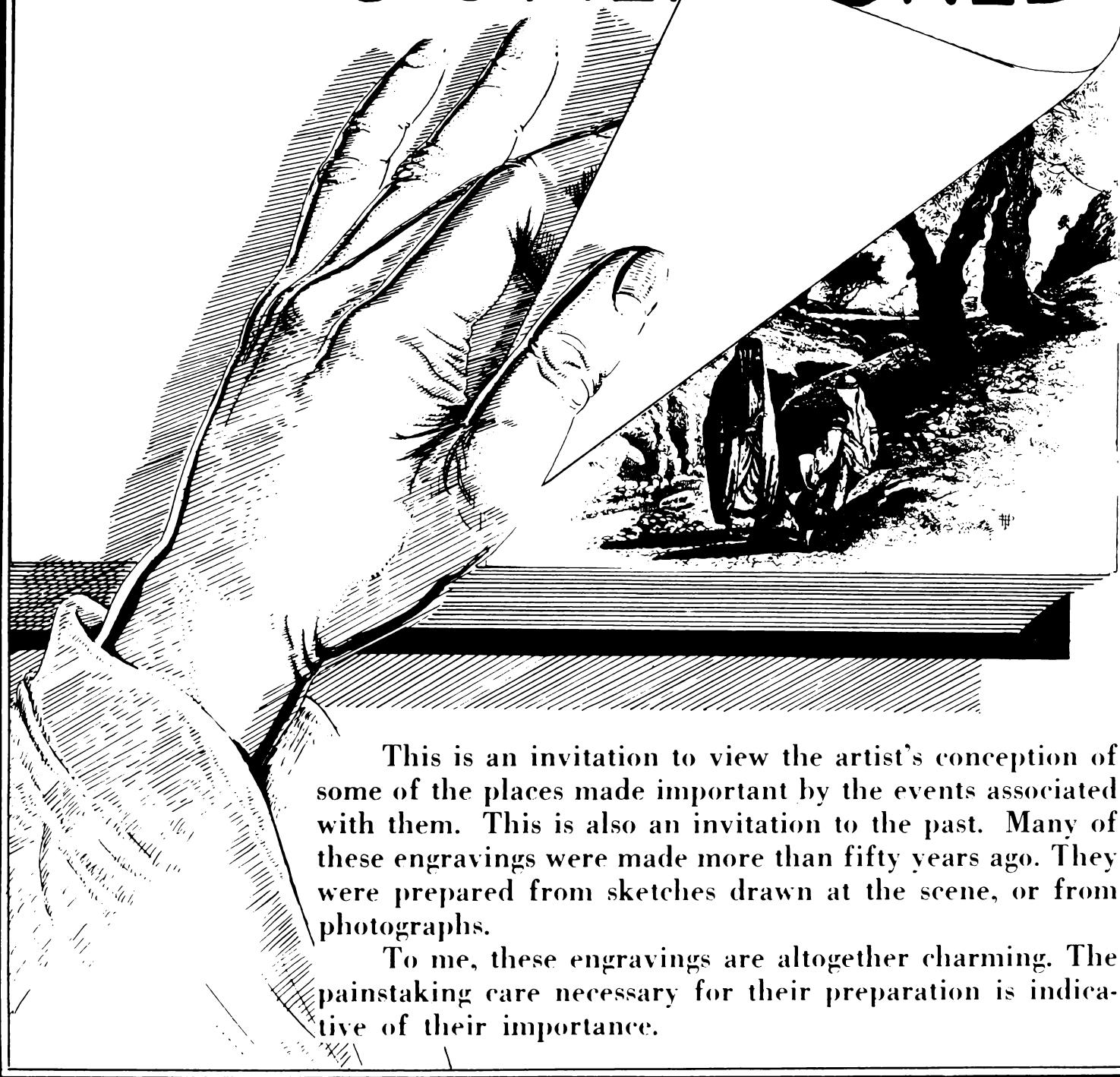
1. HOW did Haman become angry with Mordecai?
2. HOW did Haman plan to destroy all Jews?
3. HOW did Haman decide the day upon which he would carry out his plan?
4. HOW did Haman appeal to the king in securing the decree against the Jews?
5. HOW did Esther find out about the plot?
6. HOW did both Mordecai and Esther show their faith in God?
7. HOW did Esther escape death?
8. HOW did Esther show wisdom in her method of making known her request?
9. HOW was God at work in the exalting of Mordecai?
10. HOW did Haman become the victim of his own pride?
11. HOW did Esther appeal to the reason of the king in her request for her life, and the lives of her people?
12. HOW were the gallows used?

**The Feast of Purim****8:1 — 10:3*****WHO did the following?******Answer in a sentence.***

1. WHO ruled over the house of Haman?
2. WHO wrote the decree that saved the lives of the Jews?
3. WHO was to be put to death instead of the Jews?
4. WHO slew five hundred men in Shushan the palace?
5. WHO slew seventy-five thousand men?
6. WHO instituted the feast of Purim?
7. WHO wrote to confirm the letter directing the observance of the feast of Purim?
8. WHO recorded the further acts of Mordecai and the greatness of the king?

*Now*

LET'S TAKE A LOOK  
AT SOME OF THE  
PLACES MENTIONED



This is an invitation to view the artist's conception of some of the places made important by the events associated with them. This is also an invitation to the past. Many of these engravings were made more than fifty years ago. They were prepared from sketches drawn at the scene, or from photographs.

To me, these engravings are altogether charming. The painstaking care necessary for their preparation is indicative of their importance.



LOOKING EAST FROM RÂS SUFSÂFEH, SINAI.

In the smaller illustration is represented the summit of Jebel Mûsa, with the chapel and less conspicuous mosque.



WÂDY FEIRÂN.

The rock supposed to have been struck by Moses is in the right-hand foreground. The Arabs call it Hesy el Khattatin.



From a photograph by Wilson.

The "Mountain of Moses," from Aaron's Hill.



THE SPRINGS IN WÂDY GHARANDEL,  
Probably the " Elim " of the Bible.



From a photograph by Wilson.

The Great Wells of Elim.

Representing the twelve wells, the second station of the Israelites after crossing the Red Sea on their way to Sinai.

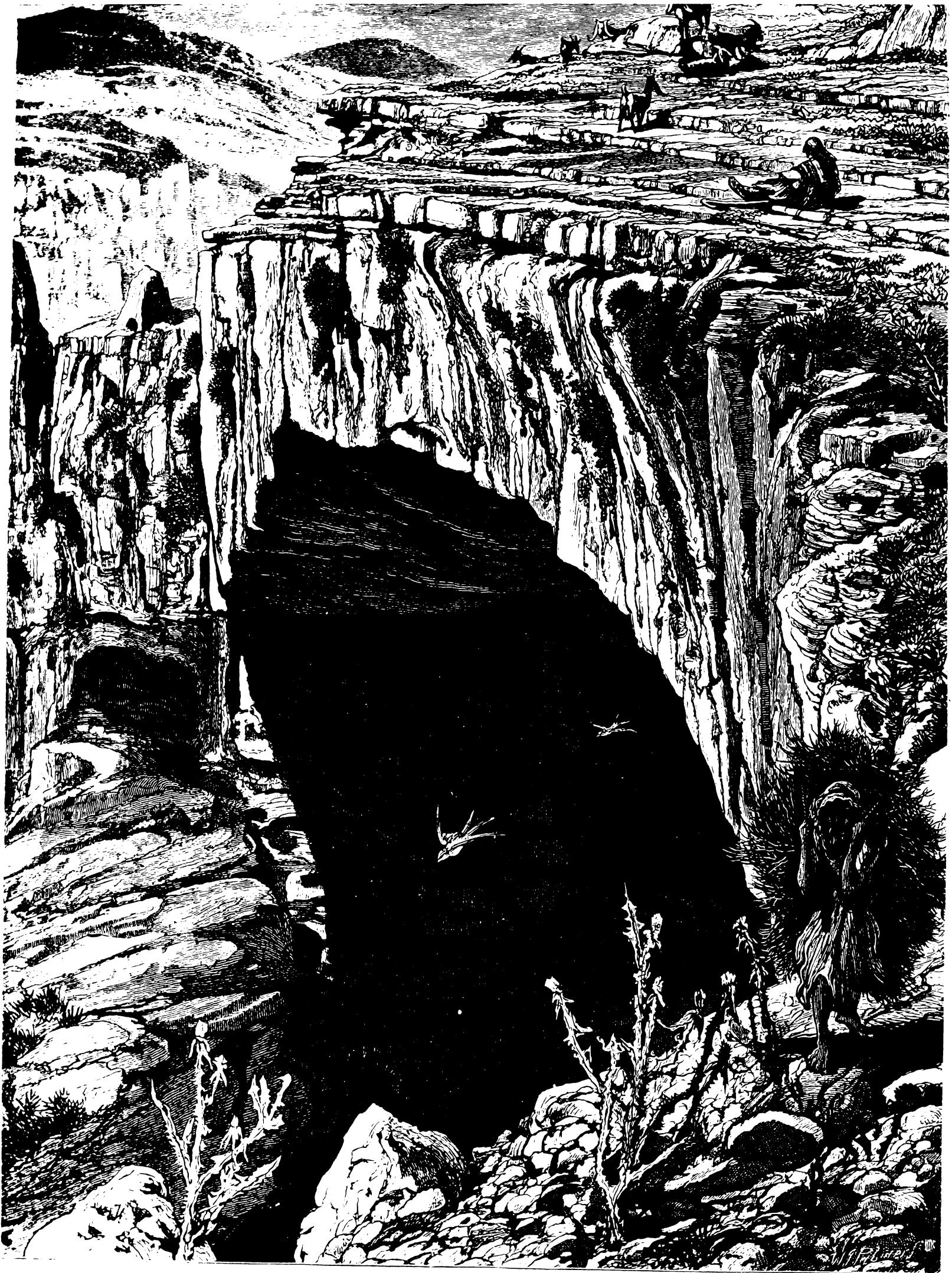


SITE OF AI.  
Its only name now is Et Tell, "the heap."

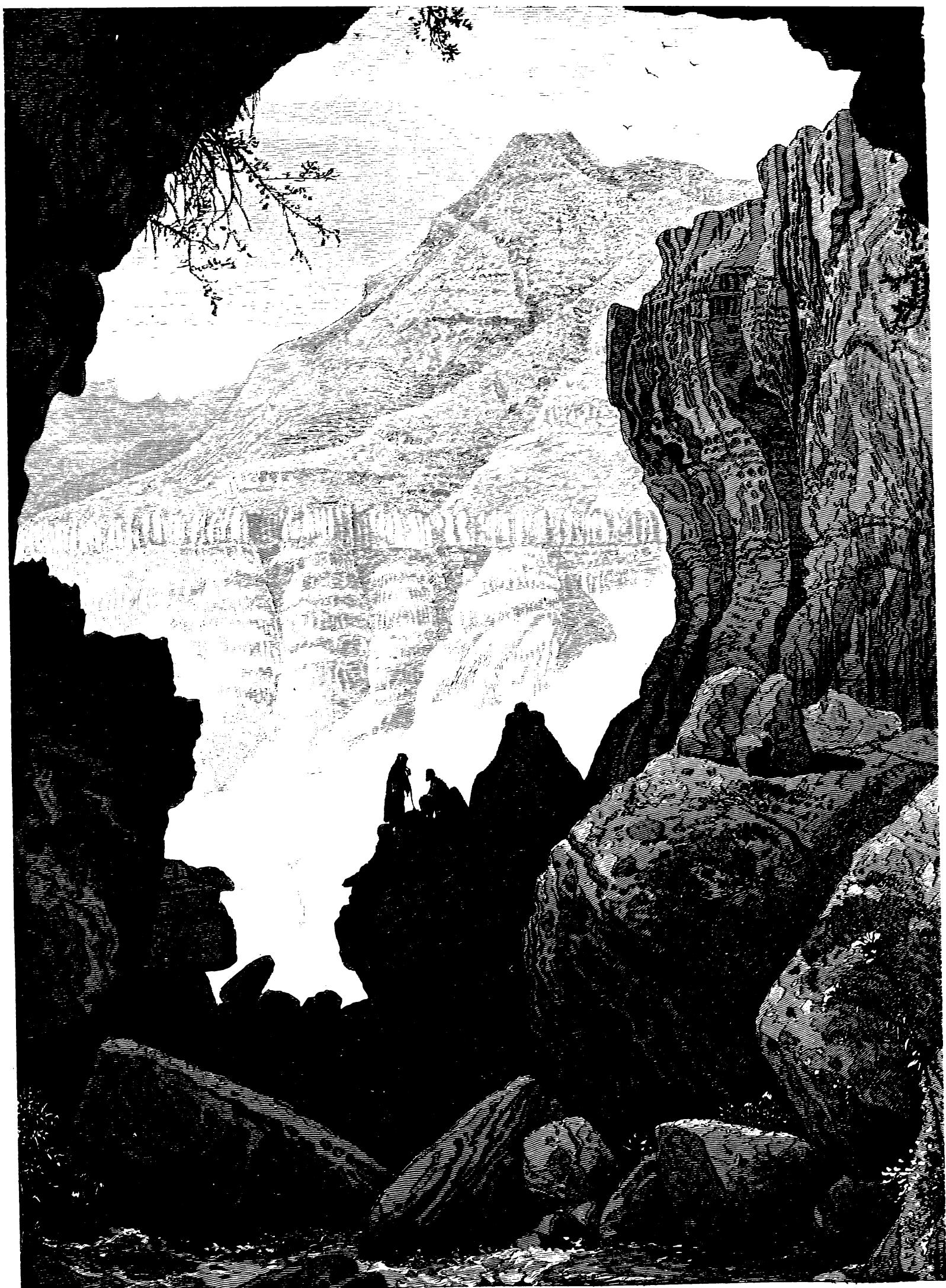
Beyond this mountain to the southeast, and separated from it by a shallow depression, is another, with a rounded top covered with ruins. This appears to be the site of Ai. It corresponds to the description in Genesis 12:8, which states that Abraham removed to a "mountain on the east of Bethel and pitched his tent, having Bethel on the west and Ai on the east( and there he builded an altar to the Lord." With his tent on the spot above mentioned Bethel was almost due west from him, and Ai southeast. This site also corresponds to the account of the capture of Ai given in Joshua 8:9-19.

Lands of the Bible, page 240, McGarvey.





THE NATURAL BRIDGE, LEBANON.



UNDER THE NATURAL BRIDGE, LEBANON.



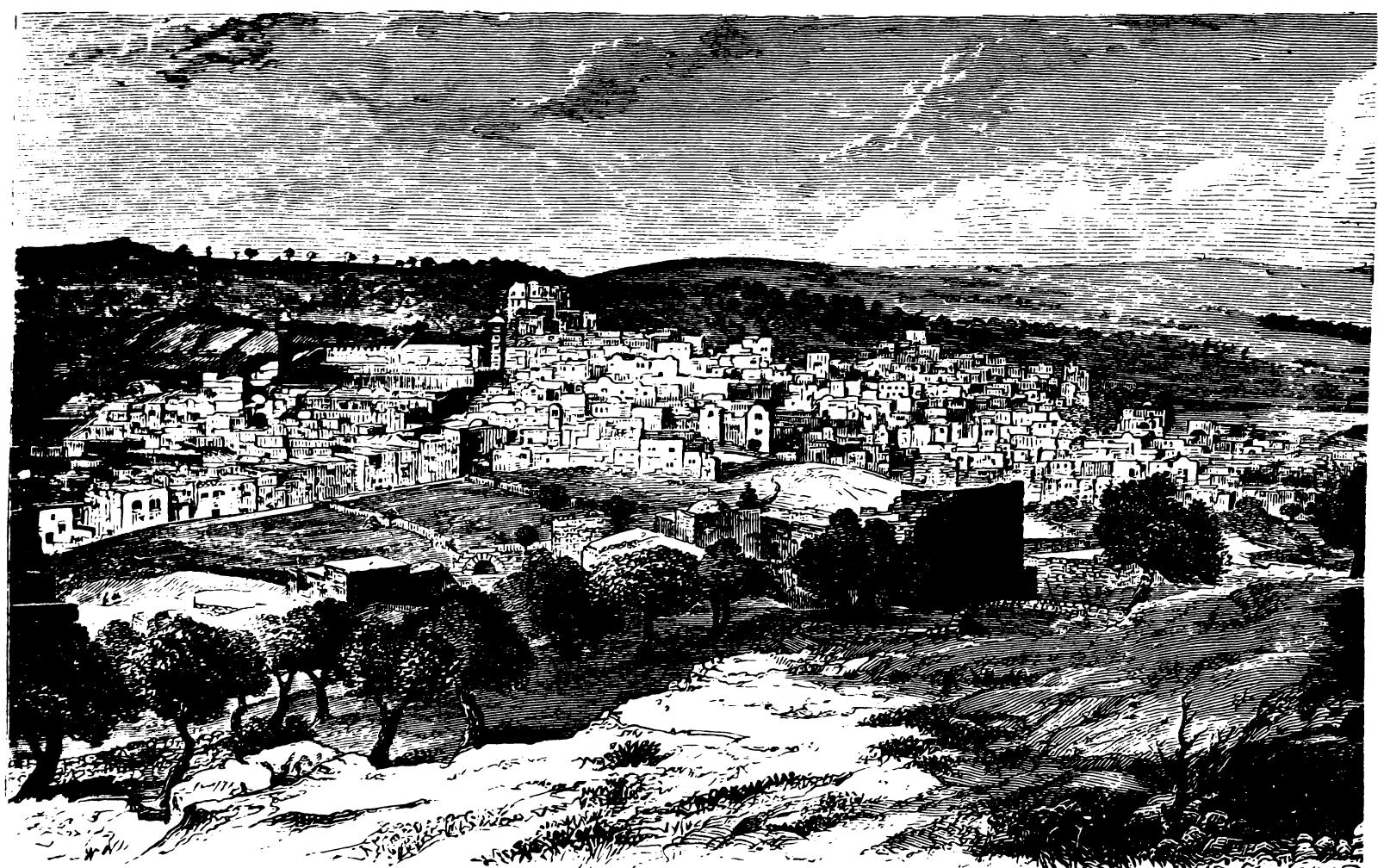
ÂS SUFSÂFEH (MOUNT SINAI) AND THE PLAIN OF RÂHAH (REST).

Beyond the convent is seen Jebel Moneijâh. The summit of Jebel Mûsa is hidden behind the overwhelming mass of Râs Suâfâeh.



WÂDY TAIYEBEH.

"The Valley of Good" (Water and Pasture). Through this valley most probably the Israelites journeyed to their encampment by the Red Sea.



HEBRON.



BETHLEHEM.



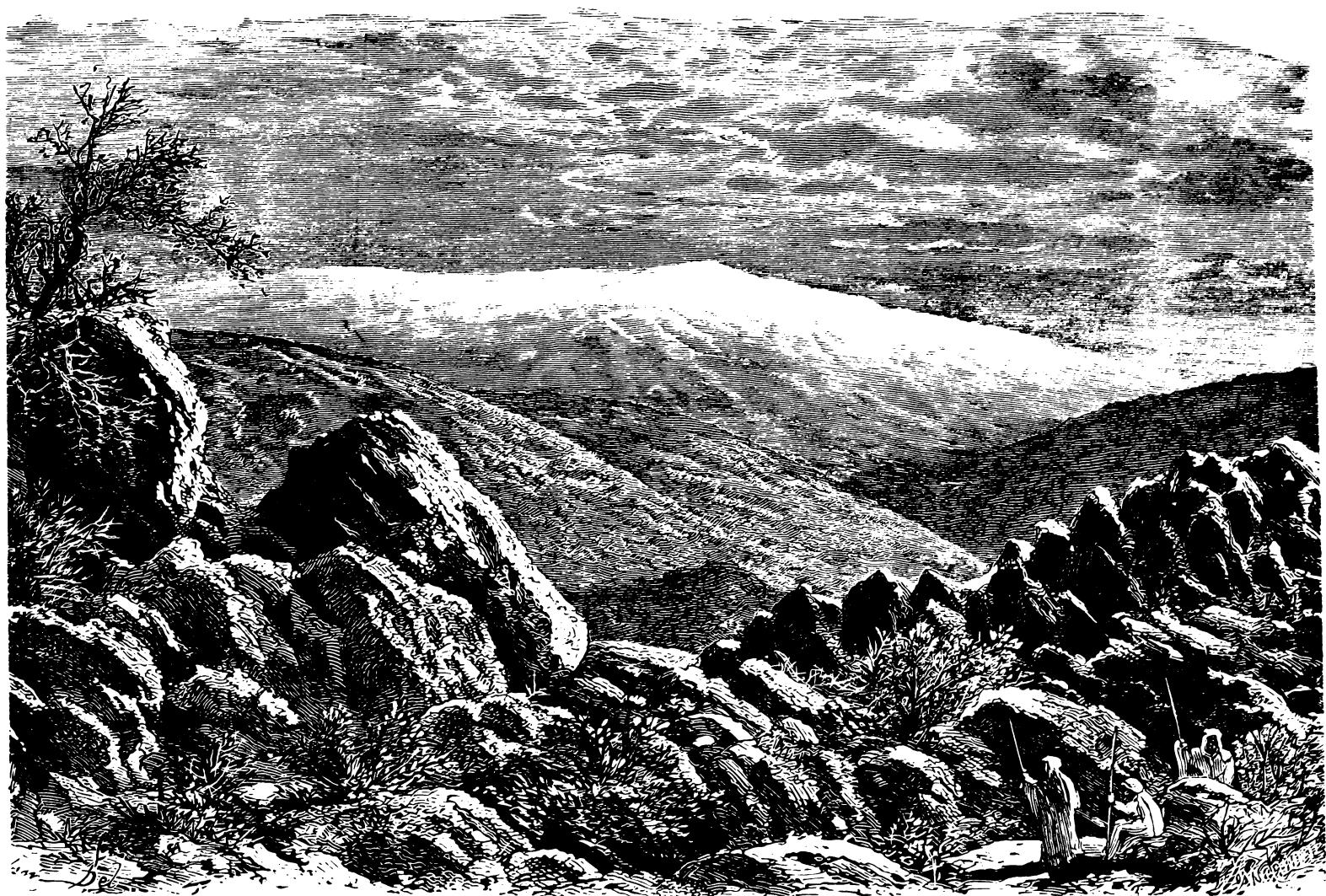
ABRAHAM'S OAK, HEBRON.



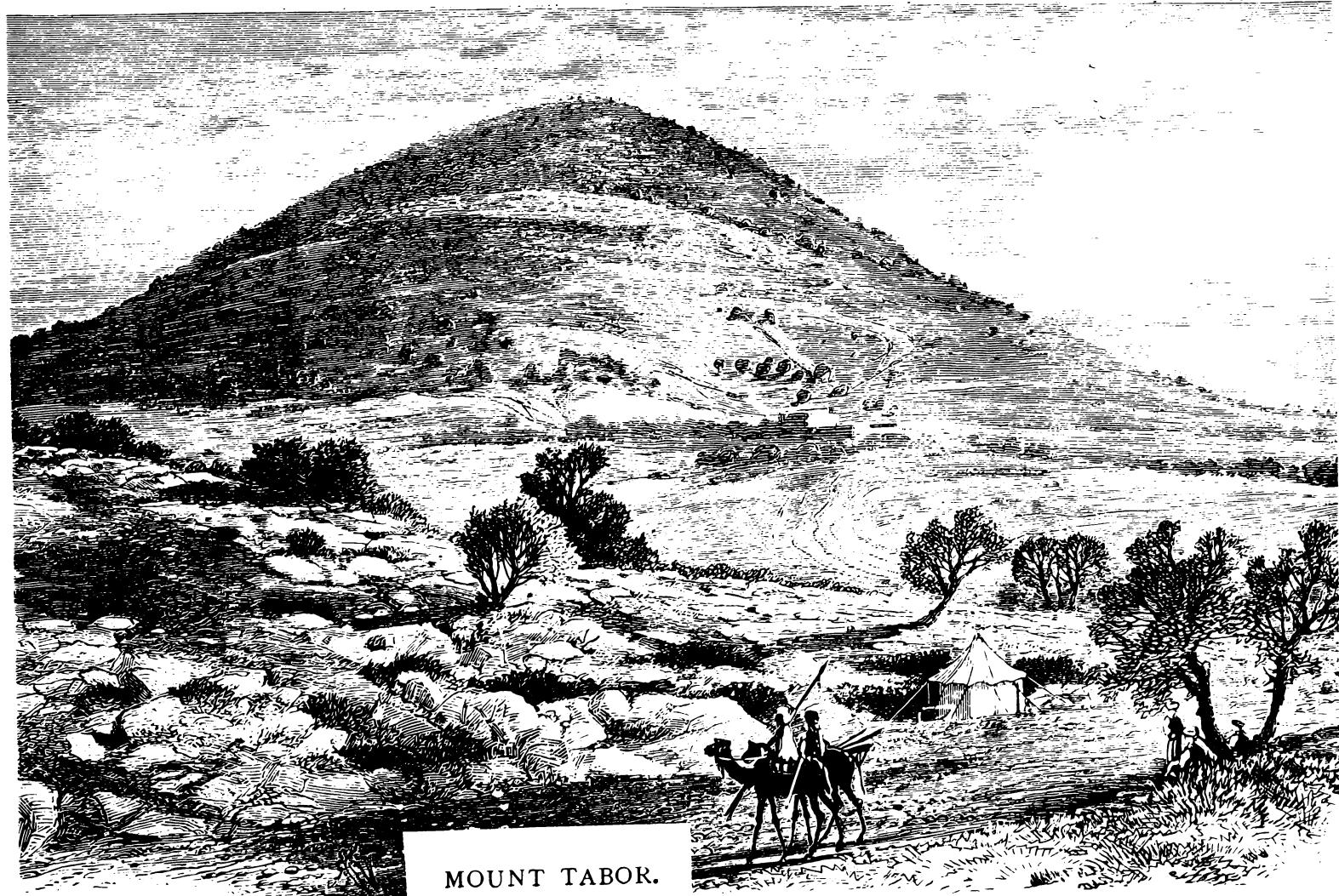
RÂMET EL KHÜLÎL, THE SITE OF MAMRE.



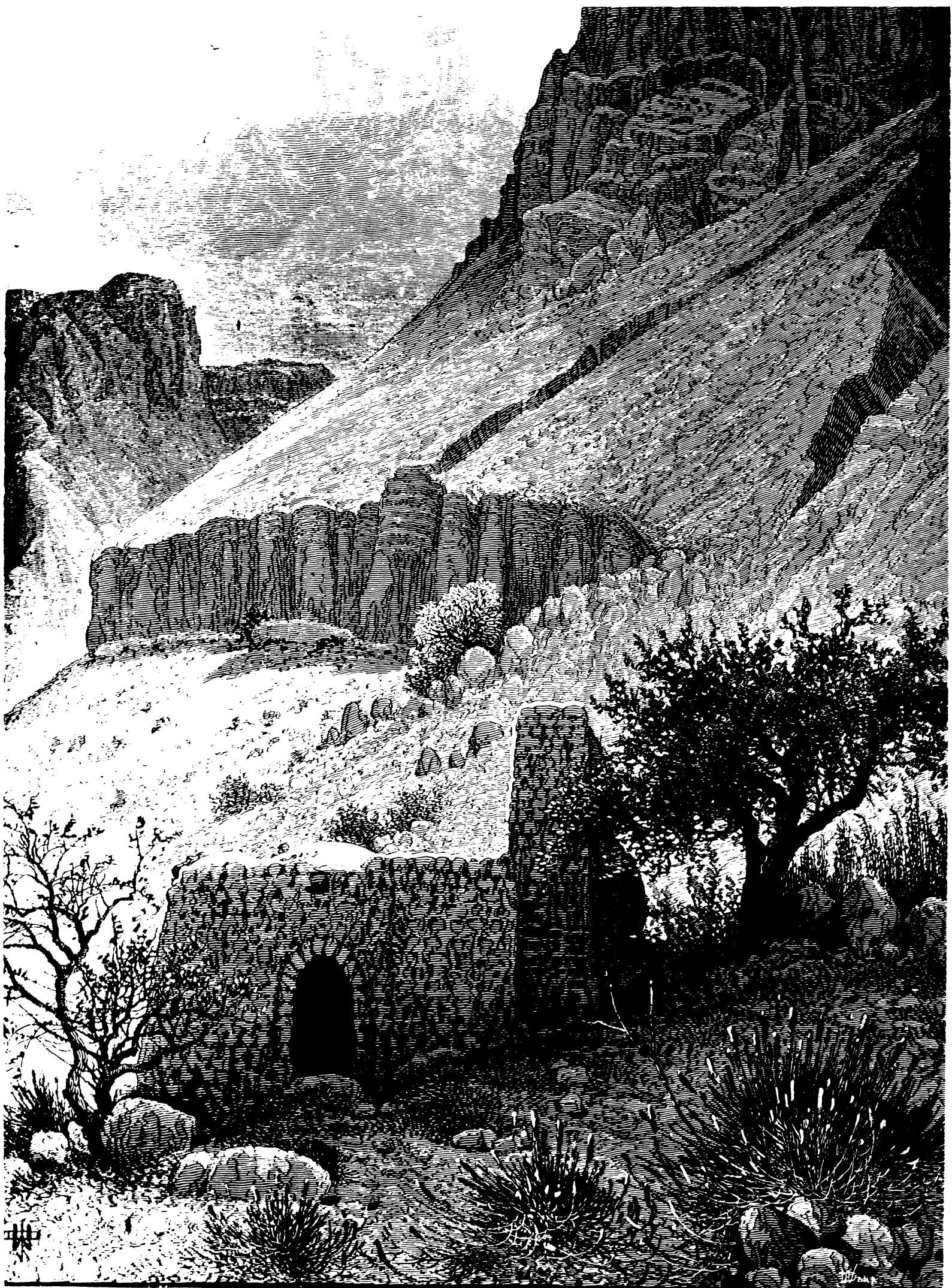
MOSLEM SANCTUARY AT THE ENTRANCE TO THE VALLEY OF SHECHEM.  
The wild flowers represented are a peculiar kind of scabious, the *Scabiosa prolifera*,  
and a fine salvia, the *Eremostachys laciniata*.



MOUNT HERMON.



MOUNT TABOR.



THE CLIFFS OF ENGEDI.



THE PLAIN OF DOTHAN.

From an isolated hill called Tell Dôthân, on the south side of the plain.

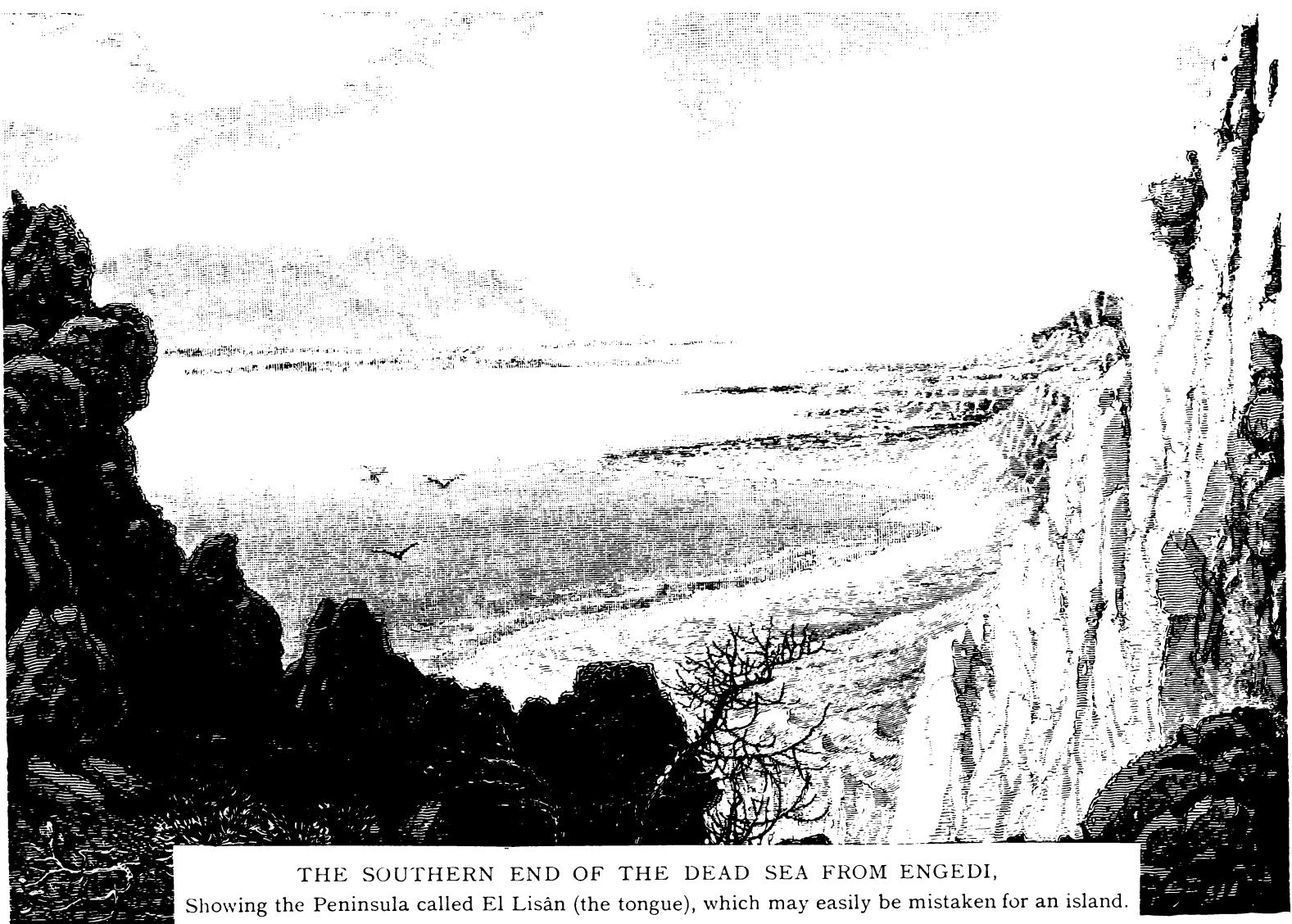


THE SOUTHERN EXPANSE OF THE PLAIN OF ESDRAELON, FROM JENÎN.

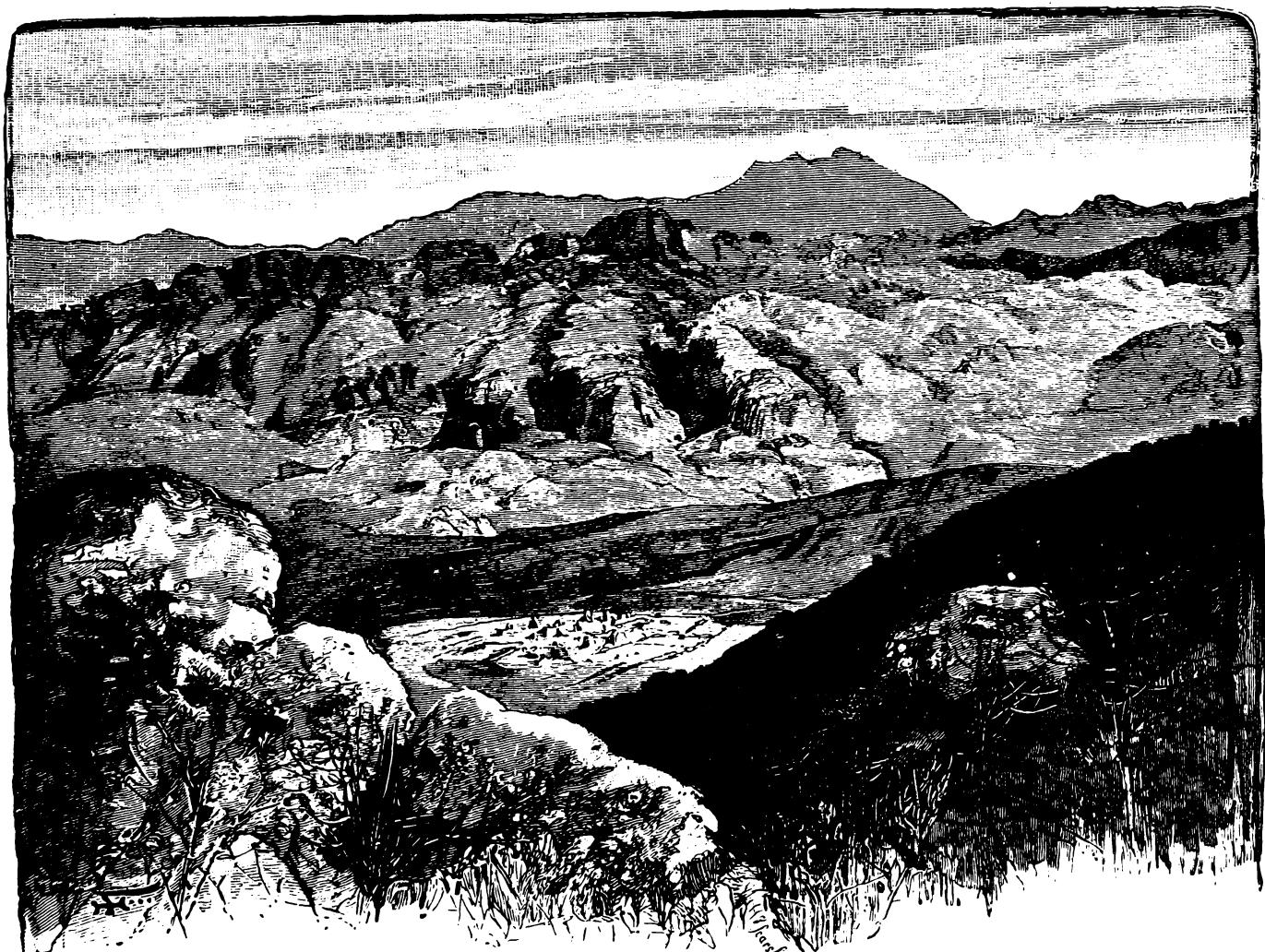
The whole extent of the plain is now called Merj ibn Amîr (the Meadow of the Son of Amîr).



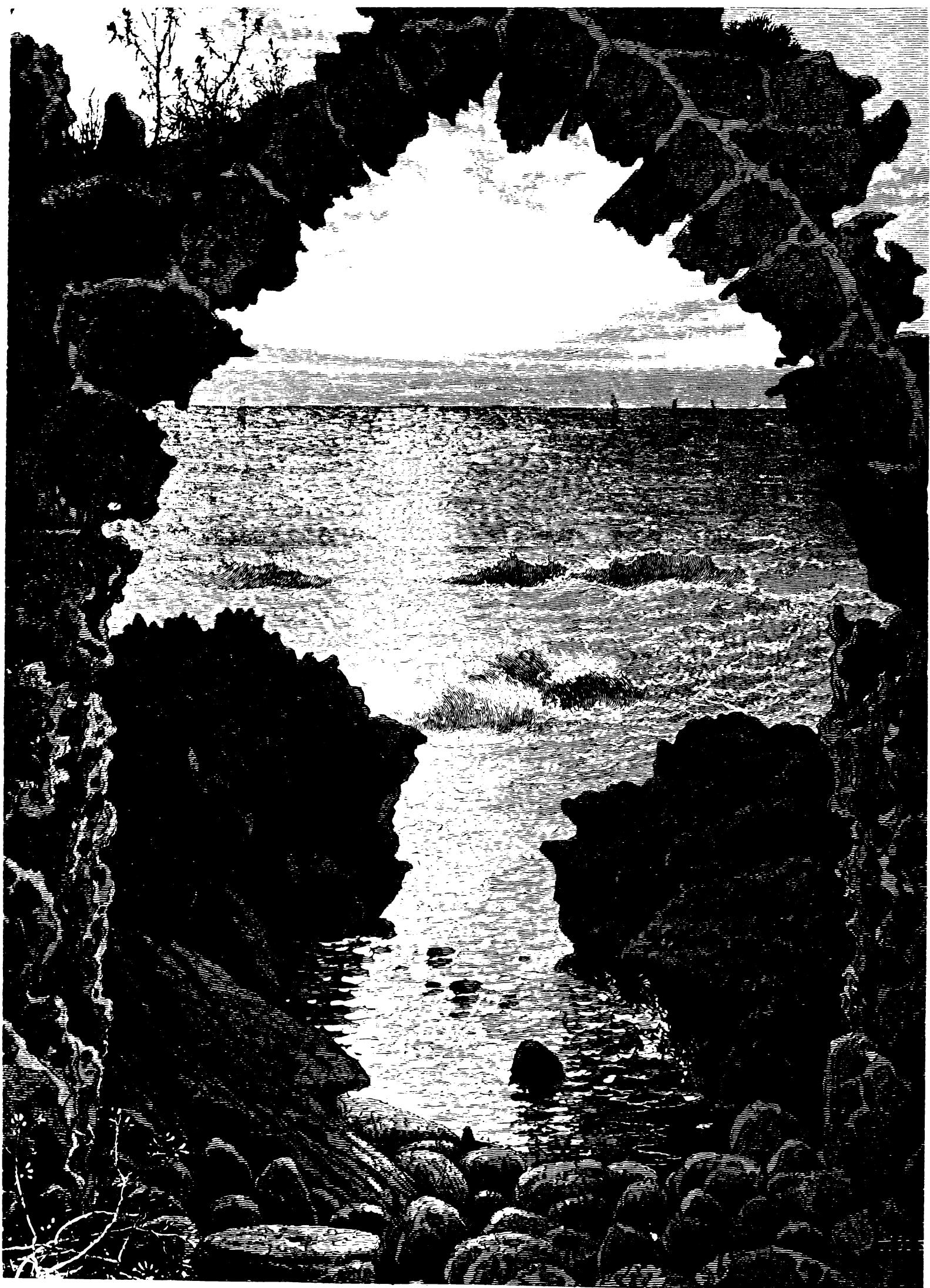
THE RIVER KISHON FROM EL MAHRAKAH,  
The place of Elijah's sacrifice. A Bedawin encampment in the foreground, and the hills of Galilee in the distance beyond a forest of oak-trees.



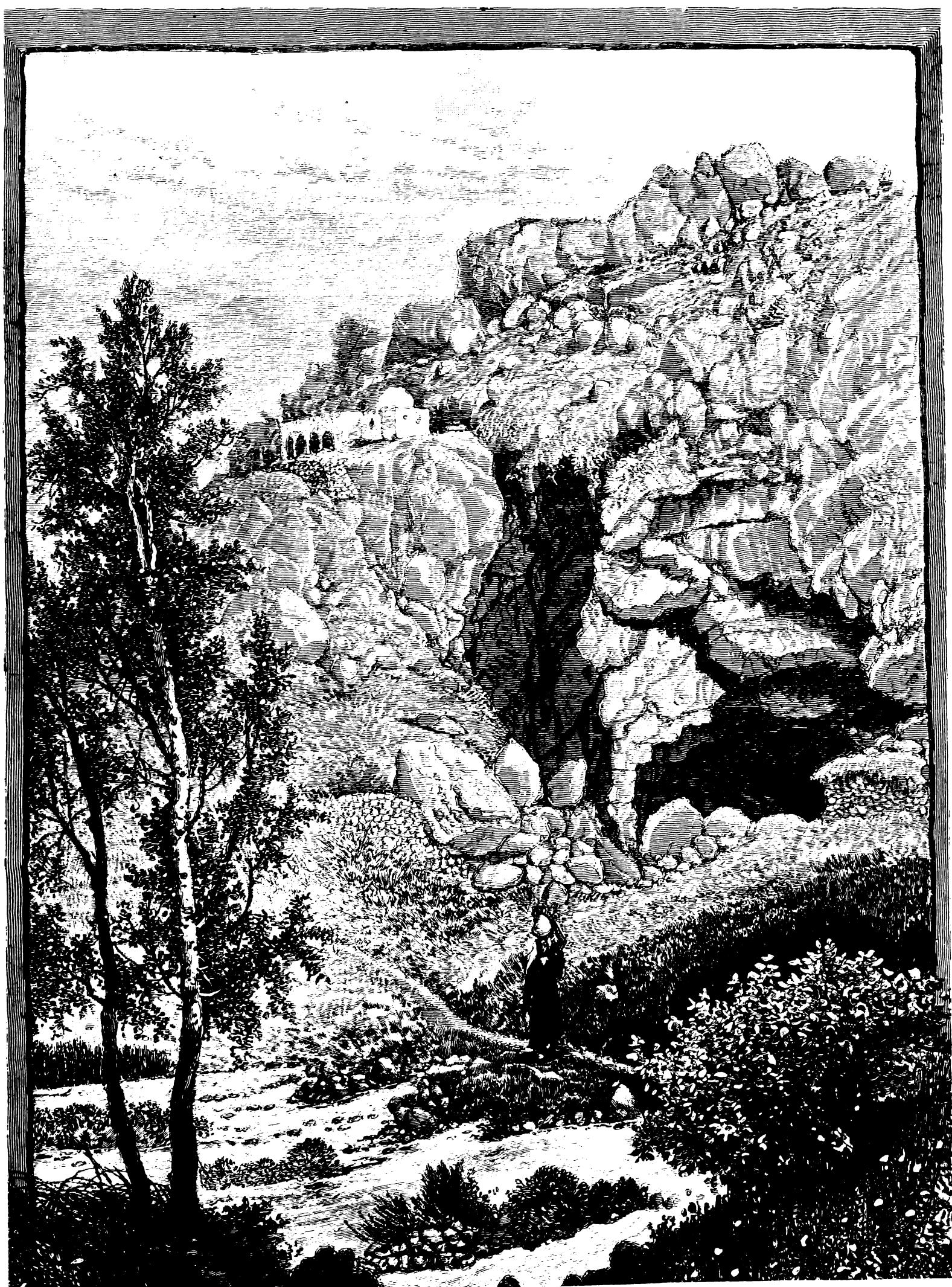
THE SOUTHERN END OF THE DEAD SEA FROM ENGEDI,  
Showing the Peninsula called El Lisân (the tongue), which may easily be mistaken for an island.



A Ruined Village. Jebel Haroun—Mount Hor from Mount Seir.



VIEW OF THE GREAT SEA FROM ATHLÍT.



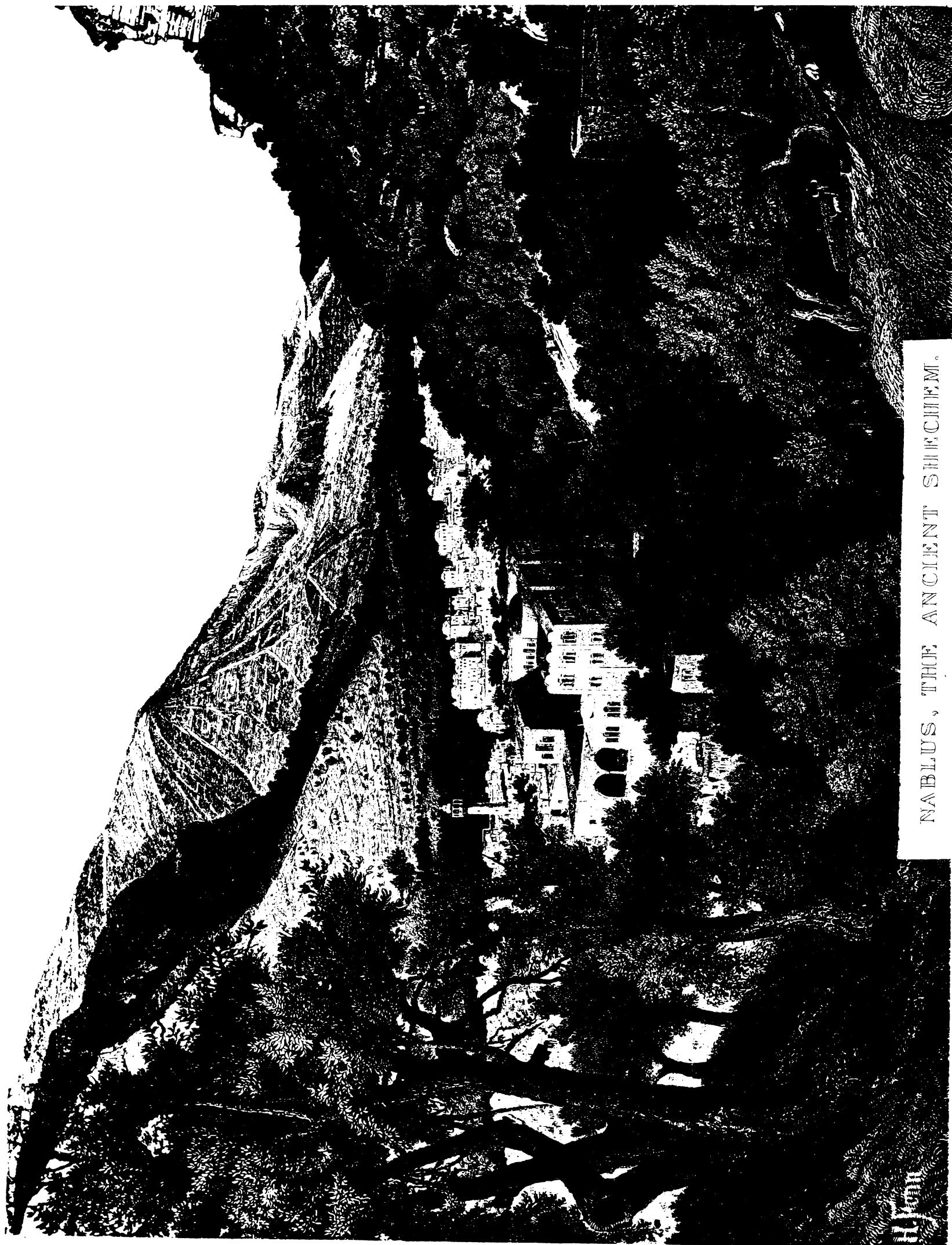
THE MOST EASTERLY SOURCE OF THE JORDAN, BÂNÎAS (CÆSAREA PHILIPPI).



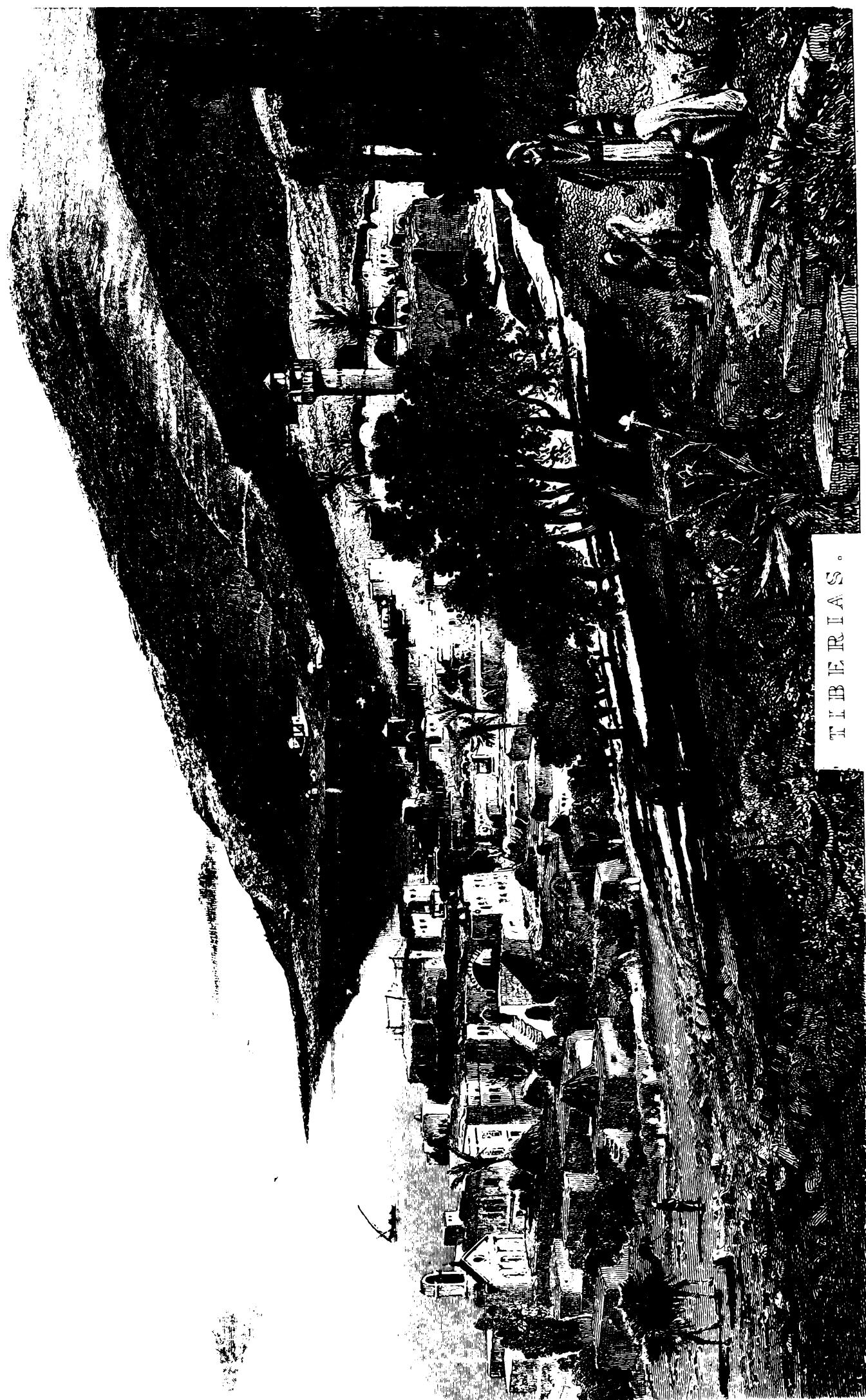
VIEW FROM NIEBY SAMWILL



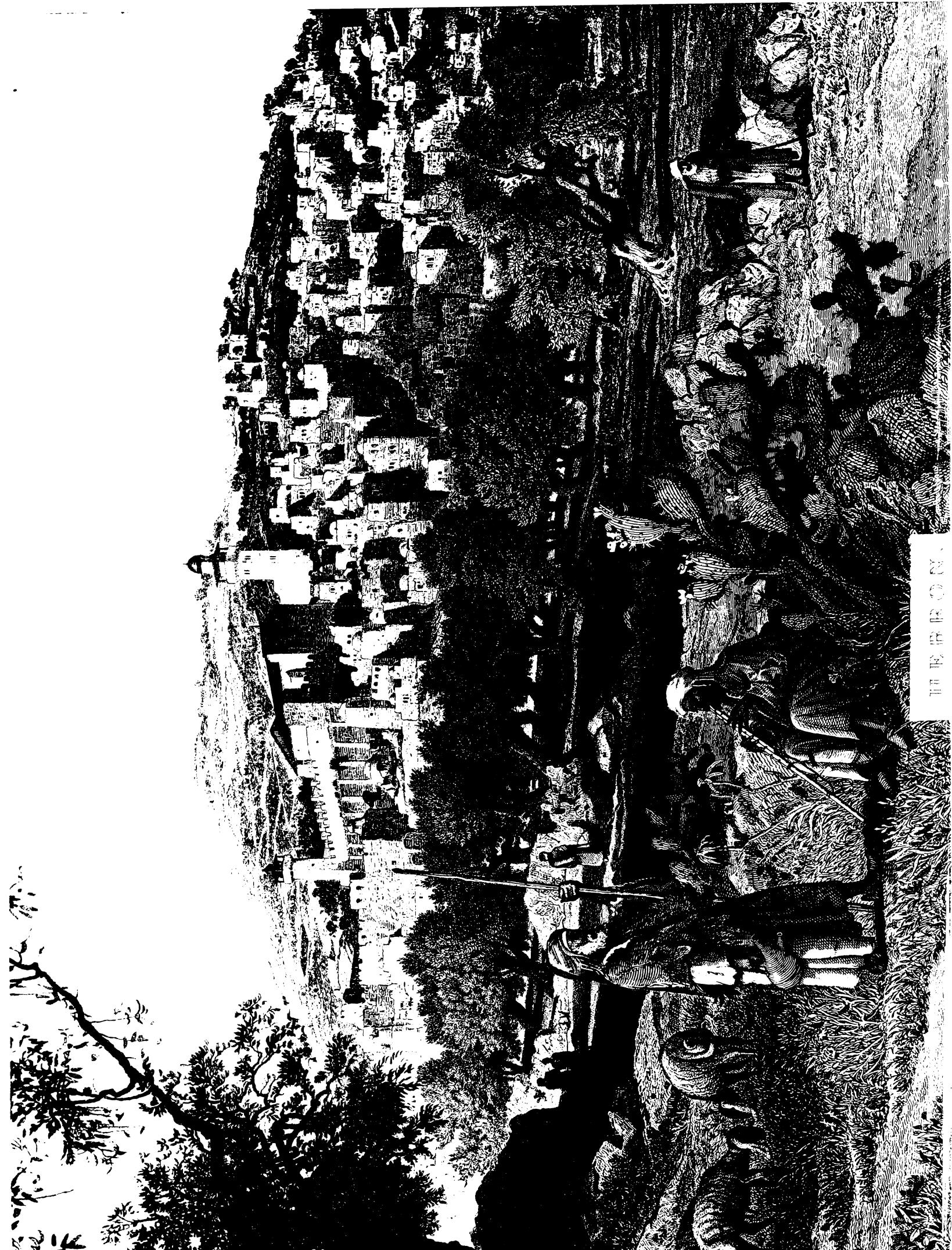
G A Z A .



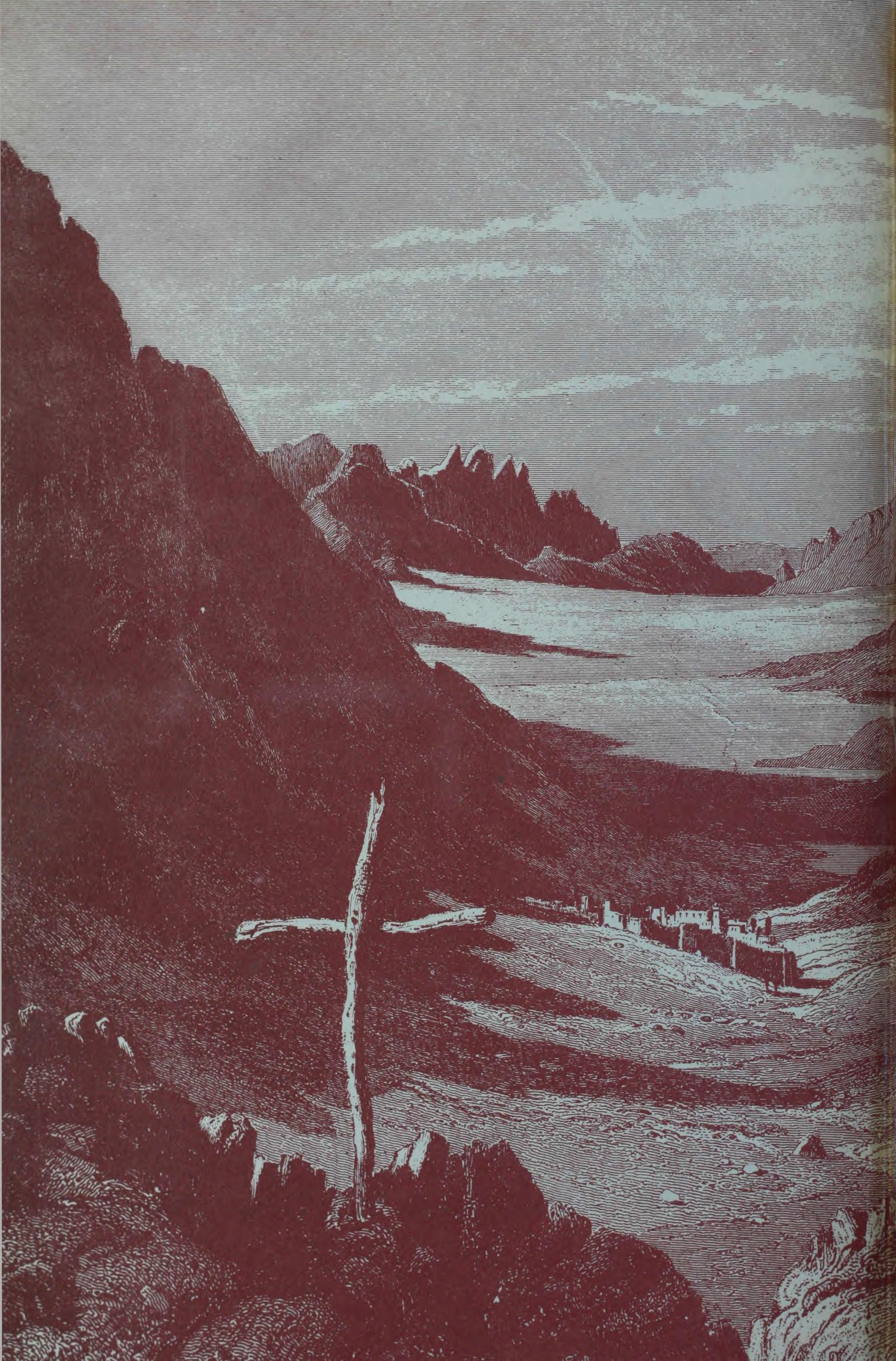
NABLUS, TELL ANCIENT SHELCHIM.



TIBERIAS.







**CHURCH OF CHRIST**  
**1223 E. DANA AVE.**  
**MESA, ARIZONA**

